The holy and blessed doctour
t saynt Jerom sayth thys auc-
tour/ do alwaye somme good
werke/ to thende that the deuyl fynde
the not ydle/ And the holy doctour
saynt austyn sayth in the book of the
labour of monkes/ that no man stronge
or myghty to labour ought to be ydle
for which cause I haue I wad parfours
med & accomplissed dyuers werkys
& hystorys translated out of frenssh
in to englyssh at the requeste of cer-
tayn lordes/ ladyes and gentylmen
as thystorye of the reuyel of Troye /
the book of the chesse / the hystorye of
Jason / the hystorye of the myrour
of the Worldy/ the xv bookes of Meta
morpheos in whyche ben contayned

the fables of ouyde/ and the hystorye of godefroy of bolayne the conqueste of Jherusalem/ with other dyuers werkys & bookes/ I nyste what werke to begynne & put forth after/ the said werkys tofore made/ & for as mocke as ydelnesse is so mocke blamed/ as sayth sayntt bernard the mykelfluous doctour that she is moder of vyces/ & stepdame of vertues/ & it is she that oucrthrowyth mony stronge men in to synne/ queuchyth vertue/ nourysshyth pryde/ & maskeyth the waye redy to goo to helle/ and Johan cassyodore sayth that the thought of hym that is ydle thynketh on none other thynge but on lycherous metys & dyandes for his bely/ and the holy sayntt bernard aforsayd sayth in an epystle/ whan the tyme shal come/ that it shal behoue vs to rendre and gyue acomptes of our ydle tyme/ what reson may we rendre/ or what answere shal we gyue/ whan in ydelnes is none excuse/ & prosper sayth that who someuer lyueth in ydelnesse/ lyueth in maneres of a dombe beest/ and by cause I haue seen the auctorytees/ that blame & despyse so mocke ydelnes/ & also knowe wel that it is one of the mayntal and deedly synnes mocke hateful vnto godd Therfore I haue concluded & fermelye purposed in my self nomore to be ydle but wyl applye my self to labour and suche occupacion as I haue be acustomed to do/ & for as mocke as sayntt austyn aforsayd seyth vpon a psalme/ that goodd werke ought not be doen for fere of payne/ but for the loue of rightwysnesse/ & that it be of verray & souerayn fraunchyse/ and by cause me semeth to be a souerayn werke to incyte & exhorte men and wymmen to kepe them from slouthe and ydelnesse/ and to lete to be vnderstonden to suche wyse as been not lettred the natyuytees/ the lyues/ the passyons the myracles/ and the dethe of the holy sayntes/ & also some other notorye dedes and actes of tymes passed/ I haue submysedy my self to translate in to englysshe the legende of sayntes which is callyd legenda aurea in latyn/ that is to say the goldeny legende for in lyke wyse as golde is moste noble aboue al other metalles/ in lyke wyse is thys legende holden moost noble aboue al other werkys/ ageynst me here myght somme persones saye that thys legende hath be translated tofore and trouthe it is/ but for as mocke I had by me a legende in frenssh/ & another in latyn/ & the thyrd in englysshe which varyed in many and dyuers places/ and also many hystoryes were comprysed in the two other bookes/ which were not in the englysshe booke and therfore I haue wryten one oute of the sayd thre bookes/ which I haue ordeyned otherwyse than the sayd englissh legende is/ whiche was so tofore made/ besechyng alle them that shal see or here it rede to pardone me where I haue erryd/ or made fawte/ whyche yf ony be/ is ygnoraunce and agayn my wylle/ and submyte it hooly of suche as can & may to correcte it/ humbly besechyng them so to doo/ and in so doyng/ they shal deserue a syngular laude and merite/ & I shal praye for them vnto almyghty godd that he of his benygne grace rewarde them & co And that it prouffite to alle them that shal rede or here it rede/ and may encrease in them vertue/ and expelle vyce and synne/ that by the ensaunple of the holy sayntes amende theyr lyuyng here in thys shorte lyf/ that by their merytes/ they and I may come to euerlastyng lyf & blysse in heuen amen/

THe tyme of thaduēt or comyng of our lordy in to this worldy is habolbedy in holy chirche the tyme of iiij wekes in remembrynge of iiij dyuerse comynges / The j was whan he cā & apiered in humayn nature & flesshly The ij is in the herte & cōscyence/The iij is at the deth/ The iiij is at last Juge mēt/The last weke may vnnethe be accōplissedy / For the glorye of the sayntes whiche shal be yeuen at the last comyng shal neuer ende ne fynysshe/And to this signyfyaūce ỹ first responce of the first weke of aduent hath iiij verse to reke ; ne Gloria patri & filio for one / to the reporte of the iiij wekis/ andy holy be it that there be iiij comynges of our lordy / yet ỹ chirche maketh mencīō in especial but of tweyne/ ỹ is to wete of that he cā in humayne nature to the worldy/& of ỹ he cometh to the Jugemēt & dome / as it apperith in thoffyce of the chirche of this tyme/ Andy therfor the fastynges that ben in this tyme ben of gladnes andy of Joye in one partie/& that other partie is in bitternesse of herte / By cause of the comyngy of our lorde in our nature humayne/they ben of Joye & gladnes / Andy by cause of the comyng at ỹ day of Jugemēt/they be of bitternes & heuynes As to wetyng the comyng of our lord in our bodyly flesshly we may considre thre thynges of this comyngy That is to wete thoportunyte/the necessyte/& the vty/ lyte/The oportunyte of comyng is takē by the reson of the man that first was Vaynquysshedy in the talbe of nature of the defaulte of the knowlege of god/by whiche he fyll in to euyll errours/& ther fore he was cōstrayned to crye to god Illuīa oculos meos/ỹ is to saye lordy gyue lyght to myn eyen After cam the lawe of gody whiche hath gyuen cōmande ment in whiche he hath ben ouercome of Impuissance/as first he hath cryedy/ ther is non ỹ fulfilleth but that comādeth for ther he is only taught/but not delyuerdy fro synne ne holpē by grace/& therfore he was cōstrayned to crye/ther laketh non to comande but ther is none that accōplisheth the cōmandement / Thēne cam the sone of gody in tyme whā mā was Vayn-

quysshidy of ygnorance & Impuissaūce / to ỹ yf he had so comē to fore/ pauenture man myght saye ỹ by his owne merites he myght haue be sauedy / & thus he hady not be boūde to yeldy thankes to gody / The ij thynge ỹ is shewdy vs of this co ; myng is the necessyte by reson of the ty me / of whiche thapostle poul speketh / ad galatas the iiij chapitre/ At vbi ve ; net plenitudo temporis/whan the pleni ; tude or ful tyme of the grace of god was ordeynedy/thēne he sente his sone ỹ was god & sone of the Virgyne & wyf/whiche was made subget to the talbe / To that ỹ they be subget to ỹ talbe he bought hem agayn & were receyuedy sones of god by grace of adopcion/Nowe saith saynt au ; styn ỹ many demande why he cam not ra ther / he answerth that it was by cause that the plenytude of tyme was not co ; me/whiche shoudy come by hym that all thynges were ordeynedy & made/& after whan this plenitude of tyme cam / he cā that of tyme passedy hath delyneredy vs To that we shal be delyueredy of tyme we shal come to hym/ where as no tyme passeth/but is perpetuite / The iij thyngy that is shewde to vs of this comyngy is the vtylyte & prouffit that cometh for the cause of the hurte & sekenes generalle / For syth the maladye was general/the medecyne must be general / whereof saith saynt Austyn/that thenne cam the grete medecyn/whan the grete maladye was thurgh all the worldy whereof the holy chirche remembrecth vs vij Antemmis ỹ ben songen to fore the natyuyte of our lord where the maladye is shewdy in di ; uerse maners/ Andy for eche demādeth re medye of his maladye of the phisicyen For to fore the comyng of our lorde we were ygnorant/& bowdy bounden to pay ne pdurable/bonde to the deuyll/ Alyedy to hym by euyll custome of synne/ywra ppedy in derknes /& dryuen out of our contrey andy therfore we haue grete nede of a doctour or techer / of ayenbyar of a delyuerer / of a conduyter / of a lyghter or Illuminer andy of a Sauy ; our / Therfore thenne that we were ignorant / we hady nede that we were of hym taught andy lernedy/ Andy therfore we crye in the first Antheme O sapiencia que ey ore altissimi pro ; disti et cetera O sapience soueraygne/

Whiche art descendedy fro the mowthe of the most hye/ Come to vs/ & teche vs the waye of prudence/ And for as moche as it is ouer lytyl to vs for to be taught/ we demãde in the secõde Antheme to be agayn bought & saye/ O adonay & duy domus israhel cẽ/ Veni ad redimendum nos in brachio extenso/ O thou souerayn syre & prynce of the hous of israhel come & ayenbye vs by thy puyssañce & wyth armes stratched but lityl shold it prouffyt vs for to be taught & ayenbought/ yf yet we were holden in pryson fast shette/ And therfore we demande to be delynerdy sayeng/ O radix iesse veni ad liberandum iã noli tardare/ O rote of Jesse come & delyure vs & tarye not And what auaylleth vnto prysoners to be bought agayn & delyuerdy yf they were not vnbõden/ & fre to goo where they wolde/ lytyl sholdy it prouffyte/ & there fore we demaunde that we may be vnboũdy & losedy fro all bonde of synne whan we crye in the fourth Antheme/ O clauis dauid cẽ O keye of dauid that closeth that noman may opene/ And openest that noman may shytte/ Come to vs/ & cast the prisoner out of the pryson that sytteth in derknes & shadowe of deth/ For they that haue ley longe in pryson & derke places may not se clerly but haue theyer eyen dym/ Terfor after we be delyuerdy fro pryson it behoueth that our eyen be made clere & our sight illumynedy for to see whyder we sholdy goo/ & therfore we [illegible] the fyfth antheme/ O oriens splendor lucis eterne veni & illumina sedentes in tenebris et vmbra mortis/ O Orygent that art the resplendour of the eternal lyght come and illumyne them that sytte in derknes & shadowe of deth/ & [illegible] we were taught/ lightedy/ vnbound[illegible] bought/ what sholdy it auaylle to vs/ but yf we sholdy be sauydy/ And therfore we requyre to be sauydy/ & therfore we saye in the two last Anthemes/ the vj & the vij we demande to be sauedy/ whan we crye/ O rex gẽcium veni et salua hominẽ/ quem de limo formasti/ O thou kynge of peoples/ come & saue the man/ that thou hast fourmedy of the flyme of therthe/ & in the seuenth/ O emanuel rex et legifer nostrer/ ueni ad saluandum nos domine deus noster/ o emanuel that art our kynge & lerar of our lawe/ our lordy our godyr/ come andy saue vs/ The prouffyte of his comyng is assignedy of many sayntis/ in many maners/ For luke saith in the fourth chapytre/ that our lordy was sent andy came to vs for vij prouffytes where he saith the sperpte of our lordy on me whiche he reherseth by ordre/ he was sentte for the comfort of the poure/ to hele theym that were seke in synne/ to delyuere theym that were in pryson/ to teche theym that were vnaunnyng/ to forgeue synnes/ to bye agayn al mankynde And fore to yeue reward to theym that deserue it/ And saynt Austyn putteth here iij prouffytes of his cõmyngy & seyth/ In this wretchidy worldy what haboundeth/ but to be borny/ to laboure/ & to deye/ Thyse ben the marchãdyses of our region/ and to this marchãdyses/ the noble marchant Jhũs descended And by cause/ all marchans gyue & take they gyue that they haue/ & take þ they haue not/ Jhesu Cryst in this marchandyse gaf & toke/ he toke that/ whiche in this worldy haboũdeth that is to wete to be borny/ to laboure/ & to deye/ he gaf agayn to vs to be borny spirituelly/ to arise/ & to regne pardurably/ And/ he hym self cam to vs to take bylõnyes/ & to gyue to vs honour/ to suffre deth/ & to gyue vs lyf/ to take pouerte/ & to gyue vs glorye/ Seynt Gregore putteth iiij. causes of the prouffyte of his comyng sayeng/ Studebant omnes superbi de eadẽ stirpe progeniti: prosperta vite presentis apetere: Aduersa deutare: ob probria fugere: gloriã sequi: They of the worldy in their pryde descẽdedy of the same lignage/ studyedy to desire the prosperite of this present lyf/ teschue thaduersites/ to fle the reproefs andy shames & tensie we the glorye of the worldy/ andy our lordy cam encarnate emong them askyngy & sechyng the aduersites/ despytyngy the prosperites/ embrachyngy bylõnyes/ fleyngy all vayne glorye/ And he hym self whiche descẽdedy frõ glorye/ cãme taught newe thynges/ And in shewyngy merueylles/ suffridy many euyll/ seynt bernardy putteth other causes/ & saith þ we trauayll in this worldy for iij maner of maladyes or sekenes/ For we bẽ lyghtly deceyuedy Feble to doo well/ & frayll to resiste ayens euyll/

yf we entende to doo wel/ we faylle /yf we doo payne to resiste the euyll/ we ben sourmounted and ouercome/ & for this/ the comyng of Jhesu Cryst was to vs ne cessarye/ To that he enhabiteth in vs by faith/ he enlumyneth our eyen of the hert re/ And in abydyng with vs/ he helpeth vs in our maladye/ & in keyng with vs he deffendeth our fraylte ayenst our enemyes/ Of the secõde comyng whiche shal be atte laste Jugemẽt / Two thynges ben to be seyne/ that is to wyte /that whiche cometh to fore the Jugement/ And that whiche shal be atte Jugement/ As fore the first/ thre thynges shal be to fore the Jugemẽt / First the terrible cõfusion of signes & tokenes/ Socõdly the malyce & the decepte of Antecryst / and the thirde of the uehemẽt & merueyllous oppressiõ of the fyre/ As touchyng the signes sayntluke saith in the xxvj chapitre / Erũt signa in sole luna & stellis &c̃ / Ther shal be grete signes in the sonne/ in the mone/ & in the sterres & in therthe oppression of peple anguysshous for the confusion of the solvne of the see & of the walves / The iij first signes bẽ determined in the booke of thapocalips in the vj chapitre / Sol factus ẽ niger tanquã saccus cilicinus/ & luna facta ẽ sicut sanguis/ & stelle ceciderũt sup terram/ Thẽne shal be the tyme/ that the sonne shal be black / as a sacke grwos & rude /& the mone shal be as blody/ & the sterres shal falle on ther the/ The sonne is saidy derke for as moche as he is depriuedy of his lyght / as though he wepte for the deyeng of men For saynt Austyn saith/ þ the vengeãce of godys shal be so cruel at the day of dome/ that the sonne shal not dar beholde it Or as for to speke of the propre signyficacion spirytuelly to be vnderstõden/ is that the sonne of Justice Jhũ Cryst shal be thẽne so derke/ þ noman shal dar know hym/ The heuẽ is here take for thayer And the sterres be calledy of this heuen whiche haue symplytude & semblaũce like sterres / And after the comyne langage/ men saye that they falle fro heuen/ whã they descende vnder the heuẽ/ and in that/ the scripture cõfermeth to the maner comyne of spekyng And thẽne shal be made suche oppression / For the qualyte of the fyre shal haboũde strongly/ & this shal our lordy doo for the terrour & fere of the synners / Or the sterres shal be saidy to falle/ for by cause they caste out Payes of fyre/ Or by cause ther be many that seme clere as sterres / & thẽne shal fal fro the faith/ Or that they withdrawy the theyr light/ that they ne may be seen lytil or nought/ Of the fourth signe/ the whiche shal be the pressure & thãguyssh that shal be vpon therthe saith seynt Mathew in the iiij chapitre/ þ thẽne shal be suche tribulacio / that neuer was none so grete seen vpõ therthe/ syth the world begã/ ne neuer shal be/ The v signe shal be/ the cõfusion that shal be on the see/ & therof saye sõme & ymagyne / that the see shal perysshe/ by a grete brekyng of his first qualite/ that is to saye of his puis/ saũce & vertue/ accordyng to that saynt Johñ saith in/ thapocalips in the xxj chapitre / Et mare jã nõ est/ And as touchyng to his qualitys of his walves/ of rysyng & other accidens / And after this that some other saye / the solvn shal be moche grete / For it shal gyue out a merueyllous grete noyse & bruyt/ For the see shal be lyft vp yl cubites aboue the montaygnes And after shal aswage & goo doun / Or to speke after the lettre / playnly after the sentence of saynt gregore/ Thẽne / shal the see be made nelve/ And troublyng of the wawes that neuer were herdy lyke / Nowe we haue that saynt Jherome shelweth to vs/ in þ yerly historpes of thebrelvs þ signes & tokenes/ the whiche shal come byfore the Jugemẽt/ but he declareth not yf they shal shelve contynuelly / or yf ther shal be space bytwene them/ The first signe is that the see shal aryse fyftẽ cubytes aboue þ heyght of þ mõtaynes/ in keyng in his place as a wall/ The ij day the see shal descẽde & solve that vnnethe it shal be seen/ The iij signe/ the grete fysshes as whales & other shal appiere a boue the water/ & shal crye vnto the heuẽ/ And godys only shal vnderstonde their crye / The fourth signe shal be that the see and water shal brenne / The fyfte signe that the trees and herbes shal gyue delve of blody and in the vj day diuerse clerkys afferme/ þ all the byrdes of thayer shal assẽble in a felde/ euerych kynde by them self & shal not ete ne drynke / but shall abyde the comyng of the Juge in grete feer/ The

Vj signe the edefices & byldyngig shall falle doun/& in this vj day thondres & tempestis ful of fyre shall growlde in the west where the sonne goth doun / ayenst the firmamēt in rennyng to the east/The vij signe the stones shall smyte & hurtle to gydre/ & shall cleue in foure parties / & eche partye shall smyte other ne none shall vnderstande ne here the soldne / but god only / The eyght signe shall be the moeuyng & general tremblyng of therthe/which shall be so grete as it is said that noman ne beste shall not mowe stōde theron/but falle to the ground/The ix. signe/ Alle the erthe shall be euē & playn And all the montaygnes and valeyes shall be brought in to pouldre & be all lyke/The tenth day the mē shall yssue out of the caues/& shall goo by the wayes & feldes/as men alyened & out of their witte/And shall not conne speke one to another/Te xj day the bones of dede men shall yssue out of their beryels & places & shall hold theym vpon their sepulcres/ & fro the sonne rysyng vnto it goo doun the sepulcres shall be open to thende that the deede bodyes may all yssue/The xij. signe all the sterres shall fall fro the euē & shall sprede out payes of fyre/& thēne grete quantyte shall growlde/ In this xij. daye it is said that alle the beestes shall come to the felde howlyng/& shall not ete ne drynke / The xiij.signe alle lyuyng shall deye/to thēde that they shold aryse with the dede bodyes The xiiij.day/the heuen & therthe shall brēne The xv.day shall be a newe heuē /& newe erthe/ & all thing & all dede mē shall aryse / The ij thyng / ꝑ shall be a fore Jugemēt shall be ꝑ folye & malice of ātecryst / he shall payne hym to deceyue all men by iiij.maners/ The j maner shall be by su[illegible]ion & false exposicion of scripture/ For[illegible]s moche as he may he shall gyue therin to vnderstāde that he is Messyas / which was promysed in the lawe that he sold come / whom we saye Jhū Cryst/& he shall destroye the lawe of Jhū Cryst/& shall ordeyne his lawe /in alleggyng dauid the prophete that saith/ Cōstitue dñe legislatorē sup eos/ Thus shall he saye/that it was said for hym as he that was ordeyned of god for to sette lawe vpon his place/After this that is seid in the scripture of danyel/danielis xj dabūt abhominacionē & desolacionē tēpli &c̄/Antecryst & his cōplices shall gyue abhominacion & desolacion to the tēple of god in this tyme as saith the glose / Antecrist shall be in the tēple of god as god/for that he shall destroye the lawe of god/The seconde maner shall be by marueyllous opacion of myracles / wherof saith thapostle saynt poule in his secōde epistle ad thessalonicēses in the seconde chapitre/where he saith Cuius aduentus erit secundū operatio / nem sathane ī oībz virtutibus et prodigijs mendacibz/ Of Antecryst it is said that the comyng shall be after the operacīō of sathan/in all his signes in all his merueylles/and falsse lyeng dedes/ wherof saynt Jehan maketh menciō in thapocalipse the xiij: chapitre/ Jfecit signa vt etiam ignem faceret de celo in terram descendere Antecryst shall make suche signes that is to seye/he shall make suche tokenes/ that he shall make the fyre descende fro heuen/The glose saith/ ꝑ lyke as the holy gooste descended in likenes of fyre / In lyke wyse shall Antecryst gyue the euyl spirite in lykenes of fyre /

Te thyrde maner that he shall doo for to deceyue/shall be in gyuyng of yeftis/ of which is wreton in the booke of daniel the prophete/in his xj chapitre/dabit eis potestatem in mltis/& terrā diuidet gratuito/ Antecryst shall gyue puissance to his seruauntis in many thynges/ And shall departe therthe to them after his will/The glose saith/that Antecryst shall gyue many yeftes to them that he shall deceyue/ And to his disciples he shall deuyde therthe/& them that he may not subdue by terrour & fere/ he shall subdue & ouercome them by auarice & make them therby to obeye hym/The iiij maner for to deceyue them shall be by tourments that he shall gyue to them/ wherof daniel saith in his viij chapitre/ Supra qd̄ credi potest/ vniuersa vastabit/ Noman shall bileue holde he shall destroye & tormente thē that will not bileue in hym / For to drawe thē to hym by force/ And saynt gregoze saith of hym Robustos quippe interficiet & cetera he shall slee the grete and strong men / when he may not wynne ne ouercome thē by herte ne will he shall ouercome them by torment The thirde thyng that shall goo to fore the Jugement / shall be the right vehement fyre

fyre / the whiche shall goo to fore the face of the Juge / And god shal sende this fyre for foure causes/ Fyrst for the renelyng of the worldy/ for he shal purge & renelue the elemētes/ And lyke to the fourme of the deluuye/ It shal be yl. cubites hyer thā alle the mōtaynes/ lyke as it is wreton in thystorye scolastyque For the werkes of the peple may moūte so hye/ Secōdly for the purgatiō of the people/ For thēne that fyre shall be in stede of the fyre of purgatorye to them that thēne shall be on lyue / Thirdely for to to gyue more gretter tormente to thē that be dampned/ Fourthly for to gyue more clerenes & light vnto the seyntes / For after the sayeng of saynt Bastyle/ our lorde god whā he shal make the purgacō of the worldy/ he shal departe the hete of the fyre fro the resplendour & bryghtnes And all the hete he shal sende to the place of dāpnedy people by cause they shold be the more turmentedy/ And all the resplendour brightnes he shal sende to the place of seyntes/ to thēde that they be the more conforted/ Of thies that shal ensiewe & folowe the Jugemēt ther ben many the first shal by the descenaō of the Juge The Juge shal descēde in to the Vale of Josaphat / & shal sette the goody on his right honde/ & the euyll on the lift honde in an hye place in thayer/ by cause other shold see them/ And it ought not to be byleuedy that within that lytel Valeye / all myght be encloseds/ after that/ whiche saynt Jerome saith/ but many shal be there/ & the other ther aboute / Neuertheles in a lytil space of lōde/ may be men with out nombre by dyuyne puissaūce & ordy naunce/ & yf it be of necessite/ the chosen people shal be in thayer for the agilite & lightnes of theyr bodyes & also in soule/ And thenne the Juge shal desputte & reproue the wicked men of the werkes of mercy/ whiche he ordeyned to vs / And they shal not molde replye/ but shal thē ne wepe vpon thē self & vpō theyr dedes lyke as saynt Johañ Grisostō saith vpon the gospell of seynt Mathewe/ in sayeng that the selues shal wepe their lyf/ whā they shal see their Juge/ and hym / that gyueth lyf to all men/ whō they esteme & trowed a dede man/ & shal blame thē self for his body hurt & wounded by thē And they may not denye theyr cruelte but shal wepe in grete disteresse/ The paynems whiche by the vayne disputacōs of the philosophres were deceyued/ & supposed to haue ben folye to worshipe god crucyfyed/ The Crystē mē synnars shal wepe/ that haue more louyd the worldy than god/ The heretyques shal wepe by cause they holden fals opynyons ayens the faith of Jhū Cryste/ whom thēne they shal see the souerayn Juge/ whom the Jewes crucyfyed/ and so shal all the lynages of the worldy wepe/ for they shal haue no force ne power ne strengthe to resiste ayenst hym/ ne they may not flee to fore his face/ ne they shal haue no tyme of space to doo penaūce for theyr synnes ne to make satisfaction of the grete anguisth that they shal haue of al thynges ther shal nothyng abyde to thē but wepyng/ The seconde thynge that shal folowe atte Jugement is the difference of the ordres / For thus as saynt gregory saith/ at the day of Jugement shal be iiij thynges/ two on the partye reprouedy / & two on the partye chosē/ The first shal be dāpnedy & perrisshyd to whom he shal saye/ Esurrui & nō dedistis michi mādu/ care/ I hady hongre / & ye haue gyuen to me no mete The other shall not be Juged & perysshe/ of whom it is wreton . Qui nō credit iā iudicatus ē/ he that beleueth not is nolde Jugedy/ for they shal not perceyue the wordes of the Juge / whiche wolde not kepe the wordes of gody/ The other of the partye of the goody shal be Jugedy / & shal reygne as they to whom shal be saidy / I haue hadde hungre / & ye/ haue gyue me mete / The other shal not be Jugedy/ andy yet shal reigne/ That is to wyte the parfyght men that shal Juge other / not that they shal gyue the sentence of the Jugement / For the soueray Juge shal only geue the sentence but they be saidy Juges / by cause they be present approuynge the Jugement / And this assistence shal be first to the honour of sayntes / For it shal be grete honour to them to haue theyr seetes & syttr with the Juge/ lyke as Jhū Cryst promysedy to them / that they shold be syttynge vpō xij. seetes Jugyng the xij lignages of Israel Secōdly to the cōfirmacō of the sentēce/ For they shal aproue the sentēce yeuē of the Juge/ as doy the assistētis in Jugemēt whiche approue

the sentence of the Juge that is good & Juste/ And with their hādes they sette to theyr names in wytnesse/ lyke as da uid saith / Ot faciāt ī eis Judiciū con ſ scriptū ¢ē / To thende that they make vpon the dampned / Jugement vretch with the Juge / Thirdly that shal be to condēpnacion of the euyl peple / whom they shal condempne by the werkes of their good lyf / The thirde thyng that folowbeth the Jugemēt that shal be then ſ seygnes & tokenes of the passyon of Ihe su Crist/That is to wyte/ the crosse/ the naylles/ & the woundes/ The whiche sig nes shal be fyrst for to shewe his glory ous victorye/ And by that they shal ap ſ pere in theyr celle of his glorye / Wherof saith saynt Johñ Grysostome that the Crosse & the woundes shall be more shy nyng than ony Rayes of the sōne/ nowe then saith he/ cōsyderē ye what the vertue is of the crosse/ The sonne thēne shal be derke/ and the mone shal gyue no lyght here by thēne may ye vnderstonde / how mocke the crosse is more shynyng than the mone/ & more clere than the sonne / Secondly for to shewe his mercy / by whiche he shal saue the goode/ Thirdly for to shewe his Justice / how Justly he hath dampned thē that be euyll/ by cause they haue despysed so noble pryse as his blood/ & sette not therby / And therfor as saith seynt Johñ Grisostome / he shal saye to thē harde wordes by maner of re ſ preef / For your sake I made my self a man/ for you I haue ben beten/ bounden scorged and crucified/ where is nowe the fruyt that I haue suffred so many Iniu ries fore / how see the prys of my blood that I haue gyuen to redeme you / whe re is the seruyse/ that ye haue don to me for the prys of my blood that I haue gy ue for you / And where I was god in my glorye I [illegible] doun & was made mā for you / And ye haue made me more vyle than ony thyng / For alle maner thynges of fylthe ye haue more loued than my Justyce & my faith/ The fourth thynge that folowbeth the dome or Juge ſ memt / is the straytnesse & the Rygour of the Juge/ For it may not bowe ne le ne for nothyng/ For he is all myghty/ ne noman may doo ony thynge ayenst hym ne by yeftes ne otherwyse / For alle ri cheſſes be in hym & all tresour/ And he ſ rof saith seynt bernard/ The day shal co ſ me/ that clene & holy hertes shal be more worth than wordes aourned/ & good cō scienc letter than a sacke ful of moneye For this is he that shal not be deceyued by wordes/ ne shal bowe for yeftes / & herof saith seynt Austyn / we alwayte vpon the day of Jugement / & that day shal be right ful of equyte/ The Juge thē shal yeue no fauour to none be he neuer so puyssant/ ne do ayenst Justice/ ne noo byſſhop/ none Abbot/ ne no prnyce may corrupte hym for gold ne syluer / ne for hate/ For all goodnes is in hym/ Ther ſ fore none hate may be in hym / wherof Salomon the wyse saith capo vj / Odiſ ti eos que feciſti/ God hated neuer thyn ge that he made and created / For he is right Juste/ & so Juste / that they/ that he calleth his brethern/ they be falſe cristey men/ whom he shal not delyure after this that dauid saith / fratrem non redimet / Also he shal not be deceyued by errour/ For he is right wyse/ Of him saith seynt leon the pope of this Jugement whiche is the sentence of the souuerayn Juge / that is that hys regarde & lookynge ma kyth all thyng to tremble/ to whome all ferme & stable thyng in cōparison/ is mo uable/ And alle secrete thyng/ opene / to whom all derkenes is clere / alle thyng without voys answereth/ Silēce cōfeſ : seth & wytnesseth/ And without voys thought speketh/ And for as mocke as his wysdom is so grete/ Ayenst his wy ſ sedom aduayle none allegacīōs of aduo cates/ ne sophym of philosophres/ ne the fair wordes aourned of thynterpreſſours ne moyens/ ne the malices of them that be cautelous / And of thise foure here saith seynt Jherome/ Quāti illic eligues & muti/ feliciores loquacibꝫ erūt . quo ad primum / Quanti pastores/ philosophis quo ad secundum / Quanti eustici / oratoribus / quo ad tertium / Quanti heletes / argucijs preferendi sunt cicero ſ nis / quo ad quartum / how many shal ther be at this Jugement / that shal ha ſ ue no tongue / by whiche they shal not speke / whiche shal be more eurous and blessyd than the fair & grete speakers And the herdemen and shepherders more happy / than the philosophers / And how many rude and symple men / more than the wyse men / And

holv many soles & Innocens more than the shelvers of the doctrynes of Ciceron/ than of other ful of layne science/They shal be sette to fore and vexyued at that day / lyke as he vsoldy saye / the fyrst shal be taken / & the other shal be putte alday / The fyfthe thynge that shal be atte day of dome / shal be thorrible accusacion / For thenne shal be there accusours ayenst the synner / The first accuser shal be the deuyll / Of vvhome seynt Austyn saith / that thenemy thēne shal be redy vvhiche shal traite the vvordes of our profession / Andy shal shelve to fore vs / alle that euer ve haue don / andy in vvhat place/andy vvhat tyme ve haue synnedy / Andy vvhat goody thēne ve shold haue don / & he shal saye to the Juge / right trelve Juge / deme & Juge this synnar to be myn / for his trespaas vvhiche vvoldy be thyne by grace / he is thyne by nature / he is myne by his myserye / he is thyne by thy passyon / he is myne by monycion / To the he hath be inobedyent / To me he hath be obedyent / he hath vexyuedy of the the lesture of Inmortalite: Of me he hath taken this penyble cote/ vvyth vvhiche he is cladv /he hath lefte thy lesture / andy is comen to myn Ryght Juste demer / Juge hym to be myne for to be dampnedy vvith me / Alas / Alas / holv may the mouthe of them open that shal thus be foūden/vvhā they shal be Justly dampnedy to be vvith the deuyll / The secondy accusement is oure olvne trespaas / For oure olvne propre synnes shal accuse vs / As the vvyse salomō saith / sapiētie quarto / Venient in cogitatōem pcātoy suoy timidi/ & traducēt illos ex aduerso iniquitates eoy To the Jugement they shal come in the thought of their synues in grete drede / Andy their vvyckednesses shal caste them out aftervvardy: Thēne theyr vverkes shal saye to gydy / Thou hast made vs: ve ley engendredy of the / ve shal not leue the/ But allelvay ve shal be vvith the / Andy vvith the ve shal goo to the dome/Thus in many thynges & crymes they shal accuse the synners/ The thirde accuser shal be all the vvordy / vvherof sayth seynt gregorye / yf thou demande vvho shal accuse the I saye the vvordy vvhiche is offendedy Andy saynt Johñ grisostome seyth that at that day there ve shal answere nothynge / but the heuen / the erthe / the vvatre / the sonne / the dayes / & the nyghtes / shal be in vvytnes of our synnes / Andy yf ve speke not /oure vverkes & our thoughtes shall be moeuedy / andy all the vvordy shal be ayenst vs to fore gody / Andy shal accuse vs strongly / The sixth thyng that ensielveth the dome/ shal be vvitnes trelve vvithout faylkyng / The synnar shal haue iij vvytnessis ayenst hym That one that is aboue hym that is to vvete / that shal be Juge & vvytnes/lyke as he saith by the mouth of Jeremye the prophete / I am Juge andy vvitnes saith our lordy / That other vvitnes is vvithin hym / that is to vvete his conscience/ therfor saith saint Austyn yf thou dredest the Juge comyngy / correcte thy conscience / For the vvorde of thy mouth is the vvytnes of thy conscience: That other vvytnes is by hym / that is his propre angele deputedy to his keppyngy . the vvhiche by cause that he knolveth his conscience / shal bere vvitnes ayenst hym/ vvherof it is saidy in Job / The heuenes that is to saye the angeles thēne shall shelve thynyquytres of the synneres/ The seuenth thyngy that shal be atte Jugement is the consetraynt of the synners : vvherof saith saynt gregoire/O holv streyte shall be the vvayes to synners / all aboue shal the Juge sytte ful of vvrath/ Andy vnderneth thorrible & cōfusedy vegion of payne/ on their vvyght side theyr synnes / vvhiche shal accuse theym / On their lyft syde theyr enemyes deuylles vvithout nōbre dralvyng them to torment /vvithin theym theyr cōscience shal be brennyngy / Andy vvith out forth the vvordy brennyngy /The cayty f andy myserable synnar thus taken: vvhyther shal he flee/ or vvhyter shal he goo/ he shal not mowe hyde hym/ For it is Impossible / Audyem shelve it is Intollerable/ so mocke that he shal not conne bere it / The eyghte that he shal haue the sentence inreuocable / This sentence shal neuer be vepelledy / ne it may be appeledy/ For thappellacion shal not be vexyuedy for thre causes:as it sholdy be myn Jugement the first cause is for theycellēce of the Juge/As of a kynge.yf he yeue a sentence / it may not be appelledy in his voyaume / For ther is none therin aboue hym souerayn

ondy in like wise of thempewour / andy of the pope / Secondly for theuydence of the cryme / wiche is notwryly knowen / Thirdly whan the thynge of whiche the Jugement is yeuen may not be differredy / Andy that it haue not dilacion / Andy for thise thre causes / ther maye none apele be fro the dyuyne sentence / First for the excellence of the Juge For gody hath none aboue hym / but he is aboue all other in eternyte / in dignyte / andy in auctorite / Andy somme wise / may be appelledy fro the Empewour to gody / But fro gody may noma appelle / for he hath none aboue hym / Secondly for the crime / For alle tresspaas andy synues shal be there openly shewdy / wherof saith seynt Jerome / that in this daye alle our dedes shal be shewdy / like as they were writen in a table & notedy / Thirdly for the thynge whiche may not suffre dilacion / For alle thynges that shal be doy atte Jugement shal be doy in a wynkelynge of an eye / Thene late vs pray that we may in this holy tyme so to receyue hym that at the day of Jugement we may be receyuedy in to his euerlastynge blisse

Amen

Thus endeth thystorye of thaduente

Here foloweth the Natiuite of our lorde iheſu Crist

Whan the worldy had endured fyue thousand & nyne hondredy yere after eusebe the holy sayntOctouian thempewour comandedy that alle the worldy sholdy be descriuedy / so that he myght knowe / how many cytees / how many townes / & how many personnes he hady in alle the vniuersal worldy / Thene was so grete peas in therthe that alle the worldy was obeyssaunt to hym Andy therfore our lorde woldy be borny in that tyme / that it sholdy be knowen that he brought peas fro heuen / Andy this empewour comandedy that euery man sholdy goo in to the townes / cytees or villages frowhens they were of / andy sholdy brynge with hem a peny in knowlechynge that he was subgette to thempyre of rome / Andy by so many pens as sholdy be foundy receyuedy / sholdy be knowen the nombre of the personnes / Joseph whiche thene was of the lignage of dauid / Andy dwellydy in Nazareth / went in to the cyte of Bethlem

And ladde with hym the Virgyne marie his wyf / And whan they were comen theder / by cause the hostrys were alle taken vp / they were constraynedy to be with oute in a comyn place where alle peple went / And ther was a stable for an asse that he brought with hym and for an oxe / In that nyght our blessyd lady and moder of god was delyuerd of our blessyd saupour vpon the heye that laye in the tacke / At whiche Natiuite our lord shewd many merauylles / Fo by cause that the world was in so grete peas / the Romayns had don made a tẽple / whiche was named the temple of peas / On whiche they cõseylled with Appollo / to knowe how longe it shold stond and endure / Appollo answerd to them that it shal stõd as lõge / tyl a mayde had brought forth and born a chyld / And therfore they dyde do wryte on the portal of ꝑ temple / loo this is the temple of peas that euer shal endure / For they supposed wel / that a mayd myght neuer bere ne brynge forth a chyld / This temple / that same tyme that our lady was delyuerd and our lord born / ouerthrewe & fylle alle doun / Of whiche Crystyn men afterward made in the same place a chirche of our lady whiche is callyd scã maria rotunda / that is to saye the chirche of seynt marie the Round / Also the same nyght as recordeth Innocent the thirde whiche was pope / that there sprange and sourded in rome the same nyght a well or a fountayne / and ran largely alle that nyght & alle that day vnto the ryuer of Rome called Tybre / Also after that recordeth saynt Johñ Grisostõme / the thre kynges were this nyght in theyr orysons and prayers vpon a montayne / whan a sterre appered by them whiche had the forme of a right fayr chyld / whiche had a crosse in his forhed / which sayd to these thre kynges / that they shold goo to Jherusalem / And there they shold fynd the sone of the Virgyne god and man whiche thẽne was born / Also ther appered in thorient thre sonnes / whiche lytil & lytil assembled to gydre / and were alle on one / As it is sygnyfyed to vs / that thies thre thynges / is the godhed / the soule / and the body / whiche ben in thre natures assembled in one persone / Also Octauian themperour / like as Innocent recordeth / That he was mocke desyred of his counseylle and of his people / that he shold doo men worshippe hym as god / For neuer had ther be to fore hym so grete a maistre and lord of the World as he was / Thenne themperour sente for a prophetesse named Sebyle / for to demand of her / yf ther were ony so grete and lyke hym in therthe / Or yf ony shold come after hym / Thus atte hour of myddaye sye beheld the heuẽ / and salwe a cercle of gold about the sonne / And in the myddle of the cercle a mayde holdynge a chyld in her armes Thẽne she called themperour and shewd it hym / whan Octauien salwe that / he merveylled ouer mocke / wherof Seby le sayd to hym / hic puer maior te est / ipsum adora / This Chyld is gretter lord than thou art / worshippe hym / Thẽne whã themperour vnderstod that this chyld was gretter lord thã he was he wold not be worshipped as god / but worshipped this child that shold be born / wherfore the Cristen men made a chirche of the same chambre of themperour / and named it Ara cœli / After this it happed on a nyght / as a grete maistre whiche is of grete auctorite in scripture whiche is named Bartilmew recordeth that the Rodde of eugaddi whiche is by Jherusalem whiche berith bame flowred this nyght and bare fruit and gaf liquour of bame / After this cam the angelle and apperid to the shepherdes that kepte their sheep / and said to theym / I anounce and shewe to you a grete Joye / For the saveour of the world is in this nyght born / in the cyte of Bethlee / there may ye fynd hym wrapped in clowtes / And anon as the Aungelle had said this / a grete multitud of angelis appered with hym / & began to synge / honour glorye & helth be to god on hye / And in therthe peas to men of good wylle / Thenne said the shepherdes late vs goo to bethleem and see this thyng / And whan they cam they fonde lyke as the angele had said And it happed this nyght / that alle the sodomytes that dyde synne ayenst nature were deed and extynct / For god hatred so mocke this synne / that he

Sybilla.

myght not ſuffre / that nature humayne
whiche he hadꝫ taken / were delyuerdꝫ to
ſo grete ſhame / whereof ſait Auſti ſaith /
that it lackydꝫ but lytil / that god woldꝫ
not become man for that ſynne / In this
tyme Octouian made to cutte and enlar
ge the wayes / and quytedꝫ the Po-
mayns of all the dettes that they ought
to hym / This ffeſte of Natyuyte of our
lordꝫ is one of the grettest feestes of all
the yere / and for to telle alle the myra
cles that our lordꝫ hath ſhewde it ſholdꝫ
contryne an hole booke / but at this ty-
me I ſhal leue and paſſe ouer / ſauf
one thynge that I haue herde ones pre-
chydꝫ of a worſhipeful doctour / that
what perſone beyngꝫ in clene lyf / deſire
on this day a bone of godꝫ / as fer as
it is rightful / and goodꝫ for hym /
our lordꝫ atte reuerence of this bleſſydꝫ
& hie feſte of his natyuyte wyll graũte
it to hym thẽne lete vs allway make
vs in clene lyf at this feſte that we
may ſo pleſe hym / that after this ſhort
lyf we may come vnto his blyſſe Amẽ

Here endeth the natyuyte of our lorde

And here folowyth his circumcision

The day of the circumcision of our lordꝫ ther ben four thyn
ges that make and ſhewe it
to be holy and ſolempne /
The firſt is the vtas of the Natyuyte /
The ſecõde thymposicõn of a newe name
beryngꝫ helth / The thirde theffuſion of
his precious bloodꝫ / The fourth the ſig-
nes of the circumaſion / As for the firſt
it apperith / For the vtas of ſayntes ben
ſolempne / by moche more reſon ought
it to be of hym that is the ſaynte of all
ſayntes / Nowe it ſemeth that the Naty
uyte of our lordꝫ ought not to haue no-
ne vtas / For the natyuyte tendeth to the
deth / And the dedes of ſayntes haue
their vtas / by cauſe they be born of the
natyuyte that ſtratcheth to lyf ydurable
for to be after gloryfydꝫ in body / And
by the ſame waye it ſemeth that the Na
tyuyte of the glorious Virgyne Marie
And of ſeynt Johñ baptiſte / and of
the reſurreyiõ of our lordꝫ ought not to
haue vtas / For the reſurreyiõ was thẽ
don / herto we ought to conſydre lyke
as ſaith a doctour that in this vtas we
ſholdꝫ fulfylle ſuche thinges / as we
accõpliſſhyd not in the principal day that
our lordꝫ was born in / of whiche of aũ
cyent tyme men were wonte to ſynge
atte maſſe / Oultuyn tuum domine / ꝛc /
to the honour of our lady ſeynt marie /
The other octaues or vtaſes / as of paſke
whitſõtyde / the Natyuytees of our lady
& ſeynt Johñ baptiſt ben of deuocõ as of
other ſayntes / that men will honoure for
ſinguler cauſe or affection / And they
may be ſaidꝫ the octaues of figuracion /
For they ſignyfye and figure the octa-
ue of the laſt reſurrection perpetuell /
whiche is the eyght eage / And as
to the ſeconde / this day was his name
Impoſedꝫ to hym / and was namedꝫ
with the newe name that the mouthe of
god named / This is the name / of whiche
ther is none other vnder heuẽ by whiche
we may be ſauedꝫ / that is Jheſus /
After ſeynt bernardꝫ this is the name /
whiche in the mouthe is hony / In the
eere melodye / and in the herte Joye /
This is the name / after that he ſaith it
lyghteth & ſhyneth lyke oyle / whan it
is prechydꝫ it fedeth the ſoule / whan it
is in the mynde of the herte / it is ſwete
and it enoynteth whan it is calledꝫ /
And as the euangeliſt ſayth / he hadꝫ
thre names / that is to wete / the ſone
of godꝫ / Jhũs / and Criſtus / He is
calledꝫ the ſone of godꝫ / in ſomoche as
he is godꝫ of godꝫ the fader / Criſtus in
ſo moche as he is a man takeꝫ of a per-
ſone dyuyne vnto nature humayne / and
Jheſus in as moche as he is godꝫ vnyed
to our hnmanyte / And of this thre
manere of names ſayth ſeynt bernardꝫ /
ye that lye in duſte and pouldre ariſe
out of your ſlepe and awake ye / and
gyue preyſyngꝫ to godꝫ / loo here that
our lordꝫ ſhall come vnto your helthe / he
cometh wyth oygnement / he cometh with
glorye / Jhũs cometh not without helthe
ne Criſt cometh not wythoute vnction /
ne the ſone of godꝫ without glorye / For
he is oure helthe / our vnction / and our
Joye / and as touchynge this treble na
me / to fore his paſſion he was not

parfyghtly knowen / as touchynge the fyrst / he was somwhat knowen by coniectynge / as of his enemyes whiche saide Jhū Crist to be the sone of godde / And as to the seconde of lasse or felwer he was knowen for Jhesu Crist / And as to the thirde vocally / for as moche as by the voys he was callyd Jhūs / But as to the reson of the name / he was not knowen / For Jhesus is asmoche to saye as saveour / And this vnderstoode not they / After the resurrec-tion / this name treble was clarefyed and declared / The fyrst to the certaynte / The seconde to the publycacion / The thirde to the reson of the name / The first name is sone of godde / And that / thyse names ben appropred to hym / seynt hilarye in his booke that he made of the trynyte saith thus / Oere filium dei vnigenitū / In diuerse maners / this name sone of godde is knowen / as it is witnessid of godde / Godde the fader witnessith it / that he is his sone / Thapostles preche it / The religyons bileue it / The fendes our enemyes confesse it / And therfore we knowe our lorde Jhesu Crist in his maners / by name / by nature / by natyuyte / by puyssaunce / and by his passion The seconde name is christus whiche is interpreted vnction / For he was enoynted with the oylle of gladnesse / to fore all them that to hym were partye / And by that he is said enoynted / it is shewed / that he was a prophete / A champyon / a preste / & a kynge Thyse four persones somtyme were wonte to be enoynted / Jhesu Crist was a prophete techyng the doctryne dyuyne / A champion in the batayll agayn the deuyll whom he ouercam / a preest in reconcylyng thumayne lynage to godde the fadre / And a kynge in dystrybutyng & rewardynge euery man Of this seconde name we ben all named For of this name Criste / we be called Crysten men / Of whyche name seynt austyn saith thus / Euery Crysten man ought to be Crysten of right & Justice / of bounte / of entyerte / of pacyence / of Chastete / of clennesse / of humylite / of Innocence / And pyte / And thies names here / ben of Crysten men / and thou holde defendest thou this name / & retaynest for thy self so many thynges of whiche thou hast habundance / and none appetyte / knowe thou that he is not cristen only that berith the name / but he that doth the werkes of Crystе /

The third name is Jhesus / And this name after that seynt bernard saith is mete / fontayne / medecyn / & lyght / And it is mete to many vertues / For it is confortatyf / it nourisshith / it is enforsynge & strengthynge / and it augmenteth & encreaceth / Of thyse he saith hym self / This name Jhesus is mete / For as ofte as thou remembrest it / thou art comforted / what is that whiche assailleth so moche the herte of hym that is thouthful / who is that whiche exerciteth the wytte thus repayred in vertue / The vertues comforten / encreace goode maners and honestees / who is that nourisshith thus the chast affectiōs / nothyng of the worlde so moche as this name Jhesus / Secondly he is saide a fontayne / whereof saynt bernard saith Jhesus is the fontayne of lyf sealed / the whiche spredeth in to foure stremes / For it gyueth to vs / wysedom / Ryghtwisnes / sanctificacion / and redempcion / wysedom in predicacion / in gyuynge to vs of our synnes / absolucion by ryghtwisnes / sanctificacion in oure conuersacion / And by his passion / our redempcion / And in an other place he saith / thre stremes renne of this name Jhūs / that is to wete / worde of sorowe / by whiche is vnderstonde confession / Spryngynge of precyous blood / by whiche is sygnyfyed affliction / water of clensynge whiche sygnefyeth compunction / whiche of godde is smeten to the herte / Thirdely it is medecyne / whereof saith seynt bernard / This name Jhesus is suche a medecyne / that refrayneth the strength of wrathe / it appeaseth the swellynge of pryde / it heleth the wounded of enuye / it restrayneth the fyre of lecherye / it destrayneth the flamme of Couetyse / it attempreth the thurst of Auarice / And it dryeth al rotyn wretchidnes / Fourthly it is lyght / whereof saith seynt bernarde / weneste thou that so grete a light / And so soden clernes may be preched and shewde thurgh out the world / but by this name Jhesus / This is the name that seynt poul bare to fore the pevple and to fore kynges / as a lyght setth

vpon a candelstyk or chaundeler for to lyght to alle / Also this name ihesus is of grete swetenes / wherof saith saynt bernard / yf thou be Cryst / it hath no savoure in me but yf y rede this name Jhesus / yf I dispute or argue / I am not assured but yf this name Jhesus be herd Also Richard of saynt Victor saith thus Jhesus is a swete name / A name delectable / a name confortynge the synnar / and a name of holy hope / Thēne Jhesus is to me swete Jhesus / that is to saye my savyour / Secondly that Jhesus is of grete vertue / wherof saith peter tananensis nomen eius Jhesum / Thou shalt calle this name Jhesus / this is the name that hath gyuen to blynde their sight / to deef men heerynge / To croked goyng / to domb speche / to ded men lyf / And all the strēgthe of the deuyll is chased away and taken out of the body that he possesseth / Thirdly this name Jhesus is of grete excellence / And of grete hyenes / wherof saith saynt bernard / The name of my savyour / of my brother of my flesh and of my blood / this is the name that is hyd fro the begynnynge of the world but in thende it is trueled & shewd / this is the name that can not be expressid / & of so moche as it may not be expressyd of so moche it is more meruellous / & of somoche as it may not be estemed / so moche is it of more grete grace / And this name was imposed to hym first by thangel / And of the fader putatyf Joseph / Jhesus is said savyour / And it is said savyour in thre maners or by puissaunce to saue / or of habituacion / or of dede & of werke / the first / puissaūce or myght is to hym perdurable / The secōde of myght of habituacion is to hym syth the begynnynge of his conception / lyke as the aungelle shewde / and after that he hath puissaunce of dede and werke after that the name was imposed to hym of Joseph by cause of hys passyon that was to come / wherof the glose saith vpon this word / Vocabis nomen eius ihesum / And here thou shalt impose to hym this name / which was gyue to hym by thangele to fore begynnynge of this world / When thēne he sayde thou shalt impose to hym this name / he shewith the denominacion made by Joseph And when he said that of the angelle or of the souerayn it was made / he wold shew the iij other domynacions / And therfore was this Circumsicion estably ssyd in the heed & begynnynge of the yere at Rome / which is chief of the world / and ennobled with the first lettre of the chief of the A.b.c. sette in the first place thus fourmed / Jhesu Crist the hede of the chirche is this day circūcided / the name is gyue to hym and imposed / And the vtas of the natyuyte is halowed / The thirde thynge that is considered of this holy day / is the effusion or shedyng of the blood of Jhesu Cryst / For on this day fyrst he began to shede his blode / the which after dyuerse tymes he shedde / Fyue tymes he shedde his blood for vs / First atte his circumsicion / And this tyme was the begynnynge of oure redēpcion / Secondly in oryson / And in this tyme he shewde the desire that he had of our redempcion / Thirdly whan he was bounde to the pyler and beten / and this was the merite of our redempcion for by his woūdes we were saued / Fourthly whā he was crucyfyed / And this tyme was the prys of oure redempcion / And thēne he payed that which he had not take / Fyfthly whan his syde was opened And this tyme was of our redempcion the sacrement / For thenne out of his syde yssued blood & water which signefyeth that we ought to be puryfyed by the water of baptesme / the which water ought to haue vertue and effect of the precious blood of Jhesu Cryst / The sixthe thynge of this holy day / is the signacle of the Circumsicion / the which Jhū Cryst on this day of his tenygnyte daygned to take / And ye ought to knowe that for many resons he wold be circumcised / First for the cause of hym self / that he wold shewe that he had takē our very flesh humayne / For he knewe wel / that ther sholde somme come after that sholde saye / that he had not taken body real of the Virgyne Marie / And therfore wold he be circumcised really in flesh humayne / for to destroye theyr erroure / And to shede his naturel blood / For a body fantastyque shal shede no blood / Secondly for the cause of vs / for to shewe to vs / how we sholde be circumcised spirituelly / After that saynt bernard saith / Ther be two maner of

circumsicions that we ought to doo / that is to wete without forth our flesshe / & within our herte / The circumsicō of our body / is in thre thynges / in habyte that it be not noyeful / In operacion that it be not repreuable / in worde that it by not despytous / The circumsicion of the herte within forth is also in thre thyn-ges / in thought that it be holy / in affection that it be pure / in entencion that it be rightfull / Item for the rightful cause of vs / to that he wolde saue vs in this maner that he was cutte in one mē bre for to saue all the body / In lyke wyse wolde Jhū Cryst suffre the cuttyng of his circumcision for to saue all the spyrituel body of the chirche / They ben the mēbres of the chirche that byleue in hym / which by the faith of the chirche shall be saued / Of which circumsicion saith saynt poul ad Colocenses secundo / ye haue taken the circumcision not made with the honde to despoylle & cutte the flesshe / but the spirituel circumsicion of Jhesu Cryst is that all vices be cutte of & take alway / Thirdly he wolde be circumcised by cause of the Jewes / that they sholde haue none excusacion / but for to byleue in hym / For yf he had not be circumsi-sed / they myght saye / they ought not to receyue hym by cause he folowed not the fadres of the lawe / Fourthly by cause the deuyl sholde haue no knowle-che of the mystery of thyncarnacion / As the circumsicion was gyuen ayenst ory-gynal synne / the deuyl wende that he that receyued it were a synnar / & had nede of the remedye of circumsicion / And for this cause Jhesu Cryste wolde that his moder beyng all way a virgy-ne sholde be maryed / by cause that by the sacrament of matrymonye / his In-carnacion sholde be hyd from the feende / Fyfthly for to fulfylle parfyght Justice and parfyght humylyte / the which is to submytte hym to one lower than hym selfe / therfore wolde he thus be circumci sed / for to shewe to vs this humylite / as he that is lorde and maistre of the lawe / submysed hym selfe to the lawe / Sixthly for approue and fulfyll the lawe of Moyses / the which was good & holy For he was not comen for to destroye the lawe / but for to fulfylle and kepe the lawe / Thus saith saynt poul the

yd chapytre / I saye to you that Jhesu Cryst was mynystre of the circumsicion for the trouth of god / to conferme the promesses that he had made vnto the fadres of tholde lawe / And the cause why the circumsicion was made the viij / day / ther ben assigned many reasons / The first is for to vnderstonde the sence of the lettre as it lyeth / For lyke as Pa-by moyses which was a right grete phi-losophre in theologye hold wel that he was a Jewe / whan a chylde in the state of vij dayes after he is born / is also tē-dre / as he were yet in the wombe of his moder / And atte vij day he is fortefyed and affermed / Therfor as he saith / our lord wolde that the lytil childrey atte viij day sholde be circumcised / by cause they sholde not be hurte by the grete ten-drenes þ they haue yet / And he wolde not that they sholde abyde aboue the viij day for iij causes that he assigneth / The first is fore to eschewe the peryll of deth / that he sholde not depe within the viij day-es / The seconde is for teschewe the pay-ne of the chyldren For in the doyng of the circumsicion is a grete payne / And therfore wolde our lord god / that they were circumcised whylis they had lytyl ymagynacion / For whan they haue ly-til vnderstondyng / they fele not so moche payne / The thirde cause / for teschewe the heuynes of the parentes / For by the circumsicion many chyldren deyed / And yf they had abyden til they had be gret-ter / And thēne deyed / the fader and moder sholde haue ben more soroufull / than they sholde be atte age of viij dayes The second cause is vnderstande in spiri-tuel dede / that is to wyte / that the viij day is taken for the resurrexion / which is the vtas of our lyf / For thenne shal we be circumcised fro alle payne and fro all myserye / And thus by the viij dayes shall be vnderstod by the vij ages / The first is fro Adam to Noe / The secōd fro Noe to abraham / The thirde fro abrahā to Moyses / The fourthe fro moyses vnto Dauid / The fyfte fro Dauid to Jhesu Cryst / The vj fro Jhesu Cryst vnto thende of the worlde / The vij of the deyenge on therthe / And the viij of the generall re-surrection to heuen / Or by theis viij ben vnderstande viij thynges the which we haue in the lyf perdurable / the which

seynt Austyn reherceth/ in treatyng that our lord saith / what other thynge is it that he saith / I shal be theyr god / that is that I shal be to them all that/ wherof they shal be ful / And al that which by reson they may demaunde / that is to wete / lyf / helth / mete habondance of all glorye / honour/ and peas / and all goodnes / Or otherwise we may take by the viij dayes a man in body & in soule / of which the iiij dayes ben vnderstande by the iiij elementes of which the body is composed / And iij dayes/ they ben iij vertues naturell that ben in the soule / for to desire or coueyte For to be angry or moeued / For to vnderstonde reason & to conceyue it / The man thēne that nold hath viij dayes /whan he shal be ioyned to god/ fro whom the Joynyng shal neuer be deffeted/ thēne shal he haue the viij day / And in this viij day he shal be circumcised fro all synne and from alle payne / The thirde reason is taken after the sens morall / And after this / the viij dayes may be taken in dyuerse purpos/ The first may be said knowlege of his synne / lyke as dauid saith Quoniam iniquitatem meam ego cognosco / I haue knowlechynge of my synne / The seconde pourpos / is for to leue synne / and take the good / the which is shewed vs by the sone that dispended his good folyly / And whan he had perceyued that he had don euyll & folisshly / he aduertised hym self / and saide I shal departe and retourne to my fader / And shal praye that I may serue hym /and that he receyue me to mercy / & make me as one of his seruaūtis The thirde is shame of synne / wherof saith seynt poul to thē that for their synnes be in peyne and in torment / what fruyt haue ye founden in tho synnes in your lyf/of wiche nold ye be ashamed The fourth is drede of the comyng Jugement and dome / wherof Job saith / I haue ferede and doubted god / as men drede the walwes of the see in their grete rage and tempest / And seynt Jherome saith thus / Siue comedam siue bibam &c As ofte as I ete or drynke / or that I doo ony other thynge / allway me semeth that I here the soun & the voys cryenge / Aryse ye dede mē/ and come to the dome and Jugement / The v is circucision / wherof seynt Jherome saith/ gyue thy weping & bytternesse / of that which thou hast angryd thy god by thy synne / The vj is confession/ wherof dauid saith /dixi confitebor &c . I haue said & purposed in my herte / that I shal confesse me to god and make knowlechē of my synne /The seuenth is hope of pardon/ For yf Judas had had very repentaunce & hope / and had confessid his synne / he had had forgeuenes & pardon/ The viij is satisfaction and sacrefyse / And then is the mā verely circumcised/ not only fro the synne/ but also fro payne / where the ij first dayes ben for the sorowe of synne that hath be don/ and the will for tamende it the thirde day we shold confesse the euyll that we haue don / and the good dedes that we haue left / The other iiij dayes ben oryson / effusion of teres / Afflictiō of body / And almesse gyuen/ Or other wise by these viij dayes may be vnderstāde viij thynges / of which the consideracion cutteth of and taketh alwey all euyll wyll of synne / And who that shal cōsidere it/ shal haue made a grete Jorney/ Of which seynt bernard nameth viij of them /sayenge that viij thinges ben in the essence of a man / that yf a man wel considere them / he shal neuer synne / And they be thies /the vnite of our nature / the vilte and fylthe of our werkes / The sorowe of our yssuynge / The mutablyte of our estate / Thangnysh of the deth /The myserable and vnsure te of our nature of body and of soule/ The dampnacion detestable and horrible /& the consideracion of the glorye of heuene/ which may not be recounted/the fourth reason is taken to the vnderstandyng of pirytuell / And after this / the fyue dayes shal be the fyue bokes of moyses/ in which the salwe is conteyned / And the two other / ben the prophetes & the the psalmes of dauid / And / the viij shal be the doctryne of the gospellis /but in the first viij dayes / the circumcision parfyght was not made /but on the viij daye was parfyght circumcision of synne and of payne nold it is made in hope / After it shal be don in dede/ And of the flesh of the circumcision of Jhesu Cryst/it is said that the āgele brought it to Charlemayn & he bare it to Amoon And sette it there honourably in the

chirche of our lady And after as it is said that he hath it to Chartres / And nold it is said / to be at Rome in the chirche that is called scā sanctor / And there it is wreten / ꝑ the precious flesſh of Jhū Cryst is there right clere / and the nayll also / Also it is said that it is in the chirche of our lady at ādwarp in brabande / And there I knolde well ꝑ on trynyte sonday they shelde it with grete reuerēce / And is there born about with a grete and a solempne processi on and that though I be vnworthy haue seen dyuerse tymes And haue rede and herd there of many myracles that god hath shewd there for it / And as told chynge I haue herd saye there / that there was a Cardynal sente fro Rome for to see it / And as he was at his masse solempnly / it was leyd on the corporas at which tyme it bled thre dropes of blood on the said corporas / There they worshippe it as fore the flesſh of our lord which was cutte of at his circunsi cion & named it there prepucium dñi / yf it be trewe / to somme it semeth merueyll by cause it is so that the flesſh that was cut of / was of the very flesſh that was cutte of his body humayne / Somme hold that whan Jhesu Cryst arose fro deth to lyf / that he retourned with the body glorifyed to his place / Of the was of the natyuyte of Jhesu Cryst / that is callid the day of circumsicion / we fynd that Jhesu Cryst sayde by the mouthe of his sayntes / Non veni legē solvere / sed adimplere / I cam not said Jhū Cryst to breke the lawe / but to ful fylle it / And he was that day circum; cised and named Jhesus / which is as moche to saye as sauyour / And at the circumcision / must be cutte a litil of the skynne at thende of the membre or yerde / And that is sygnyfyed and shewd that we ought to be circumcised / and cutte and taken away fro vs the synnes and euyll vices / that is to wyte pryde / wrath / enuye / couetyse / slougth glotenye / and lecherye / and all syn; nes / and purge vs by confession / by contrycion / by satisfaction by almesde; des and by prayers / and to gyue for godes sake of the goodes that he hath lente vs / For we haue nothyng pro; pre / but Jhesu Cryst hath lente to vs all that we haue / thene it is wel reason / that we doo gyue for hym to the poure of suche goodes as be his / For we ben but seruauntes / And we ought to gy/ ue to the hungry mete / to the dursty drynke / to the naked clothynge / vysyte the seke And to fore al thynges to loue god / and after our neyghebours as our self / And despoylle our self fro synne / And clothe vs with good wer kes and vertues / And folwe the co / mandement of Jhesu Cryst / And in this maner we shal fulfyll the wyll of our fader Jhesu Cryst / yf we ben so pur ged and thus circumcised / Thenne la; te vs pray vnto the lord of heuene / that saith that he cam not to breke the la we / but to fulfyll it / that he gyue vs grace / In suche maner to fulfyll the la; we and his wyll in thys world / that we may come in to his holy blysse in heuen

Amen

Thus endeth the fest of the circumcision of oure lord

Here folowyth the feest of the Epiphanie of our lorde And of the thre kynges

The feest of thepipha
nye of our lordy is aour ⁊
nedy of foure myracles/ & after them it hath foure na
mes / Oy this day the kynges worshippedy Jhesu Cryst / And sayntJohñ baptyst baptysedy hym / And Jhesu Crysto chaungedy this day water in to wyn/And he fedde fyue thousandy men with fyue loues of brede / Whan Jhesu cryst was in the age of yiij dayes the thre kynges cam to hym /the way ly ke as the sterre ledde them/And therfo re this day is callydy Epiphanye /or the tiephanye in comyn langage / And is saidy of this terme ephi / whiche is as moche to saye as aboue / And of this terme phanes/whiche is as moche to say as apparicion / For thenne the sterre ap pierede aboue them in thayer/ where the same Jhesus by the sterre that was seen aboue them shewde hym to the kynges / And that day yyiy yere passedy /that whas at thentre of yyy yere/ For he had yyiy yere andy yiij dayes / andy began the yyy yere as saith seynt luc / Or af ter this that Bede saith / he hady yyy . yere complete as the chirche of Rome hol deth / And thenne he was baptysedy in the floody or ryuer of Jordan / & therfore it is callydy thiephanie / saidy of theos / whiche is as moche to saie as god & pha nes/Apparicion / For thenne godyſthat is the trynyte appiewde / godyſthe fader in boys godyſthe sone in flesſh humayne godyſthe holy goost in lykenes of a dou ue / After this that same day a yere whan he was yyyj yere oldy andy yiij dayes / he tornedy water in to wyn / & therfore it is calledy bethania / saydy of beth / that is to saie an holde/ andy pha nes /that is apparicion / And this my racle was doon of the wyne in an holde by whiche he shewde hym very godyſand this same day a yere after þ was yyyij yere he fedde fyue thousandy men with fy ue loues / lyke as bede saith / Andy is also songen in an hympne whiche begyn neth Illuminans altissimus / Andy therfor it is calledy phagiphania of pha ge/that is to saye mete / Andy of this fourth myracle some doubte yf it were doy on this day / For it is not writen of bede expresſely/And by cause that in the gospell of saynt Johñ is redy that it was doy nyghe vnto paske / Therfore the foure apparicions were sette on this day / The first by the sterre vnto the creble or racke / The secondy by the voys of the fader on flom Jordan/ The thirde

of the water in to wyne at the holys of archedeclyn The fourth by the mul tiplicacion of fyue loues in deserte /
Of the first apparicion we make solemp nyte on this day prynapally
And therfore pourselue / we thisto ; rye such as it is / when our lord was born / the thre kynges cam in to Ie rusalem of whome the names ben wre ton in ebrelue / That is to were
Appelyus / Amerpus / and Damas cus / And in greke / Galaga lath / Magalath / and Tharath /
And in latyn / Jaspar / Melchior and Baltasar / And it is to we ; re that this name Magus hath thre sig nificacions / It is said illuseur or de ; cepuour / Enchauntrur / and wyse /
They ben sayd illuseurs and decepuours by cause they decepued herodes / For they retorned not by hym when they departed fro the place where they had honoured and offred to Ihesus / but retorned by another way in to theire cō tre / Magus also is said enchaun ; tour / And herof ben said thenchaun tours of pharao Magi / which by their malefice made their merueylles by thē chauntyng of the craft of the deuyl /
And saynt John Grisostom calleth this kynges magos / as wycked and euyldoers /
For fyrst they were ful of malefices / but after they were conuerted / to whō god wold shelue his natyuyte / and bryng them to hym / to thende that to synners he wold doo pardon
Item Magus is said wise / For Magus in hebrelue is said doctour in greke philosopher / and in latyn wy ; se / wherof they be said magi / that is to saye grete in wisedom /
And thies thre cam in to Ierusalem with a grete companye and grete es ; tate / But wherfore cam they to Ie ; rusalem when the child was not born there / Seynt vmpge assygneth foure reasons /
The first reson is that the kynges had knoulegh of the natyuyte of the child that was born of the virgyne marye / But not of the place /
And by cause that Ierusalem was the most cyte ryall /
And there was the See of the souerayn preest / they thought that so noble achyld so nobly shelud ; ought to be born in the most noble cyte that was ryalle /
The seconde cause was / For in Ierusalem were the doctours and the wyse men by whome they myght kno we where the sayd child was born /
The third cause was to thende that the Jewes shold haue none excusacion /
For they myght haue sayd that they had knowlegh of the place / where he shold be born / but the tyme knewe they not & therfore they myght saye we beleue it not / And the kynges shewde to them the tyme / and the Jewes shewde the place / The fourth to the doubte of the Jewes & their curiosite / for thise kyn ges byleued one only prophete / And the Jewes byleued not many / They sought a straunge kynge / And the Jewes sought not their owne kynge / Thise kynges cam fro ferre contrees / And the Jewes were neghbours fast by /
These kynges were sucessours of bala am / And cam at the vysyon and sight of the sterre / by the prophesie of their fader which said / that a sterre shal be born or sprynge out of Jacob / and a man shal arise of the lignage of Israhel That other cause that me ; ueth theym to come to Ierusalem put ; teth saynt Johñ Crisostome which saith That ther were somme that affermeden for trouthe / that there were grete cler kes that curiously studyed to knowe the secretes of heuen / And after they chosen xij of them / to take hede /
And yf ony of theym deyede / his sone or neyt kynnesman shold be sette in his place / And thise xij euery yere / ascended vpon a montayn et which was called victoryal / and thre dayes they abode there / and weesshe them clene / and prayed our lord that he wold shewe to theym the sterre that balaam had sayd and prophesyed be forn /
Now it happened on a tyme / that they were there the day of the natyuyte of Ihesu Cryst / and asterre cam ouer theym vpon this mōtayne / which had ſ fourme / of aright fayr child & vnder his

hede was a ſhynynge croſſe/ whiche ſpack to thiſe iij kynges ſayenge Goo ye haſtely in to the londe of Judee / And there ye ſhal fynde ꝑ kynge ꝑ ye ſeche whiche is borne of a virgyne/ Another cauſe putteth ſeynt Auſtyn / For it myght well be that the angele of heuene appiered to theym whiche ſayde the ſterre ꝑ ye ſee/ is Jheſu Cryſt/ Goo ye anone and worſhip ye hym / Another cauſe putteth ſeynt Lyon / that by the ſterre whiche appiered to theym/ whiche was more reſplendiſſhynge & ſhynynge than the other / that it ſhelde the ſouerayn kynge to be borne on therthe /Thenne anon departed they for to come to that place / Nold may it be demanded/ hold in ſo lytil ſpace of viij dayes / they myght come from ſo ferre as fro the eeſt vnto Jheruſalem /whiche is in the myddle of the world / whiche is a grete ſpace and longe way / Therto anſwerith ſeynt remyge the doctour and ſaith that the chyld tho whom they were / myght well make them to goo ſomoche way in that while/ Or after this that ſaynt Jherome ſaith /that they cam opō dromedaries / whiche ben beeſtis ꝑ may goo as moche in one day as an horſe in thre dayes / And whan they cam in to Jheruſalem / they demaunded in what place the kynge of Jewes was borne /
And they demaūded not yf he was borne For they byleued it fermly/ that he was borne / And yf ony had demaunded of them/ whi by knolege ye / that he is borne they wold haue anſwerd / we haue ſeē his ſterre in thorient/ And therfore we come to worſſhippe hym / This is to vnderſtond / we beyng in the orient ſalue his ſterre / that ſhelde that he was borne in Judee / And we be come to worſhiphym / And therfore ſaith this doctour remyge that they confeſſid this child verray man/ ꝑ ye kynge/ and verray god verray man whan they ſaid / where is he that is borne / verray kynge / whan they ſaid kynge of Jewes/ verray god/ whan we be comen to worſhippe hym/ For there was a comaundement / that none ſhold be worſhipped but god / And thus as ſaith ſaint Johan Criſoſtome they confeſſyd the chyld / verray god /by worde / by dede / And by yeftes of their treſours that they offred to hym/ and whan herode hade herd this /he was moche trou bled / And all / Jheruſalem with hym herode was troubled for thre cauſes /
Fyrſt by cauſe he dredde that the Jewes wold reſſeyue the chyld born for thier kyng / And reffuſe hym as a ſtraūger wherof ſaith ſaynt Johñ criſoſtōe in ſuche wiſe as the bowes of a tree that ben hye be ſoone moeuyd with the wynde / ſo they that ben in hye eſtate of the world a lyght tenomee troubthle them /
Secondly leſt he ſhold be blamed of the Romaynes / yf ony were kyng but yf he were ordeyned by themperour / For ſo had the Romayns ordeyned / that none ſhold be callyd kynge ne kynge / but yf it were by the cōmandement of themperour / Thirdly he was angry / as ſaynt gregory ſaith/ whan the kynge of heuen was born /the kynge of therthe was troubled and not without cauſe/ For the erthely lordſhyp is confounded whan the hyenes of heuene is declared and perceyued / And all the contree of Jeruſalem was troubled with hym for thre cauſes / Fyrſt by cauſe that the euyll enioye them not / of the preſence ne the compyng of the ryghtfull and iuſte / Secondly for adulacion and flatteryng/ that they were ſory of his angre Thirdly for lyke as the wyndes that ben contrarye in the ſee as longe as the wawes be moeued / In lyke wyſe the contraryte of prynces and wrath falleth on the people / And therfore they doubted and feered leſte they ſhold be tormented Thenne herode called alle the preſtes of the lawe / and doctours/ and demaunded of theym / where Jheſu Cryſt ſhold be born / And whan he had vnderſtonde of theym that he ſhold be born in bethleem the Cyte of Juda /he called the thre kynges a parte / and demaunded of theym dylygently the tyme that the ſterre appiered to theym / For to knowe /what he ſhold doo yf the kynges retorned not agayn to hym /
And he ſaid to theym / aſſone as ye ſhal haue founden the chyld/ and haue worſhipped hym / that they ſhold retorne and ſhewe it to hym /
In faynyng that he wold worſhippe alſo hym / And thought that he wold goo ſle hym / And it is to wyte that aſſone as they were entred in to Jheſm/ the ſight of ꝑ ſterre was taken frō

thē/and̄ for thre causes/ Firſt that they ſhold be cōſtreyned to ſeche ꝑ place of his natyuyte lyke as they were certefyed by ꝑ appieryng of the ſterre/ And̄ bye the propheſye of the place of his byrthe/and ſo it was don̄/Secondly / that they that ſought the helpe and̄ the world / hadȳ deſeruedȳ to leſe the ayde dyuyne / The iij. by cause that the ſignes by gyuen to me ſcreauntes / And̄ propheſyes to them that byleue well lyke as thapoſtle ſaith And̄ therfore the ſigne which was gyuen to the thre kynges / which yet were paynems / ought not tappere to them as longe as they were with the Jelues/and whan they were yſſuedȳ of Jheruſalem the ſterre appered to them wiche went to fore them / and̄ brought them/ til it cam̄ aboue the place where the chyldȳ was/ & ye ought to knowe ꝑ ther ben thre opyny ons of this ſterre which Pempge ꝑ doc doctour putteth ſayeng / that ſome saie that it was the holy gooſt which appie; redȳ to the thre kynges in the fourme of a ſterre which after appieredȳ vpon the hedeof Jheſu Cryſt in the lyknes of a douue / Other ſaye / lyke to ſaynt Johñ Cryſoſtom/ that it was an̄ angele ꝑ ap perydȳ to the ſhepherdes / and̄ after appe redȳ to the kynges / but to the ſhepherdes Jelues / as to them that vſe reaſon̄ / in fourme of a reſonable creature / And̄ to the paynems as to vnreſonable / in lyk; neſſe of nature vnreſonable/ that is to ſaye of a ſterre / Other ſay more reſona; ble and̄ more veritable / that it was a ſter nelye created & made of god ꝑ which whā he had don̄ his offyce/ was brought agayn̄ in to ꝑ mater wherof it was firſt fourmedȳ / And̄ this ſterre was this ꝑ fulgencius ſaith / it differencedȳ fro the other ſterres in thre thinges / Firſt in ſi tuacion̄ / for it was not fyxedȳ in the fir mament / but it henge in thayer nygh to therthe / Secondly in clerenes / for it was ſhynyng more than̄ the other / it appieredȳ ſo that the clerenes of the ſōne myghy not hurte ne appale hir light but at playn̄ myddayt it had right grete light and̄ clerenes / Thirdly in moeuyng/ for it went alleway to fore ꝑ kynges in maner of one goynḡ in the way / ne it hadȳ none tornynḡ as a cercle tourneth but in ſuche maner as a ꝑſone gooth in the way / And̄ whan the kynges were yſſuedȳ out of Jheruſalem / and̄ ſette in their waye / they ſalue the ſterre / wherof they hadȳ loſt the ſight/ And̄ were gretly enioyedȳ / And̄ we ought to note / that ther ben v maners of ſterres that thiſe kynges ſalue / The firſt is matrial / The ſeconde ſpirituel / The thirde Intellec tuel / The fourth reſonnable/ The fyfthe ſubſtancyall / The firſt that is material they ſalue in theeſt / The ſeconde that is ſpirituell / They ſalue in hert / and̄ that is in the faith / For yf this faith hadȳ not be in their hertes that hadȳ lighted theym they hadȳ neuer ſeen̄ the ſterre ma teriall / they hadȳ fayth of thumanyte / whan̄ they ſaidȳ where is he that is born̄ and̄ of his Pyall dignyte / whan̄ they calledȳ hym / kyng of Jelues / And̄ of his dede whan̄ they ſaidȳ/ they went to worſhippe hym / The thirde / Intelle ctu ell / wiche is that the aungele that they ſalue in vyſion̄ / whan̄ it was by than̄ gele ſhewde to theym/ that they ſholdȳ not retorne by herode / holde be it / that after one gloſe/ it was our lorde that warnedȳ theym / The fourthe / that was reſonable that was the Pyrgyne marye whom they ſalue in the ſtable holdynḡ her chyldȳ / The fyft that is ſubſtancyal / that is to ſaye that he hadȳ ſubſtance aboue all other ſinguler/ And̄ that was Jheſu Cryſt whō they ſalue in the cradle / And̄ herof is it ſaidȳ in the goſpel / that they entredȳ in to the hous / and̄ fonde the chyldȳ with marie his modȳr / And thenne they wor; ſhippidȳ hym / And̄ whan̄ they were entredȳ in to the holde ſecretely / And hadȳ foundenȳ the chylde they kneledȳ and offredȳ to hym thies thre yeftes / that is to wete / Goldȳ / Encence / And̄ myrre And̄ this ſaith ſcynt Auſtyn

O infancia cui aſtra ſubduntur et cetera

O infancie or chyldhode to whom the ſter res ben̄ ſubgette / to whos clothes Angel lis holde / the ſterres gyuen vertue / the kynges Joyen̄ / And̄ the fooldes of wyſedom̄ holden̄ theyr knees /

O bleſſydȳ tygurye or lytyl̄ holde / O holy ſete of godȳ / And̄ ſaynt Jherome ſaith / this is an̄ heuene / whe re is no light but the ſterre /

O palays celeſtyall in whiche thou dwel leſt / not as a kynge aournedȳ with pre cyous ſtones / but encorporat / to whom for a ſofte bedde was dureſſe & hard cribbe

For curteyns of golde and ſylke / the fume & ſtenche of donge / but the ſterre of heuene was clerely embelyſſhed / I am abaſſhed whan I beholde thiſe clothes and ſee the heuene / the herte brenneth me for hete / whan I ſee hym in the cribbe a poure mendiuaũt / and ouer hym the ſterres / I ſee hym ryght cleer / ryght noble and right riche / O ye kynges what doo ye / ye worſhippe the childe in a lytyl foul hous wrapped in foule clothes / is he thenne not gode / ye offre to hym golde / and wherof is he kynge / & where is his ryall halle / where is his trone / where is his court ryall frequen̄ted & vſed with noblees The ſtable / is that not his hall / And his trone þ racke or cribbe / They that frequente this court / is it not Joſeph and marye / they ben as vnwetyng / to thende that they be come wyſe / of whom ſaith hillarye in his seconde boke that he made of the trȳnyte / the virgyne hath born a childe / but this that ſhe hath childed is of gode the childe is lyeng in the racke / and thangeles ben herde ſyngynge and preyſyng hym / the clothes be foul and gode is worſhiped / The dygnyte of his puiſſaunce is not take awey / though thumylite of his fleſſhe is declared / to holde in this childe Jheſus were not onely the humble and ſmale thynges / but alſo þ riche & / the noble and the hye thynges and herof ſaith ſaynt Jherome vpon the epyſtle ad hebreos / Thou beholdeſt the rake of Jheſu Cryſt / See alſo the heuen / Thou ſeeſt alſo the childe lyeng in the cribbe / but take hede alſo holde the aungelles ſynge and preyſe gode / herode is perſecuted / And the kynges worſſhippe the childe The pharyſees knewe hym not / but the ſterre ſhewde hym / he is baptyſed of his ſeruaũte / but the voys of the fader is herde aboue thondrynge / he is plonged in the water / but the holy gooſt deſcended vpon hym in lyknes of a douue / and the cauſe wherfore thiſe kynges offred thiſe yeftes / many reaſons be aſſygned / One of the cauſe is as ſaith Pempge the doctour / that thaũcyent ordenaunce was / that noma̅ ſholde come to gode ne to the kynge with a voyde hande / but that he brought hym ſome yefte / And they of caldee were acouſtomed to offre ſuche yeftes / They as ſcolaſtica hiſtoria ſaith cam from thende of perſe fro the caldeyens where as is the flood of saba / of which flood the regyon of saba is named / The ſeconde reaſon is of ſaynt bernarde / For they offred to marye the moder of the childe golde for to releue her pouerte / Encence ayenſt the ſtenche of the ſtable and euyl ayer / Mirre for to comforte the tendre membres of the childe and to putte awey vermine / The thirde reaſon was that they offred gold for to paye the tribute / Thencence for to make ſacrefice the myrre for the ſepulture of dede men / The fourth for the golde ſygnefyeth dilection or loue / Thencence oroyſon or prayer / The myrre of the fleſſhe mortyfycacyon / And thies thre thinges ought we offre to gode / Te fyfthe by cauſe by theſe thre / ben ſygnefyed thre thinges that ben in Jheſu cryſt / The precyous deyte / The ſoule full of holynes / And thentier fleſſh alle pure and without corrupcion / And thiſe iij thinges be ſignefyed / that were in thare ke of moyſes / The Rodde which floriſſhid / that was the fleſſh of Jheſu cryſt that roos fro deth to lyf / The tables wherin the comandementis were wreton that is the ſovble / wherin ben alle the treſours of ſapience and ſcyence of gode hydde / The manna ſignefyeth the godhede which hath all ſwetenes of ſuauite By the golde whiche is moſt precyous of alle metallis is vnderſtande the deyte / by thencence the ſovble right deuocion & oroyſon / by the myrre which preſerueth fro corrupcion / is vnderſtonde the fleſſhe which was without corrupcion /

And the kynges whan they were admoneſted and warned by reuelacion in theyr ſlepe / that they ſholde not retorne by herode / and by an other way they ſholde retorne in to their contre / ſo here thenne holde they cam and wente in their Journeye / For they cam to adoure and worſhippe the kynge of kynges in their propre perſonnes / by the ſterre that led them / and the prophete that enſeygned & taught them / And by the warnyng of thangele retorned / And reſted at their deth in Jheſu Cryſt / of whom the bodyes were brought to melane / where as nowe is the couuente of the freres

prechours/ And̄ nold ben at coloyne in seynt peters chirche Which is the ca thedrall/ and see of thareschebisshop/Then ne late vs pray vnto almyghty god ꝑ this day shelvedē hym to thise kynges/ And̄ at his baptesme/ where the voys of the fader was herd̄ & the holy ghoost seen/ And̄ at the feest tornedē water in to wyn/ and̄ fedde fyue thousand̄ men besyde wymen and̄ chyldren with v. loues and̄ two fysshes that at the reuerence of this hye and̄ grete feste/ he forgyue vs oure trespace and synnes that after this short lyf we may co me tohis euerlastyng blysse in heuen/ Amen

Thus endeth the fest of Epy phanye & of the thre kynges

Here begynneth Septuagesime

AT Septuagesme be gynneth the tyme of deuiacō or goyng out of the way of the worldē/ Which began at Adam and̄ duredē vnto moy ses/ And̄ in this tyme is redde the book of genesis/ The tyme of septua gesme representeth the tyme of deuyacō that is of transgression/ The sexagesi me sygnefyeth the tyme of reuocacion/ The quinquagesme signefieth the tyme of remyssion/ The quadragesme signe fieth of penaunce and̄ satisfaction/ The septuagesme begynneth when the chir che syngeth in thoffyce of the masse circūdederunt me/ and̄ endureth vnto the saterday after ester day/ The sep tuagesme was instituedē for thre rea sons/ lyke as master John beleth put teth in thoffyce of the chirche/ The first reason was for the redempcion/ For the holy fadres somtyme ordeyned̄ that for thonour of thascencion of Jhu cryst In the which our nature ascendedē in to heuen/ And̄ was enhaunsedē aboue thangeles/ ꝑ this day shold̄ be halowed solempnly/ And̄ shold̄ be kepte fro fri stynḡ/ And̄ at the begynnyng of the chirche also solempne as the sonday/ And̄ procession was made/ in̄ represen tynḡ the procession of thappostles/ which they made on that day/ or of thā gellis that cam̄ to mete hym and̄ ther / for comenly the prouerbe was/ that the thursday and̄ the sonday were co / syns/ For thenne that one was as so lempne as that other/ but by cause ꝑ the festes of sayntes cam̄ and̄ ben̄ mul teplyedē which were greuous to halowe so many festes/ therfore the feste of the thursday cessedē/ And̄ for to recompen ce that/ ther is a weke of abstynence ordeynedē lyke to lente/ and̄ is called septuagesme/ That other reason is for the sygnyficacion of the tyme/ For by this tyme is signesyedē to vs the tyme of deuiacion/ of goyng out of the way of eyple/ and̄ of tribulacion of thumay ne lignage/ fro syth Adam vnto then de of the worldē/ Which eyle is halo wed vpon the reuolucion of vij dayes/ & of vij.M.yere/ vnderstōdē by lyy dayes or lyy C .yers/ For fro the begynnyng of the worldē vnto thascencion/ we a counte vij thousand̄ yere/ and̄ of the rest that we wene it for the seuenth thousand̄/ of which godē knoweth on ly the terme/ Nowe it is so that Jhesu cryst bought vs out of this exile in the vj age/ in̄ hope of perpetuel lyf/ of all them that be trusted̄ with the vestu re of Innocence/ by baptesme we ben̄ re generate/ And̄ when we shal haue passedē the tyme of this eyple he shal clothe vs of double vesture/ that is to wete of body and̄ soule in̄ glorye/ and̄ in the tyme of deuyacion and̄ of eyple we leue the songe of gladnes/ that is alleluya/ but the saterday of ester we synge one alleluya/ Jn̄ enioyeng vs & thankynḡ godē of the vesture perpetuel which by hope we abyde for to recouure in the sixth age/ And̄ in the masse we sette a tracte/ Jn̄ fyguryinḡ the labour that yet we ought̄ to doo and̄ in̄ fulfyl lynḡ the comandemens of godē/ And̄ the double Alleluya that we synge af ter ester/ sygnefyeth the double vesture tht we shaal haue in̄ body and̄ in̄ soule The thirde reson is for representacion/ For the septuagesme representeth lyy .

yere / in whiche the chyldren of Israhel were in babilone in seruytude / And in suche maner that they caste alday / and lefte their vsage of songe of gladnesse sayenge / Quomodo cantabimus cantic̃um domini ꝛc̃ Thus leue we the songe of preysyng and of gladnes / After lætare was gyuen to them to retorne / in the tyme of Sexagesme / and begonne thenne to Joye and so we doo the saterday of ester / as in the yere of Sexagesme we synge Alleluya / in representynge their Joye and gladnesse holy wel in the retornynge / they hadyn payne and sorowe to take their thynges and here with them / therfor we synge anon after the tracte whiche foloweth the alleluya / And in the saterday after ester in whiche Septuagesme is complete we synge double Alleluya / in figuryng the playn gladnesse that they hadyn / whan they were retornedy in to theyr contree / And this tyme thus of the seruytude of the chyldren of Israhel representeth the tyme of our pylgremage of the lyf of this worldy / For thus as they were delyuerdy in the syxtyth yere / so were we in the sixte age / And as they hadyn payne in gadrynge & assemblyng theyr thynges for to here with them / So haue we in fulfyllyng the comandements of god / And like as they were in reste whan they cam in to their contre / and in gladnes and in Joye / in lyke wyse we synge double alleluya / þ betokeneth double Joye / that we shal haue / as wel in body as in soule / In this tyme thẽne of exile of the chirche full of many tribulacions / and as throwen out in to the depenesse of desperacion almost and despayr sigheth for sorowe in sayeng thoffyce of the masse Circundederunt me gemitus mortis / ꝛc̃ And sheweth many demonstracions that she suffreth / as well for the myserye þ she had deserued by synne As for the double payne that she is ronne in / & as for the trespas to her neyghbour / but all way for as moche as she falle not in despayr / is purposed to her in the gospell and epystle thre maner of Remedyes / The first is / that yf she will yssue of thyse tribulacions / that she laboure in the bygneyerde of her soule in cuttyng and pulkyng out the vyces and the synnes / And after in the waye of this present lyf she seche the werkys of penaunce / And after that in doynge spyrytuel bataylle / she defende her strongly ayenst the temptacions of thenemye / And yf she doo thyse iij. thynges / she shal haue threfold reward For in labouryng god shal gyue her þ peny / and in wel rennyng the prys / And in well fyghtyng the crowne / And by cause that septuagesme synge-fyeth the tyme of our captyuyte / the remedye is purposed to vs / By the whiche we may be delyuerd / in fleyng the myserye by rennynge / by bytorye in fyghtyng / and by the peny in vs ayen keyng /

Here endeth the mysterye of Septuagesme

Of Sexagesme

The Sexagesme be-gynneth whan is songe in the chirche at office of the masse Exurge domine / And this endeth the wednesday after ester day / And was instytued for redempcion / for sygnefyacion / and for representacion / For redempciõ it was instytued For Melchisedech the pope and sylueste Instituedy that men sholdy ete flowes on the saterday / to thende that they þ that hadyn fasted the fryday / whiche sholdy all way be fasted / were not greued / And in rechaet them of the saterdayes of this tyme / they adiousted and joyned a weke of the lente therto / And called it sexagesme / That other reson for signefication / For that tyme sygnefyeth the tyme of wedowhed of the chyrche / and the wayllynge of the same for thabsence of

here ſpouſe/Wiche was rauiſhid in to heuē Ther be ij wynges gyuē to ꝑ chirche The j is the yexcitacīō of vj werkis of mercy & ꝑ fulfyllyng of ꝑ y cōmademēts of ꝑ lalde/for ſi yti make ſix ſithes: ten: And by ſix le vnderſtond the vj werkes of merey / and by ten / the y comandementis of the lalde / The thirde reſon is for repreſentacion / For the ſexageſ ſ me repreſenteth alſo the myſterye of re ſ demption / For by ten . is vnderſtond the man/wbiche is the tenth peny/wbiche is made & formed to that / that he be the reparacion of ix ordres of angellis / or for that he is fourmed of foure qualy ſ tres / to the body / And to the ſoule / he hath iij polders that is to wete / me ſ more / vnderſtondyng / and wyll / wbiche ben made that he ſerue the bleſſyd trynyte / to thende that we hyleue ferm ſ ly in hym / and loue hym ardantly and dylygently we haue & holde hym in our mynde / By ſixe / ben vnderſtonde vj myſterues /by the wbiche the man is re demyd by Jheſu cryſt / the wbiche ben / the Jncarnacion / the Natyuyte / the paſ ſion / his diſcencion in to helle / his re ſ ſurrexion / And his aſcencion in to he ſ uene / And by cauſe that the ſexageſ ſ me ſtratcheth vnto the wednesday after eſter / that day is ſongen Benite benedic ti &c. For they that fulfylle the werkes of merci ſhal here in thende / Benite / as Jheſu cryſt witneſſeth/And thenne ſhal the dore be opened to the ſpouſe / And embrace god her ſpouſe/And it is war ned in a pyſtle / that ſhe ſhold beere pa cientli tribulacion as ſeynt poul dyde/in thabſence of her eſpouſe /and in the goſ pelle / that ſhe be alway ententif to ſolue good werkes / And that ſhe that hadd ſongen as deſpayred / Circundederunt me gemitus mortis / Now retorne for to de maunde that ſhe be holpen in her trybula cions/and require to be delyuerd in ſay ſ eng / Exurge domine adiuua &c wbiche is the begynnyng of thoffice of the maſſe And this doth holy chirche in thre ma ſ ners/ For ſomme ben in holy chirche that ben oppreſſed of aduerſite / but they ben not caſt out /And ſome that ben not op preſſed/ne caſte out / And ſomme that ben oppreſſyd and caſte out / And by cauſe that they may not here aduerſitees it is to drede/ and grete perill leſt the pro ſperitees all to breke theym / wherfor ho ly chirche cryeth that he aryſe / as to the fyrſt in confortyng them / for it ſemeth that he ſlepeth/ whan he delyuereth them not / She cryeth alſo as to the ſeconde/ ꝑ he aryſe in conuertyng them / fro who ſ me it ſemeth / that he tourneth his face fro them in puttyng them fro hym / She cryeth alſo as to the thirde / that he ariſe in helpyng them in proſperite / And in delyueryng them /

Here endeth the myſterye of lexagelme

Of quinquagelme

The quinquageſme du reth fro the ſonday / in wbiche is ſongē in the chirche in thof ſ fice of the maſſe / Eſto mihi &c: And that endeth on eſter day / and is Inſtituted for ſupplecion & fulfyllyng for ſignefication / and for repreſentacion for fulfyllyng and accomplyſſhyng/ by cauſe that we ſhold faſte fourty dayes after the fourme of Jheſu cryſt / And ther be but xxxvj dayes to faſte but mē faſt not the ſondayes / for the gladneſſe and the reuerence of the reſurrexion/and alſo for thenſaunple of Jhū cryſt wbiche ete two tymes with his diſciples on the day of his reſurrexion / whan he entred in where his diſciples were/and the do ſ res or yates ſhytte / And they brought hym parte of a roſted fyſſh and of an hony comb / And after that with his ij diſciples wbiche went to Emaus / He ete alſo as ſome ſaye / And therfore ben foure dayes put to for acōplyſſhyng of the ſondayes wbiche be not faſted/ And after by cauſe the clergye goon by fore the comyn peple ſo ſhold they goo in deuocion and holyneſſe / therfo they begynne to faſte two dayes byfore / and abſteyne them fro etyng fleſſh / And thus is one weke putto / wbiche is called the qunquageſme

after this that ſaynt ambroſe ſaith / that other reaſon is for the ſignefication for ꝑ

quynquagesme signefyeth the tyme of re
myssion / And of penaunce / in whiche
the synnes ben pardonned and forgeue
The fyftythe yere was the yere of remys
syon / For thenne the dettes were quy-
ted / The bonde men were fraunchised &
lete goo free / And euerych cam agayn
to his heritages / by whiche is vnderstan
de / that by penaunce our synnes be for-
geuen / And fro the seruitude & bondage
of oure enemye we be delyuerd / And
so we ben retourned to the mansion of
our heritage of heuen / The thirde reason
is for representacion / For the quynqua
gesme representeth not to vs only the ty
me of remyssyon / But also the estate of
the beatitude of heuene whiche is to vs
represented / For in the fyftyth yere ser
uauntes were made free / And in the
fyftyth day that the trompe was sacrefyed
the halwe of moyses was gyuen / And
the fyftyth day after the holy goost was
gyuen / And therfore this name fyfty
representeth the beatitude of heuen / whe-
re as was taken the possession of liberte
the knowleche of verite / and perfectiõ
of charite / Now it is to wete / that thre
thinges ben necessarye whiche be contey
ned and sette in thepystle / and in the
gospell / that is that penaunce / that is
to saye the werkes of penaunce ben per-
fyght / That is to wete / charite / whiche
is purposed in the epistle / And the me
morie of the passion of Jhesu cryst / and
faith whiche is vnderstonde / by the sight
gyuen to the blynde man / whiche ben cõ
teyned in the gospell / For fayth / ma
keth the werkes acceptable to god / For
without faith noman may plese god /
& the mynde of the passiõ of god maketh
the werkes lyght / Wherof saith saint
gregory / yf the passyon of Jhesu cryst
be well had in mynde / ther is nothyng
but it may be born and suffred easely
For the loue of god may not be ydle /
this saith seynt gregorye / yf it werke
it is grete / And if it refuse / it is no lo
ue / And thus as the chirche at the be-
gynnyng / as dest payrede had cryed /
Circumdederunt me gemitus mortis / &
after retornyng to hym demaunded to
be holpen / Thus now whan she hath ta
ke affyaunce and hope of pardon / for ho
pe of penaunce she prayeth and saith /
esto mihi in deum protectorem / Or she
demaundeth iiij thynges / that is to wete
te protection / confirmacion / refuge &
conduyte / All the chyldren of the
chirche / or they ben in grace / or they
ben in synne / or in aduersyte / or in pro
sperite / They that ben in grace demande
for to be confermed / They that ben in syn
ne demande refuge / They in aduersyte
demande protection / that they fro their
tribulations may be defended / & they
in prosperite demande conduyte / that
they may be of god ledde and conduyte
And thus as it is said quynquagesme
termineth And endeth at ester by cause
that penaunce maketh them to ryse to ne
we lyf / And in signefiacion herof / the
psalme of miserere mei deus / whiche is
the fyftyth psalme / And the psalme of
penaunce is in the tyme of lente oft vsed
and sayd

Thus endeth the mýstè rye of quinquagesme

Of quadragesme

The quadragesme whiche we calle now in englysshe / len
te / bygynneth the sonday in
whiche is songen in thoffyce of
the masse / Inuocauit me &c / And
the chirche whiche was moche troubled
to fore by so many trybulacions and had
cryed / Circumdederunt me / And after
in respyrynge & syghyng had ayde helpe
in sayeng / Exurge domine / Now she
sheweth that she is herd / whan she saith
he hath called me / and I haue herd /
Now it is to vnderstonde / that the qua
dragesme conteyneth xlij dayes / For
to acounte the sondayes / And yf they
be not reckened / ther ben but xxxvj dayes
for to faste / whiche ben the thenthe part
of the dayes of the yere / But the fou
re dayes to fore ben put to / by cause the
nombred sacred by the quadragesme be
accomplysshyd / the whiche our saueour
Jhesu Cryst habolued by his holy fastyng
And by cause we faste in this nombre
of fourty / ther may be assygned thre
reasons / The fyrst reason putteth seynt
Austyn whiche saith / that seynt mathew

ſetteth yͤ generacions/to thende thē that
our lordꝛ by his holy quadrageſme deſſē
dedꝛ to vs/we ſholdꝛ aſſende to hym by
our quadrageſme /That other aſſigneth
the ſame ſayengꝛ /To that we may haue
the quynquageſme /We muſt put to yͤ
ten / For vnto that/ that we may com to
the bleſſedꝛ gloꝛye andꝛ reſt in heuen /it
behoueth vs to laboure alle the tyme of
this preſent lyf / And therfore our lordꝛ
abode yͤ dayes with his diſſiples after
his reſurrection /and after the tenth day
he ſent to them the holy ghoſt /The thirdꝛ
reſon aſſigneth maiſter prepoſitiuus in þ
ſōme of thoffice of the chirche whiche ſey
eth /The worldꝛ is deuided in to iiij par-
tyes /And the yeꝛe in to iiij tymes /and
the man of iiij elementis & iiij compley
ions is compoſedꝛ / Andꝛ we haue the
nelve lalde whiche is ordeynedꝛ of foure
euangeliſtes/ Andꝛ the yͤ cōmaundemen-
tis that we haue broken It behoueth thēn
that the nombre of ten by the nombre of
iiij be multeplyedꝛ/that thus we make
the quadrageſme / that we fulfiyll the
cōmandementis of the olde lalde & nelde
Our body as ſaydꝛ is / is compoſedꝛ of
iiij elementis /lyke as they hadꝛ iiij ſe-
ctes in oure body/That is to wete the fy-
re whiche is in the eyen / thayer in the
tongue aud eeres /the water in the natu
ral membres named genitoires/ And the
erthe hath dominacion in the hondes and
other membres / Then in the eyen is cu-
rioſite /in the tongue and eeris is ſcuri-
te /In the naturel membres that is to
ſaye genitoires / Voluptuoſite /Andꝛ in
the handes and other membres/crueltē/&
thiſe iiij thynges confeſſidꝛ the publicane
whan he prayed godꝛ/he held hym a ferre
in confeſſyngꝛ his luxurye / whiche is
ſtynkyngꝛ/lyke thus as he saydꝛ /Sire
I dare not approche to the / For I myght
ſtynke in thy noſe /and by cauſe he durſt
not lyfte vp his eyen / he confeſſedꝛ curi-
oite /And in that he ſmote hym ſelf on
the breſt /he confeſſed crueltē /And whā
he sayd deus ꝓpicius eſto michi pecatori
he confeſſedꝛ the eryme andꝛ gloꝛonie
whiche we ought to repreſſe/Saynt gre
gorye in his omelyes putteth alſo thre
reaſons/wherfore in abſtinence is holden
the nombre of yͤ /For the vertu of the yͤ
comaundementis in the lalde /Andꝛ for
thaccomplyſſement of the iiij bokes of
theuangeliſtes/ And alſo in this worldꝛ
we that ben in mortal body be compoſedꝛ
of the iiij elementis / Andꝛ by the wyll
of the mortal body / we gaynſay the com
maūdementes of god therfor then we yͤ
haue diſobeyed the cōnaūdemētis of god
by þ deſire of þ fleſſh/ it is cordyng þ þ ſa
me fleſſh by iiij tymes y We put to penaū
ce & affliccyon /fro this preſent day vnto
eſter vj we ekes comyng that ben yliij day
es / Yf the ſondayes le taken alday/ Ther
abyde in thabſtynence but yxxvj dayes /
And the yeꝛe is deuened by iij hondred
ſixty and v dayes /we gyuen the tithe of
them to godꝛ whan we faſt / Andꝛ this
ſaith ſeynt gregorye / wherfore kepe we
not this faſtyngꝛ / in the tyme that Jhū
cryſt faſted whiche was anoy after his
baptesme /But we begynne ſo that we
continue vntil eſter / herof ben aſſynedꝛ
iiij reaſons in the ſōme of thoffice of maſ
ter Johꝛ bethel/ in thoffice of the chirche
The firſt is that we wyll aryſe with Jhū
Cryſt / For he ſuffrid for us /Andꝛ we
ought to ſuffre for hym/ The ſecond is
To that we ſhold folowe the chyldren of
Iſrael whiche firſt yſſued out of egipte/
And in this tyme yſſued alſo out of ba-
bylone /the whiche thyngꝛ appierth/ Foꝛ
as wel that one as that other /anoy as
they were returned /halowed the ſolemp-
nyte of eſter /Andthus we for to enſue
them in this tyme we faſte to thende
that fro egipte and fro babilone that is
to vnderſtond from this mortal worldꝛ
in to the contraye of our heritage of he-
uen we may entre /The thirde reaſon is /
by cauſe that in the prym temps the hete
of the fleſſh meueth and hoyleth/to thend
that we may refrayne vs / ther in this
tyme we faſt /The fourth is /for aſmo-
che as anoy after oure faſtyng/we ou-
ght receyue the body of Jheſu criſt/ For
in lyke wiſe as the children of Iſrahel
to fore they had eten the lomb /they put
them in affliciou by penaunce/ in etyngꝛ
wylde letuſe & bitter /right ſo we ought
to withdralve & put vs in affliction by
penaunce /to thende that the more worthi
ly we may take and receyue the lombe
of lyf Amen

Thus endeth the miſterye of the quadrageſme

The faslyng of the quatre temps callyd in englysſh ymbre dayes / the pope Calixte ordeyned theym/ And this faste is kept iiij tymes in the yere/ and for dyuerſe reaſons / For the firſt tyme whiche is in marche/ is hote and moyſte The ſecond in ſomer / is hote and drye The thirde in herueſt / is cold / & drye The fourthe in wynter / is cold & moyſte / Thenne late vs faſte in marche / whiche is prymtemps/ for to repreſſe the hete of the fleſſh boylyng / and to aquē che luxurye or tattempre it/ In ſomer we ought to faſte / to thende that we chaſtyſe the brennyng and ardeur of auarice In harueſt for to repreſſe the drought of pryde / and in wynter for to chaſtyſe the coldneſſe of vntrouthe and of malyce The ſecond reaſon why we faſte iiij tymes for thyſe faſtynges here begynne in marche in the firſt weke of the lente / to thende that vices weye drye in vs/ For they may not all be quenchid / Or by cauſe that we caſte them away / And the holwes and herbes of vertues may growe in vs / And in ſomer alſo in the whitſon weke / For thenne cometh the holy gooſt/ And therfore we ought to be feruent and eſpryſed in the loue of the holy gooſt / They be faſted alſo in Septembre to fore mychelmas / And thiſe be the thirde faſtynges/ by cauſe that in this tyme / the fruytes ben gadred/ & we ſhold rendre to god the fruytes of good werkes/ In decembre they ben alſo And they ben the fourth faſtynges and in this tyme the herbes deyen / And we ought to be mortefyed to the worldꝫ/ The thirde reaſon is fore tenſiewe the Jewes / For the Jelwes faſted foure tymes in the yere / that is to wete to fore eſter / to fore whitſontyde/ to fore the ſettynge of the tabernacle in the temple / in ſeptembre / And to fore the dedicacion of the temple in decembre/ The fourth reaſon is by cauſe the man is compoſed of iiij elementis touchyng the body / and of thre vertues or polwers in his ſolble that is to wete the vnderſtondyng / the wyll / & the mynde/ To this thenne that this faſtyng may attempre in vs iiij tymes in the yere / at eche tyme we faſte thre dayes /to thende that the nombre of foure may be reported to the body /and the nombre of thre to the ſolble / Thiſe ben the reaſons of maiſter kreleth/ The v reaſon as ſaith Johñ damaſcenus/ in marche and in prymtemps the blode grolweth and augmenteth & in ſomer colere / In ſeptembre melancolye / And in wynter flewme / thenne we faſte in marche for tattempre and depreſſe the blode of concupiſcence / diſordynate / for ſanguyne of hys nature is ful of fleſſhly cōcupiſcence / In ſomer we faſte / by cauſe that colere / ſhold be leſſed and refreyned/ of whiche cometh wrath / And thenne is he ful naturelly of yre / In herueſt we faſt for to refrayne melancolye / the melancolyous may naturelly is cold couetous and hery / In wynter we faſte for to daunte and to make feble the flewme of lyghtnes and forgetyng / For ſuche is he that is fleumatyke / The ſixte reaſon is for the prymtemps is lykened to the ayer the ſomer to fyre the herueſt to therthe / and the wynter to water / Thenne we faſte in marche to thende that the ayer of pryde be attemperat to vs/ In ſomer/ the fyre of concupiſcence & of auarice / In septembre the erthe of coldeneſſe and of the derknes of Ignorance / In wynter the water of lyghtnes and Inconſtaunce / The vij reſon is by cauſe / that marche is reported to Infancye / Somer to yongthe / Septembre to ſtedfaſt age & vertuous / And wynter to auncyentie or olde age / We faſte thenne in marche that we may be in thynfancye of Innocencye / In ſomer for to be ponge by vertu and conſtāce/ In herueſt that we may be ripe by attēperaunce in wynter þ we may be auncient & old by prudence & honeſte lyf/ or atte leſte that we ſatyffye to god of that whiche in thiſe iiij ſeaſons we haue offended hym / The viij reſon is of mayſtre guyllyam danerre / We faſt ſaith he in thiſe iiij tymes of the yere/ to thende that we make amendes for all that we haue faylled in all thiſe iiij tymes / and they be don in thre dayes eche tyme/ to thende that we ſatiffye in one day/ that/ whiche we haue fayled in a moneth & þ whiche is the fourth day that is wedneſday / is the day in whiche our lord was betrayed of Judas/ & the fryday by cauſe our lord was crucifyed & þ ſaterday / by cauſe he lay in þ ſepulcre / & thapoſtles were for

of hrist and gyue sorowe /

Thus endeth the ymbre dayes

THe Passyon of our lord was bytter for the sorowe that he suffred in derysions despituous / And of many sylthes fauouous / The sorowe was cause of fyue thynges The first by cause it was shamefulle / for the place of the mount of caluaryr where as malefactours and crympnel persones were put to execucion / And he was there put to deth right foull / the crosse was the tormentr of theues / And yf the crosse was thenne of shame and of Vylonye / she is nowe of glorye and of honour / whereof saith saynt Austyn / Crux latronum qui erat supplicium &c̄ / The crosse whiche was the Justice of theuys / is nowe become the sygne of glorye in the foreheedes or frontes of emperours / And yf he had suche honour at his tormentr / what dyde he to hys seruant / for the shamefull felawshp that he dyde to hym / for he was sette with malefactours / but the one of them was conuerted / whiche was called dysmas / lyke as it is said in the gospell of Nychodemus And he was on the ryght syde of our lord / And that other on the lyfte syde was dampned whiche was callid gesmas / To that one thenne he gaf the royame of heuene / and to that other helle / whereof saith saynt Ambrose / Auctor pietatis in cruce &c̄ / he saith / the auctour of pyte hangyng on the crosse deyded offyces of pyte in seculyer erandes / that is to saye / The persecucion to thapostles / peas to his disciples / hys body to the Jewes hys spyryte to the fader / to the Vyrgyne the messages of the weddyng of the souerayn espouse / To the theef paradys / To synners helle / And to the Crysten penytent he comanded the crosse / Loo this is the testament that Jhesu cryst made hangyng in the crosse / Secondly the sowle was causedy Iniustly / For none iniquite was founde in hym / And pryncypally Iniustly they accused hym of thre thynges / The first was / they said / that he defended to paye the trebage / and for he

saidꝫ that he was a kynge / andꝫ he said hym to be the sone of godꝫ / Andꝫ ayenst thyse thre accusacions we saye on the goodꝫ fryday thre excusacions in the persone of Jhesu crist / Whan we synge populꝰ meus / Where Jhesu crist rehersedꝫ them of thre benefetes that he dyde andꝫ gaf to them / that is to wete the delyueraunce of them fro Egypt the sustentacion andꝫ the gouernaūce in deserte / Andꝫ the plantacion of the vigne in a londe propyre / lyke as Jesu cryst wolde saye / thou accusest me / by cause that I deffende to paye thy tre wage / Andꝫ thou oughtest more to thāke me of that I haue delyuerdꝫ the fro the trelwage andꝫ fro the scruytude of pharao / andꝫ of Egypte / Thou accusest me / that I calle my self kynge andꝫ thou oughtest better to yelde me thankynges / of that whiche I gouernedꝫ the in deserte with mete royalle / Thou accusest me of this that I saye me to be the sone of godꝫ / Andꝫ thou oughtest more to thanke me that I haue chosen the to be in my vygne yerde / and in a ryght goodꝫ place / I haue plantedꝫ them / The thirde cause is / by cause he was despytedꝫ & forsaken of his frendes / whiche semedꝫ a thyngꝫ more tolerable to be suffredꝫ of his enemyes / than of them whom he helde to be his frēdes / Andꝫ alleway he suffredꝫ deth for his frendes / andꝫ hys neyghbours / that is of thē of whos lignage he was bornꝫ Thys saidꝫ he by the mouth of dauid / Amici mei & proximi ꝛc̄. My frendes & my neyghboure haue approchedꝫ ayenst me andꝫ so haue contynuedꝫ / whe rof saidꝫ Job capitlo xxx. Noti mei quasi alienꝫ recesserunt a me / My neyghbours that knelwe me as straungers haue lefte me / Item he suffredꝫ of thē to whom he had doꝫ moche good lyke as sayntꝫ John recordeth Johānis viij / I haue wrought many goodꝫ thynges to you / & herto saith saynt bernardꝫ O goodꝫ Jhesu holde sliberely hast thou conuersydꝫ with men Andꝫ holde grete thynges in the most habōundaūt wyse hast thou graūtedꝫ to them / holde hardꝫ & sharpe / thynges hast thou suffredꝫ for thē / hard wordes / harder strokes & betynges / & most hardꝫ tormētes of the crosse / neuertheles they rendre & yelde to the the contrarye The fourth cause is for the tendrenes of his body / whe rof dauid saith in figure of hym in the secondꝫ book of kynges / he is lyke as þ moste tēdre wourme of the wode / wherof saidꝫ sayntꝫ kernard / O ye jelwes ye be stones / but ye smyte a better stone / whe rof resolweth the solwe of pyte / & koyleth the oyle of charyte / andꝫ saynt Jherome saith / he is delyuerd to knyghtes for to be betenꝫ / and their betyngis haue cruelly wouūded & worne the moste precyous body in whos breste þ godhedꝫ was hyddꝫ / The fyfth cause was by cause she was generall for it was ouerall / that is to saye oueral his body / & in all the naturell wyttes of his body / And first the sowle was in his eyen / For he wept tendrely as saynt poul saith in his epistle ad hebros / whyes he ascendedꝫ on heyght that he myght be ferre herdꝫ / he cryed strōgly / by cause none shold be excused / he addedꝫ therto wepyng that we shold haue cōpassion / & to tēdre our hertis / & he had wepte to for ij tymes also one tyme whā he reysedꝫ lazare / & that other tyme whā he approchydꝫ Jherm he wepte / the first teres were of loue / whe rof is said in þ gospel / behelde holde he loued hym / The secōde were of cōpassion / vpon Jherm / But this thirde wepyngꝫ teres were of sorowe / Secōdly the sorowe was in heeryng with his eeris þ reprefues & vylonyes that was saidꝫ to hym & blasphemydꝫ / Jhu crist in especial had iiij thynges in whiche he herde blasphemyes & reprefues / for he had right excellēt noblesse / as to þ nature dyuyne / he was sone of the kynge ppetuell soueraȳ / and as to the nature humayne he was bornꝫ of the lygnage ryall / & as to this he was also kyng of kynges / & lordꝫ of lordes / he was also soueravne trouthe / For he is the waye / the lyf / andꝫ the trouthe / wherof he saidꝫ hym self Thy worde is trouthe / The sone of godꝫ / that is the wordꝫ of godꝫ the fader / he hath also soueraȳ powder aboue all other / For none may surmounte hym / For all thynges ben made by hym / & nought is made without hym / he hath also synguler bounte / For ther is none goodꝫ of hym self / but god only /
Andꝫ in thyse foure thynges were / Jhu cryst had oppробryes andꝫ blasphemyes

Firſt as to his nobleſſe wherof is ſaid in ſaynt matheu capco xiij / Is not this the ſone of the ſmyth ſaid they And we knowe wel his moder called marye / Secondly as to his power / wherof is ſaid alſo in ſaynt matheu / This ſame caſteth out the fendes of the bodyes in the power of the prynce of deuelles / And in an other place of matheu the xxbiij chapitre he hath ſaued other / and he may not ſaue hym ſelf / And neuertheles with his only boys he made his perſecutours falle doun to the erthe / when he demaũded them in the gardyne whom ſeche ye / They anſwerd / Jheſu of nazareth / and when he ſaid / I am / they fyll doun to therthe / wherof ſaith ſaynt auſtyn / One only boys without ony darte ſmote a cruel compayne ful of hate / dredfull by armes doun to the grounde and put them abacke / by the vertue of the god hede hyd in hym / what ſhal he doo when he ſhal juge / hym that hath don ſo that he ought to be juged what ſhal he wolde doo when he ſhal regne / that hath don this / when he ſholde deye / Thirdly he ſuffrid obprobres as to the verite / whe fro is sayd in ſaynt Johñ / Thou bereſt wytnes of thy ſelf / and thy wytneſſe is not trewe / he holde they ſaid hym to be a lyar / wherby it is ſo that he is waye trouthe / and lyf / This verite & trouthe pilate deſerued not to knowe ne to vnderſtonde / For after trouthe he juged hym not / he began his jugemẽt with trouthe but he perſeuered not / For he made his queſtyon ſayeng / what is trouthe / but he abode not the ſolucyon / ne he was not worthy to here it / ſaynt auſtyn ſaith that he abode not the ſolucion / by cauſe that ſo ſone as he had made the queſtion / It cam in his tought that the cuſtome was of the jelwes / that one ſholde be delyuerd to them at paſke / And therfore he went out anon and abode not the ſolucion The thirde cauſe is after ſeynt Johñ cryſoſtome For the queſtiõ was ſo grete and of ſo grete difficulte / that he had nede of longe tyme to aduyſe and to diſcuſſe it / And he laboured for the delyueraunce of Jhũ Cryſt / And therfore he yſſued out anon / Neuertheles it is redde in the goſpel of nicodemus that Jheſu criſt anſwerd / Veritas de celo eſt / And pilate ſaide in erthe is no trouthe / & Jhũs ſaid to hym holde may be trouthe in erthe which in erthe is Jugedd of thẽ that haue power in erthe / Fourthly he ſuffred blaſphemye as to his kounte and goodnes / For they ſaid that he was a man ſynnar and deceyuor in his wordes lux vij / he hath moeuyd the comyn peple with his doctrine in begynnyng from galyle hether / And hath broken the cõmandemens of the lalwe / for he kepeth not the ſabat day / Johannis nono /

Thirdly the ſorowe was in ſmellyng of thordure & fylthe / For he myght ſmell grete ſtenche on the mount of caluarye / where as were the bodyes of deed men ſtynkyng wherof is ſaid in ſcolaſtica hiſtoria / that Caluarye is the hone of the hede all bare / And by cauſe that many were there byheded / and many ſkulles of heedes were there ſparkled all openly they ſaid that it was the place of caluarye / Fourthly the ſorowe in taſtynge / wherof he cryed Sicio / I am a thurſte / Ther was gyuen to hym vynaygre medled with myrre and galle / to thende that he ſholde the ſonner deye and the ſe pars myght the ſonner departe / and goo thens / For it is ſaid by vynaygre men deye mocke ſoone / And with this alſo they gaf to hym myrre / For to haue the more payne for the bytterneſſe of the myrre and of the galle / wherof ſaith ſeynt Auſtyn / his purete was fulfylled with vynaygre in ſtede of wyn / his ſwetenes with galle / thynnocent is ſette for gylty / and the lyf deyeth for deth / Fyftly the ſorowe was in tolwchyng / for in alle the partyes of hys body / he was tolwched and wounded / fro the plante of his foot / vnto the toppe of his hed was none hole place / And holw he ſuffred ſorowe in all his naturel wyttes / ſaynt Bernard telleth / that ſaith / The hede that made angelis to tremble is perced and prycked with the qualite of ſharp thornes / the viſage whiche was moſt fayr of all other membres / is folwled by ſpette and hurte with the thornes of ỹ Jelwes The eyen more ſhynyng than the ſonne ben extynct in the deth / The eeris here not the ſonge of thangellis / but thaſſaultes of the ſynners / The mouthe that techeth and enſeygneth thangelis is made dryn ke vynaygre & galle / The fete of whom the ſtappes ben worſhipped / ben atached

with nayles to the crosse / The handes that fourmed the heuenes ben stratched on the crosse and nayled with nayles The body is beten The syde is perced with a spere / And what may more be said / ther abode nothyng sauf the ton gue for to praye for the synners / And for to recomende his moder to his disciple/Secondly his passyon was despited of mocqueries and derysions of the Iewes/ Fore foure tymes he was mocqued Fyrst atte hous of anne / where he receyued spyttynges /buffetes and blyndfellyng of the Ielbes/ wherof sayntbernard sayth Ryght swete and good Jhesu/thy desyrous bysage /whiche angellis desyre to see the Ielbes / with theyr spyttynges haue defoyled / with theyr handes haue smetten with a beyl for torn they haue couerd / ne they haue not spared to hurte it with byttyr woundes / Secondly he was mocqued in the hous of herode / whiche reputed hym for a fool and alyend fro his wytte / by cause he myght haue of hym none answere / And by derysyon he was clad with a whyte vesture wherof saith saynt bernard / Tu es homo &c̄/ he saith thus Thou art a man and hast a chapelet of flowres / And I am god / and haue a chapelet of thornes / Thou hast gloues on thyn hondes / And I haue the naylles fyxed in myn hondes/ Thou daunsest in white vestures And I god am mocqued And vilipended / and in the holde of herode had receyued a whyte vesture / Thou daunsest and playest with thy feet And I with my feet haue laboured in grete payne/Thou lyftest vp thyn armes in Joye / And I haue stratched them in grete repreef/Thou stratchest out thyn armes a crosse in carollyng and gladnes / And I stretche myn in the crosse in grete obprobrye and vylonye / Thou hast thy syde & thy breste open in signe of vayn glorye And I haue myne opened with a spere/ Neuertheles retorne to me /and I shal receyue the / But why and wher fore Jhesus in the tyme of his passyon to fore herod / pilate/ and the Ielbes was thus stylle and spack not /ther ben thre reasons and Causes / The first was by cause they were not worthy to here his answere / The seconde was by cause eue synned by spekyng / and Jhesus wold make satisfaction by beyng stylle & not spekyng / The thirde is by cause/ that all that euer he answerd / they peruerted it / Thirdly Jhesus was moqued in the hous of pylate/ For they clad hym with a rede mantel/ And in his hende they toke hym a reed / And sette vpon his heed a crowne of thornes / And knekled on their knees to fore hym sayeng/ hayll kyng of Ielbes/ This crowne was of Jonkes of the see / And we holde & saye that the blood sprang out of his hede / wherof saith saynt bernard / Caput illud diuinum &c̄ / The heed precious & dyuyne was percyd with thornes vnto the brayne /of the soule / Ther ben thre opynyons in what place prynapally the soule hath her place / or in the herte/ for the scripture saith / Out of the herte com̄e the euyl thougthes / Or in the blode /by cause the scripture saith/ the soule of euery ch is in the blode / or in the hede / by cause theuangelyste sayth / whan he enclyneth his hede/ he rendred his spyryte/ and this treble opynyon it semeth that the Iewes had knowen/ For whan they wold make the sowle yssue out of the body / they sought it in the hede whan they threstred the thornes to ꝑ brayne/ They sought in the blood/ whan they opened his vaynes in the feet and handes / And they sought it in the herte / whan they perced his syde / Ayenst thise thre illusions/ on gode fryday to fore the crosse is shewed/ we make thre adoracions in sayeng/ Agyos / Otheos / yskyros &c̄ in honouryng hym thre tymes / lyke as he was for vs mocqued & scorned on the crosse Fourthly he was scorned on the crosse The prynces of ꝑ preestes with tholde men & maistres of the lawe clerkes and doctours sayd to hym / yf he be kynge of Israhel late hym descēde fro ꝑ crosse nowe to thende that we byleue in hym/ wherof saith saynt bernard / In that Jhesu shewde the more grete vertue of pacience/ he comanded humylyte /he accomplissyd obedyence / he performed charite / And in signe of thise iiij vertues/ the iiij corners of the crosse ben aourned with precyous gemmys / & stones / And in the most apparaute place is charite / And on the right syde is obedyence/ And on ꝑ lyft side is pacience / And bynethe is humylyte the Rote of all vertues / And alle

thise thinges that Jhū Cryst suffred sayntbernardy gadryth to gydre sayeng/ I shal saidy he as longe as I shal lyue remēbre the labours / that he hady in prechyng / of the trauaylles that he hady in gooyng fro one place to a nother by londe / andy fro cyte to cyte / Of his wa kynges in prayengy/of his tēptacions in fastyng of his wepinges and teres in hauyng cō passion / of the alwaytynges on hym in spekyng/in assayeng hym & temptyng Andy at laste / of the bylonyes / of the spyttynges of the mocqueryes/of the ob probryes / Andy of the naylles /

Thirdly his passion was proufytable & fructuous the which may be proufytable in thre maners / That is to wete in re ; missyon of synne / In yeftes of grace / Andy in demonstracion of glorye / Andy thies thre thinges ben shewdy in the tytle of the crosse /The first is Jhesus / The se cond nazarenus / Andy The thirde rex iu deorum / For there shal we all be kyn ; ges / of the prouffyt spekyth saynt Au styn sayeng / Our lordy Jhesu cryst hath put alway the synnes passedy / present & to come/ the synnes passedy in pardonyng them / the present / in withdralwyng men from them / them to come / in ye ; uyng grace to esschewe the synnes / yet the same doctour saith thus / we ought to preyse / to thanke / to loue / andy to honoure hym / For by the deth of our sa vyour andy redemer we ben brought to lyf/ fro corrupcion/ to incorrupcion / from eyple vnto our contree / fro wepyng to Joye we ben calledy agayn / Andy holy wel the maner of our redempcion was prouffytable / it appieteth by v reasons/ that is to wete / by cause it was right acceptable tappese godz / right helpyngy to saue vs / right effectuel / to dralwe to hym thumayne lignage / Ryght wyse to fyght ayenst thenemy of humayne ly ; nage / Andy to reconcyle vs to godz/ for After this that saynt Ancelme saith / Ther is nothyngy more sharp ne more stronge that a mā may suffre by his pro pre wyll / without it be of godz / than to suffre deth with his owne propre will for thonour of godz/ ne nomay may bet ; ter yeue to godz to his honour / than gy ue hym self to deth for hym / Andy this is that thapostle saith ad ephesios iij / Our lordy hath gyuem hym self in to oblacion and sacrefice for vs in to the odour of swetnesse to godz the fader / Andy holy he was sacrefyedy/ that was in vs appeasyngy godz / Seynt Austyn in the boke of the Trynyte saith thus / What thyngy may be more graciously & playsantly receyuedy / than the flesshe of our sacrefyse / which was maad the pre cyous body of our preest / Therfor iiij thynges ought to be consideredy in all sa crefise / First hym to whom is offredy / that which is offredy / hym that offreth Andy hym for whom the offrynge is of ; fredy he hym self is |the moyen of bothe two / that is to saye godz andy may / he was hym self that dyde offre / Andy he was hym self / that was offredy / Andy the same doctour saith yet of this sacre fy se / holy we be to godz reconcyledy / Jhū Cryst is the preest / Andy the sacrefyse / he is godz andy also he is the temple /he is the preest by whome we bē reconcyledy Godz to whom we ben reconcyledy /Andy þ temple in whom We be recōcyled / The sacrefyse of whom we ben reconcyledy /& saynt Austyn saith / considerynge them þ despyse this reconciliacion / Andy sette nought therby / he saith in the persone of Jhū Cryst in repreuynge thē/ Whan thou were enemy to my fader I haue reconcy ; lyd the/ Whan thou were ferre/ I brought the agayn / Whan thou were taken / I cam for to redeme the / Whan emonge þ montaynes andy the forestes thou were out of the waye I sought / the/ to thende that of the vulues ne of the euyll bestes thou were not etey ne all to tozn̄/ I ga ; dredy the / Andy bare the in myn armes andy delyuerdy the to my fader / I labou ; redy / I swette / I put myn hede ayenst the thornes / stratchedy myn hondes vnto the naylles / openedy my syde to the spe ; re / haue shedde my bloody / Andy haue gyue ouer my soule andy lyf for to Joy ne the to me / Andy thou hast departedy thy self fro me / Secondly Jhesu crist was right couenable andy necessarye for to saue vs andy to hele andy cure vs of our maladye andy sekenesse / for by cau se of the tyme andy of the place / Andy of the maner of the tyme as it apperith For Adam was made and synned in þ moneth of marche / andy on the fryday which is the vj day of the weke / andy therfor godz in the moneth of marche &

on the fryday wholy suffre deth / and at at myday which is the vj hour/ Se=condly For the place of his passyon / ꝑ which myght be consideryd in thre ma=ners / for one place/ eyther it is comyn or espeyal/ or singuler/The place comyn where he suffryd / was the londe of pro=myssyon / The place espeyall the mout of caluarye / The place singuler the cros se/ In the place comyn the first man was there fourmed / that was in a feld about or nygh damas / where it is said in a place speyall he was there beryed For ryght in the place where Jhesu cryst suffryd deth / it is said that adam was buryed / holy wel that this is not autē tyque / For saynt Jherome saith ꝑ adam was buryed in ebron / And also in the book of Josue is wreton the xiiij chapi tre/In a place singuler he was deceyued ꝑ is to wete in ꝑ tre not in this on which Jhs suffred deth/ but in an other/tre Thyrdly he was right couenable by cau=se of the curyng / the which by maner was semblable to the preuaricacion / by lyk and contrarye / For thus as saith saynt Austyn in the booke de doctrina cristiana / By a woman he was deceyued And by a woman he was born a man / And the man delyuerd the men/ one mortal / delyuerd the mortall / and the deth by his deth / And saynt ambro=se saith / Adam was of therthe a virgi=ne / Jhesu cryst was born of the virgine Adam was made to thymage of god / Jhesus was thymage of god / by a wo man folye was shewde / by a woman wysedom was born / Adam was naked Jhesu cryst naked / The deth cam by the tre / the lyf by the crosse / Adam in de=serte / And Jhesus in deserte / but by the contrarye / For after saynt gregorye Adam synnedy by pryde / by mobediente and by glo=nye / For he coueytedy the hyenes of god / for the serpent saidy to theym / ye shal be semblable to gody / he brake the comandement of gody / and / desiredy and coueytd the swetnes of the fruyt by gloutonnye / And by cause the maner of the sauour ought to be by the cōtrarye / therfore this manere was right couenable by the humyliacion / by the fulfyllyng and affliction / or of the dy=uyne volente / And herof sayth thapos tle ad philipenses / humiliauit semetipsum

Thirdly Jhesus was right profitably to dralbe to hym thumayn lynage/ For one of ꝑ world his frelbil sauedy myght neuer haue dralbey mankyndy to hys lo ue And holy he dralbeth vs to his lo ue / saynt bernardy saith / Aboue alle thyngy o goody Jhesu gyue me grace to lo ue the And by this thyngy he drelbe vs most to his loue / That is the chalys goody lordy that thou hast dronkē/ which was the werke of our redempcion This chalys is thy passyō which lightly may appropre our lordy to the / this is that dralbeth most playsantly oure deuocion and Justly reyseth it / and sonnest stey neth and most vehemently taketh our affection / And where thou lamentest and there as thou despoylest the of thy rayes naturell / there shyneth most thy pyte / there is most clere thy charyte / And there habundeth most thy grace / & holy also we ought to retorne to the affy=aunce of hym / saynt poul saith ad roma nos viij / he spareth not his olbey sone / but for vs alle / he delyuerdy hym / wherof saynt bernardy saith / who is he that is not rauysshidy to hope of affyall=ce / which taketh none hede to the dispos cion of his body / he/ hath his hede encly nedy to be kyssedy / the armes stratchedy trembrace vs / his hondes peradv to gy=ue to vs / The sydy opey to loue vs/ The feet fixedy with nayles for to abyde with vs / And the body stratchedy all for to gyue to vs / Fourthly he was right wyse and right wel aduysedy for to fyght ayenst thenemy of thumayne lygnage / Job xxv / His wysedom hath smetoy the prolde man / And after / may ye not take the fende with any holie / Jesu Cryst hath hydy the holie of hys dyuynyte vnder the mete of our humanyte / and the fendy wolde take the mete of the flesshe / and was taken with the hooke of the godhede / Of this wyse takyng sayth saynt Austyn Oure redemptour is comey / and the deceyuer is kaynquysshedy / And what dyde our redemptour/ he leydy out his bayte to our deceyuour and aduersayre / he hath sette forth his crosse/ And within he hath set te his mete / that is his bloody / For he wolde shede his bloode / not as a dettour And therfore he departedy fro ꝑ dettours And this dette here thapostle calleth

Cirographe / or oblygacion / the which Jhesu Cryst bare and attouchyd it to the crosse / Of which saynt Austyn saith / Eue toke of the fende synne by sorowynge by vsure / and wrote an obligacion / she leyde it for pledge / And the vsure is augmentrd and grelve vnto alle the remenaunt of the lignage / Thenne toke Eue of the fende synne / whā ayenst the comandement she consented to hym / She wrote thobligacion / whan she put her hande to the tree ayenst the deffēce of god / She delyuerd pledge / whan she made Adam to consente to the synne / And thus thusyre grelve / and augmentid vnto the remayne of alle the lignage Ayenst them that wetche nothynge of this redempcō / Seynt bernard saith in the pso ne of Jhu cryst / My peple saith Jhu what myght I haue don for the ꝑ I haue not dō to the / what cause is ther that ye serue sonner the deuyll our aduersary / than me For he hath not created ne hath nouris shid you / but this semeth a lytyl thyng to them that be ful of Ingratitude / I haue redemed you / and not he / and for what prys / not with gold ne siluer / ne of the sonne / ne of the mone / ne with ony of the angellis / but with my propre blood / And after / Considere yf of right for so many benefices ye ought to chese to haue my compayne / And yf ye will alle leue me / atte lest come wyth me for to wynne a peny a day And by cause they delyuerd Jhesu cryst to deth / that is to wete Judas for auarice / the Jelwes for enuye / And pylate for drede / And therfore it is to see what payne was delyuerd to them of god for this synne / But of the payne and of the birthe of Judas / thou shalt fynde in the legende of saynt mathye / Of the payne and ruine of the Jelwes in the legende of saynt James the lasse / And of the payne of pylate and his byrthe thou shalt fynde in one apocryfum where as it is said in this manere / Ther was a kyng callyd tyrus whyche kneelve carnelly a mayde calked pilam / which was doughter of a myllar named atus / And of this doughter he engendrid a sone / she toke her name / and the name of her fader which was callid Atus / and composed thus of their names one name to her sone / and named hym pilatus / And whan he was thre yere old the sente hym to the kynge And the kynge had a sone of the quene which semed to be of the age of pylate / And thise two sones whan they were of age of discressyon / ofte they fought to gydre and with the slynge they pleyed oft / And the kynges sone also which was legytyme / was more noble / And in all feates he kneelve more / and more was sette by by cause of his birthe And pylate seeynge this / was moeued of enuye and wrath / and prpuely slelve his brother / the which thynge the kyng herd saye / and was mocke angry / And demaunded of his counseyll what he myght doo and make of this trespaas and homycyde / The which all with one voys / said that he was worthy to suffre deth / And the kynge wold not double the payne and pugnycion / but by cause he ought to the romayns yerly a trybute / he sente hym in hostage to the Romayns / as well for to be quyte of the deth of his sone / and that he shold not be constrayned to put hym to deth / as wel as for to be quyte of the trybute that he ought to Rome /

In this tyme was at Rome one of the sones of the kynge of fraunce / which also was sente for trelvage / And whan pylate salve hym / he anon accompanyed with hym / And salve that he was preysed to fore hym for the wytte and for the maners that were in hym / pylate slelve hym also /

And whan the Romaynes demāded what shold be doon in this matere / They answerd that he which had slayn his brother And estraunglyd hym that was in hostage / yf he myght lyue shold be yet mocke prouffytable to the comyn wele / And shold daunte the neckes of the that were cruel and wood / And thenne sayd the Romaynes / that syth he was worthy to dye / he shold be sente in to an yle of the see named ponthus / to them that wyll suffre no Juge ouer them / to thende that his wyckednes may ouercome and Juge them / or ellys that he suffre of hem lyke as he hath deserued /

Thenne was pylate sente to this cruelle peple & wylde / which tofore had slayn their Juge / And it was told to hym to what peple he was sent /

And that he ſholde conſidere how his lyf
was hongyng / And in grete Jeopar ⸗
dye / he wente conſyderyng his lyf / &
thought to kepe it / dyde ſo moche what
by menaces and promeſſes of torment
as by yeftes / that he ſubdued them alle
and put them in ſubiection / And by
cauſe he had victorye of this cruel peple
he was named of this yle of pontus /
pounce pilate / And whan herode herde
his Inyquytees and his fraudes / he had
grete Joye therof / And by cauſe he was
wyckedly hym ſelf / he wolde haue wyc ⸗
kedly with hym / And ſente for hym by
meſſagers and by promyſe of yeftes þ
he cam to hym / And gaf hym the power
vpon the Royame of Judee & Jheruſalem /
& whan he had aſſembled & gadred to gy ⸗
dre moche moneye / he wente to rome with
out kinowynge of herode / & offred right
grete ſommes of moneye to themperour /
for to gete to hym ſelf / that whiche herode
ſo held / And ſo he gate it / And for
this cauſe herode & pilate were enemyes
vnto the tyme of the paſſiō of Jheſu cryſt
whom pilate ſente to herode / Another
cauſe of enemyte is aſſigned in ſcolaſti ⸗
ca hiſtoria / Ther was one that sayd
hym ſelf to be god / and had deceyued
many of galylee / and brought the pe ⸗
ple in to garizain / where he had ſaid /
that he wolde goo vp to heuen / And pi ⸗
late cam vpon them / And whan he hath
knowleche of the dede / he ſlewe hym &
all his peple by cauſe he doubted that he
wolde haue deceyued them of Judee /
And therfore were they enemyes to gy ⸗
dre / For herode regned in galylee /
And whan pilate had delyuerd Jheſu
Cryſt to the Jewes for to be crucyfyed /
he doubted themperour / that he ſholde be
reproued of that whiche he had Juged
an Innocent / And ſente a frende of his
for excuſe hym / and in this whyle Ty
berius thēperour fyl in to a greuous ma ⸗
ladye / And it was told to hym
that there was one in Jheruſalem that cu
red al maner maladyes / And he
knewe not that pilate and the Jewes
had ſlayn hym / he ſaid to Volusien
whiche was ſecrete with hym /
Goo in to the parties ouer ſee / And
ſaye to pylate that he ſende to me the
leche or maiſtre in medecyne / for to hele
me of my maladye / And whan he was
come to pylate / And had ſaid his meſ
ſage / pylate was moche abaſſhyd / and
demaunded viij dayes of dylacion / with
in whiche tyme Volusien fonde an old
woman named Veronica / whiche had be
famylyer and deuoute with Jheſu Cryſt
he demaūded of her / where he myght fynde
hym that he ſought / She thenne eſcryed
and sayd Alas lord god / my lord /
my god was he / that ye aye fore / whom
pylate dampned to deth / and whom the
Jewes delyuerd to pylate for enuye / &
comaunded that he ſholde be crucyfyed /
Thenne he complayned hym ſoroufully / &
sayd I am ſory by cauſe he may not acē
plyſſh that / whiche my lord themperour
hath charged me / To whō Veronyce ſaid
my lord and my maiſtre whan he wente
prechyng / I abſente me ofte from hym
I dyde do paynte his ymage / For to ha ⸗
ue allway with me his preſence / by
cauſe that the figure of his ymage ſholde
gyue me ſomme ſolace / And thus as
I bare a lynnen kercheif in my boſome
oure lord mette me / and demaūded why
ther I wente / and whan I had told
hym whyther I wente and the cauſe / he
demaunded my kercheif / And anone
he enpryntd his face and figured it
therin / And yf thy lord had beholden
the figure of Jheſu Cryſt deuoutly / he
ſholde be anon guariſſhed and heled /
And Volusien axid is ther nether gold
ne ſiluer that this figure may be bought
with / She anſwerd nay / but ſtronge
of corage / deuoute / and of grete affec
cion / I ſhal goo with the / and ſhal bere
it to themperour for to ſee it / and after
I ſhal retorne hether agayn / Thenne went
Volusien with Veronike to Rome / and
ſaid to themperour / Jheſus of nazareth
whom thou haſt longe deſired / pylate &
the Jewes by enuye and with wronge
haue put to deth / and haue hanged hym
on the croſſe / and a matrone a widowe
is come with me / whiche bryngeth thy ⸗
mage of Jheſu / the whiche yf thou with
good herte and deuoutly wylt beholde &
haue therin contemplacion / thou ſhalt
anon be hole / And whan themperour
had herd this / he dyde anone make re ⸗
dy the waye With clothes of ſylke /
& made thymage of Jhu to be brought to
fore hym / And anone as he had ſeen
it & worſhiped it / he was all guariſſhed

and hoole / Thenne he comaūdeth that pylate sholde be taken and brought to Rome / And whan themperour herde that pylate was come to Rome/he was mocke wroth and enflammed ayenst hym And bad that he sholde be brought to fore hym/ Pylate ware alway the garment of our lord which was without seem/wher with he was clad whā he cam to fore thēperour / And assone as themperour salv hym/all his wrath was goon & the yre out of his herte / he coude not saye ay euyl word to hym & in his absence he was sore cruell to ward hym/& in his presence he was alway sweet & debonair to hym /& gaf hym lyence and departed/ And/anon as he was departed/ he was as angry & as sore moeued as he was to fore / and more by cause he had not shewed to hym his fureur / Thēne he made hym to be called agayn/& sware he sholde be ded / And anone as he salve hym hys cruelte was all goō/wherof was grete meruaylle/nold was ther one by thyn spyracion of god or at the persuasion of som crysten man / caused themperour to despoylle hym of that cote/and anon as he had put it of/The emperour had in his herte as grete yre and fureur as he had to fore/ wherof themperour mer naylled of this cote/ And it was told to hym that it was the cote of ihu Thēne themperour made pylate to be sette in pryson / tyl he had counseylled what he shold doo with hym/ And sen tence was gyuen that he sholde dye a Pylayns deth/ And whan pylate herde the sentence/ he toke a knyf and slewe hym self/ And whan themperour herde hold he was deed / he said certaynly he is deed of a right Pylaynous deth and folvl/ For hys owne propre hand hath not spared hym/Thenne his body was taken and bounden to a mylle stone & was caste in the ryuer of tyber for to be sonken in to the bottom / And the yll spyrytes in thayer began to moue grete tēpestes & merueyllous walves in the water & horryble thondre and lyght nyng/ wherof the peple was sore aferd & in grete doubte/ And therfor the Po maynes drewe out the body/& in deryci on sente it to Viane/ & caste it in to the ryuer named Posne/ Viane is as mocke to saye as hekke which is said Jehenna For thenne it was accursid place and so ther is his body in the place of male diction/ And the euyl spyrites ben as wel there as in other places/ And ma de suche tempestes as they dyd byfore / in so mocke þ they of that place myght not suffre it/ And therfor they toke the vessel / wherin the body was & sente it for to berye it in the terroir of the cyte of losane/The which also were tempes ted / as the other/ And it was taken thens and throwen in to a depe pytte alle enuyronned with montaynes / In which place/after the relacion of som me / ben seen illusions / and machyna cions of fendes ben seen growe and ho ylle/ And hether to is thistorye callyd ypocrysū redde / They that haue redde this lette them saye and byleue as it shal plese them /Neuertheles in scolas tica hystoria / is redde that pylate was accused afore themperour Tyberius/by cause he dyde put to deth by Vyolence thē that were Innocent by his myght And that maulgre the Jelves he sette ymages of paynems in the temple / And that the moneye pnt in corbanam he toke and dyde with all his prouffyt and was preuyd in his Vyage that he made in his holde / alleyes and con duytes for water to renne in / And for thyse thynges he was sente to lyon in eyyle for to deye emōgst the people of whome he was born / And thys may be wel supposed that this Istorye he trewe / For to fore was the edicte gyuen that he sholde be put in eyyle to lyons / And that he was eyyled er Volusien retorned to themperour / But whan themperour herde hold he made our lord Jhesu to deye / he ma de hym fro hys eyyle to come to Rome / Eusebe and Bede in theyr cronycles say not that he was enprysoned & put in eyyle / But by cause that he fyll in many myseryes / by despayr he slewe hym self wyth his owne hand /

Thus endeth the Passyon

Ere to fore we haue made menaion of ꝺeuyacion of thumayne lygnage whiche ꝺureth fro Septuageſme vnto Eſter / here after we ſhal make menaion of the tyme of reconſiliacion / which ꝺureth fro Eſter vnto the Whitſontyde / lyke as holy chyrche hath ordyneꝺ /

The Reſurrection of our lorꝺ Jheſu cryſt was the thirꝺ day after his deth / And of this bleſſyꝺ reſurrection / ſeuen thynges ken to be conſyderiꝺ / Fyrſt of the tyme that he was in the ſepulcre / that be thre dayes and thre nyghtes he was in the ſepulcre / And the thirde day he aroos Secondly wherfore he aroos not anon whan he was deeꝺ / but abode vnto the thirde day / Thirdely / how he aroos / Fourthly / wherfor his reſurrection taryeꝺ not vntyl the generall reſurrection / Fyftly wherfore he aroos / Sixtly how oftymes he appyereꝺ in his reſurrection / And the ſeuenth / he wh the holy faders whiche were encloſeꝺ in a partye of helle / he delyueꝛꝺ / & what he dyde &c / As to the firſt poynt / it ought to be knowen that Jhus was in the ſepulcre iij dayes & iij nyghtes / But after ſaynt auſtyn the firſt day is taken by ſynodoche / that is that the laſt part of the day is taken The ſecōꝺ day is takē all hool / the thirde is taken after the firſt part of the day / thus ther bē iij dayes / & euery day hath his nyght goyng byfore / & after kepe the ordre of þ dayes was chaūged & þ cours ordeyned / for byfore / þ dayes went byfore / & the nyghtes folowed / after the tyme of the paſſyō / that ordre was chaūged / for the nyghtes goō by fore & this is by myſterie / For mā firſt ouerthrowe in the day / & fyll in to the nyght of ſynne / And by the paſſyon & reſurrection of Jhu cryſt he cā agayn fro the nyght of ſynne vnto þ day of grace As touchyng the ſecōꝺ cōſideracion / it ought to be knowen / þ it is accordynge to reſon that anō after his deth he ought not to aryſe / but ought to abyde vnto þ thirꝺ day / & that for. .v. reaſōs / the firſt for the ſignyfycacion / to that / that the lyght of his deth ſholꝺ cure our double deth / & therfore. j. day hool & ij nyghtes he laye in þ ſepulcre / that by the day we vnderſtande the light of his deth / & by the ij nyghtes our double deth / and this

reason assigneth the glose vpon saynt Luc
Luce Viesimo / vpon this text / Oportet
hat ypristum pati cetera /
The seconde for certayn probacion / For
right so as in the mouth of tweyne or of
thre is the veritnes estableyssheyd / right
so in thre dayes is prouedy all dede and
sayt veritable / And to thende to preue
that his deth was veritable he wolde lye
therin thre dayes / The thirde / for to shew
the his puissaunce / For yf he hady
aryseu anon / it sholde seme that he hady
not suche myght / for to gyue his lyf as
he hady to reyse hym / And this reason
toucheth thapostle ad Corintheos yB·
Therfore is ther first made menciō of his
deth / lyke as his deth was veryly shew
wed / so his very resurrection is shewed
and declared / Fourthly for to fi
gure the restauracion / And this rea
son assigneth cpetrus rauenensis /
Jesu cryst wolde be thre dayes in his se
pulcre / in fygure in benefete doyng / that
is to wete to restore them that ben falle /
to repayre them that ben in therthe / And
to redeme them that were in helle /
The fyfthe for the representyng of treble
estate of ryghtful men / And this
reason assigneth seynt gregorye vpon eze
chiel sayeng / The sixth day of the weke
Jhesus suffredy deth / The saterday he laye
in the sepulcre / The sondaye he arose /
The present lyf is yet to vs the sixth day
For in anguisshes and sorowes we ben
tormentedy / The saterday also is that
we rest vs in our sepulcre / For after the
deth we shal fynde the rest for our soule /
The sonday is the eyght day / that day
we shal be free of the deth and of all so
rowe in body and in soule in glorye /
Thenne the sixth day is to vs sorowe / the
seuenth reste / and the eyghte glorye /
As to the thirde cōsideracō holde he arose
it appiereth veryly that he arose myghty
ly / For by his propre myght he arose
Johannis nono / cpotestatem habeo cc /
I haue saidy I haue power to delyuer my
soule / and I haue power to resume it
agayn / that is to saye / to deye whan I
will / And to ryse agayn whan I
will / Secondly he arose Joyously /
For he toke alwaye all myserye all in
firmyte and all seruitud / wherof he saith
in the goospell of John / Johannis yyBj
he saidy whan I shal aryse agayn I shal
auaunce me and goo to fore you in to
galylee / where ye shall see me fre and
delyuerdy / Galylee is as moche to saye
as transmygracion / that is to saye dey
yng / Jhesu cryst thenne whan he arose
wente to for vs / For he wente fro my
serye to glorye / and fro corrupcion to in
corrupcion / wherof saynt lyon the pope
saith / After the passion of Jhesu Cryst
the bondes of deth broken / he was trans
portedy from Infirmyte to vertu / fro mor
talite to perpetuite / and fro bylonnye to
glorye / Thirdly he roos prouffy
tably / for he caryedy with hym his proye
wherof saith Jeremye the iiij chapiter /
Ascendit leo de cubili cc / The lyon is
risen out of his bedde / Jhesus ascendedy
on hye vpon the crosse / And the
robbour of the peple enhaunsedy hym self
Jhesu Cryst robbed helle wherin was thu
mayne lygnage / As he hady saidy /
Cum exaltatus fuero cc / Whan I shal
ascende on hye I shall drawe to me alle
myne / of whom helle hath holden and
kept the soules / whiche were encloseds in
derknes and the bodyes in sepulture /
Fourthly he arose merueyllously / For
he arose without openyng of the sepulcre
whiche abode fast closedy / For lyke as he
yssuedy out of his moders bely / And to
his disciples the dores closedy and shytte
so he yssuedy out of his sepulcre / wherof
is redy in scolastica historia / of a monke
of saynt laurence without the walles /
in the yere of thyncarnacion of our lordy
M.j C yj / whiche merueylledy of a gyr
dle / with whiche he was gyrt / that with
out vndoyng or openyng / it was cast to
for hym / wherof whan he salue it he mer
ueylledy / and he herdy a voys in thayer
sayeng / Thus may Jhesu cryst yssue out
of his sepulcre / & the sepulcre all closs
Fyftly he arose trewly / For he arose
in his propre body / And by fyue ma
ners he shewedy that he was veryly rysen
First by the Angele whyche lyedy not /
Secondly by many and oftymes appye
ryng / Thirdly by etyng openly / and
by no art fantastyke / Fourthly by palpa
cō of his very body / Fyftly by ostencion
of his woūdes / by whiche he shewde that
it was the propre body / in whiche he had
veryly suffred deth /
Sythly by his presence in comyng
in to the holde the gates shytte / whan he

entrely sodanly /and Invisibly /by why che he shelde that his body was glorysyed/ Seuenthly he arose Immortally/ For he shal neuer after dye /Johis vj/ xpūs resurgens ex̄ / And seynt denys in an epistle that he made to dimophilum saith that Jhū cryst after his assencōn sayd to an holy man named Carpo /I am alle redy yet to suffre for to saue man /by which it semeth that yf it were nede that yet he were redy to suffre deth as it is contryned in the same epistle/ This holy man Carpo tolde to seynt denys / that a paynem peruerted a Crysten man and brought hym out of the faith /And this Carpo toke sucke angre therfore in hys herte /that he was seke /and this Carpo was of so grete holynes that as ofte as he song masse /an heuenly vision appe; red to hym /But whan he shold praye for the conuersion of them bothe dayly he prayd god / that both tweyn myght be brent in a fyre / And on a ty; me aboght mydnyght he made this pra; yer vnto god /And sodanly the hous in which he was in /was deuided in two partyes /And a right grete fornaysse appiered there /And he loked vp and beheld the heuen and sawe it open & Jhū Cryst which was enuyronned with a grete multitude of angellis / and beside the fournays thise two men were trem; blyng for grete drede that they had/the which men were bytyn of serpentes that yssued out of the fournays/ which dreu them by force in to the fournays/ & also of other men they were repreued and vnkonnyed /And this holy man Carpo in beholdyng them had grete delyte and toke pleysaunce in theyr pugnycion in such wise/that he left the vision of heuē and sette not ther by / but was angry that they fyll not sodenly in to the four; nays /and thenne as he loked vp in to heuen /he sawe the vision that he had to fore seen /And Jhūs Cryst which had pyte of thise two men /arose vp out of his trone/ & cam vnto them with a grete multitude of angellis / And put forth his hond and delyuerd them/ And Jhs sayd to Carpo/smyte me from hens forth I am redy to suffre for to saue man/This ensample recyteth saynt denys / As to the fourth article / wherfore he abode not vntyl thé generall resurrection/ Thre reasons ben assygned / The first for the dignyte of his body / For he was dyfyed and cam fro the dyte / And therfore it was no reson that his body shold so longe lye in therthe / wherof dauid saith / Non dabis sanctum tuum videre corruptionem / Thou shalt not suf fre thyn holy body see corruption /
The secōd reason is for the stedfastnes of the fayth / For yf he had not thenne ary sen / the faith had perisshyd/ men wold not haue byleued that he had be very god And that appiereth wel For in his passiō sauf our lady/ alle lost fayth/ But whan they had knowleche of his resurrection / they recouerd it agayn as saith seynt poul Si xpristus non surrexerit / vana est fi; des nostra / yf Jhesu Cryst had not ry; sen / our fayth had be vayn or none /
The thirde cause /For the exemplar of our resurrection/ Ther shold be but selfe/that shold byleue the resurrection to come /yf Jhesus Cryst had not rysen / And this is our exampple and our hope /
And therfore sayen thapostles / Jhesu Cryst is arysen / And we shal arise / For his resurrection is cause of oures /
Wherof saith saynt gregorye/ Our lord by exampple hath shewed that he promysed in rewarde / as that we shold knowe hym to haue rysen / Thus in our self we shold haue hope of the rewarde of his re; surrection / And we ought to knowe that Jhesu Cryste wold not prolonge his resurrection / aboue thre dayes to thende that desperacō shold not be in the world As to the fyfthe Article it is wherefore he arose / he arose for foure thynges moche prouffytable to vs / For his resurrection made the Justyficacion of our synnes/ she ensaynth nedy lyf of maners she engendrith the hope of rewarde / and ordeyneth the resurrection of all / Of the first saith saynt poul ad Romanos / Jhesu Cryst deyed for our synnes / and arose for to Justefye vs / Of the se; cunde / lyke as Jhesu Cryst arose by the glorye of the fader/ which is a nedy glo; rious lyf / So ought we in spyrituell lyf take nedye maners / Of the thirde By his grete mercy god hath reysed vs in hope of lyfe by the resurrection of Jhesu Cryste/ Of the fourth it is saidy to vs in scripture / Jhesu Cryst arose fro deth / For by man/ is deth come to men/

And by may / that is Jhesu Cryste / the lyf is come to men /Thus ben they ꝑ fyrst of dede mē/Adam of thē that deyde/ & Jhu cryst of thē that ben a lyue by his resurrection / And thus it appereth that Jhesu cryst had iiij propretes in his re= surrection / The first is that our re= surrection is differed vnto the last resur= rection/ And Jhesu cryst arose the third day / As saith the glose vpon this psal= me Ad vesperum demorabitur fletus ꝛc̄ At euensongetyme shal be wepyng / And on the morn gladnes and Joye / The glose saith that the resurrection of Jhe su Cryst is cause sufficient of ꝑ resurrectiō of soules in this present tyme / And of the bodyes in tyme to come /
The seconde propretie is that we ryse by hym/ And he arose by hym self/ wherof saith saynt ambrose / holy myght he seke helpe to vyse his body/ which vysed other
The thirde propretie is that we become duste or asshes / And his body myght not be torned in to asshes / The iiij propretie is that his resurrection is cause sacramental of our resurrection / As touchyng the sixte article / how ofte he apiered the day of his resurrection / he apiered fyue tymes / First to marie Magdalene / marci vltimo / After his resurrectiō he apiered first to marie mag= dalene / which is fygure of penitentes And for fyue reasons he apiered to her First for she loued hym most ardantly / by cause she loued so moche/ god forgafe and pardonned her many synnes /
Secondly for to shewe that he deyde for synners/ Mathei ix/ Non venī vocare ꝛc̄ I am not for to calle rightful men but synners to penaunce / Thirdly for to veryfye his word/ Mathei xxi Amē dico quia meretrices ꝛc̄ / To the ypo crites and phariseys he sayd / that co= myn wymen and the publicā shold goo to fore them to the kyngdome of heuen /
Fourthly for by cause / that lyke as a woman was messager of deth / so a woman sholde be messager of lyf / after the glose / Fyftely lyke as synne habounded / so shold grace more habounde lyke as thapostle saith ad romanos v. The seconde tyme he apered to the thre maries which retorned fro the monumēt whan he said to theym auete / god gre= te you/ And thenne they approched hym And held his feet / And that is the figure of humble prayers / to whom our lord apered / as wel for the reason of the nature / as for the reason of thaffectiō For they held his feet / which sygne = fyeth thaffection of the herte / Thirdly he apered to saynt pieter / but whan ne in what place / it is not knowen / but yf it were by auenture/ whan he retorned fro the monument wyth saynt Johñ /
For it myght wel be / that saynt peter in somme place torned fro saynt Johñ / whe re god apiered to hym / or by auentu = re whan he was alone in the monument lyke as it is sayd in scolastica historia or parauenture in a Caue or a fosse /
For it is redde in thistoryes / whan he renyed and forsoke our lord / that he fledde in to a Caue / where as the mon= tayn is / which is called the montayne of the cocque / or ellis after that it is said that he wepte thre dayes contynuel ly after that he had renyed god / And there Jhesus apered to hym / and com = forted hym sayeng / Peter here the vertu of obedyence / to whome our lord sheweth hym / Fourthly he apiered to his disciples / which went to Emaus which is as moche to saye/ as desire of cōu seyll/ and signefyeth/ to vysyte the poure membres of Jhesu cryst and to helpe them as it is said in the gospell / Goo and selle all that thou hast / And gyue it to poure people / Fyftly he apiered to his disciples / which were to gydre in a place closed / and this signefieth relygyous men that ben in the world / with the yates of theyr v wyttes closed/ Thyes fyue apparicions were the day of his resurrection / And thyes fy= ue representeth the preest in his masse whan he tourneth hym fyue tymes to the peple / but the thirde tornyng is in silen ce / which signifyeth thapparicion made to saynt peter which is not knowen where it was made ne in what place /
Sixthly he appyered the eight day to his disciples / whan saynt thomas was there / which had said / that he wold not byleue it / til that he had seen the wounded / the naylles / and that he had put his hande in his syde /
The seuenth tyme he apiered to his dis ciples fyssyng/ Johis vltio/ And that signyfieth prechers / which ben fyssers

of men / The viij tyme he appered to his
disciple in the mount Thabor / Mathei
Vltimo / And that signifyeth them that
ben contemplatyf / For in the said hylle
was our lord transfygured / The ix ty
me he appered to vj disciples where they
satte atte table / where as he repreued
their incredulite and hardnes of herte /
By whiche we vnderstonde the synnars
in the vj nombre of transgressyon sette /
whome our lord by his mercy somtyme
vysiteth / The tenth tyme he appiered
to to his disciples in the mount of olyuete
by whiche is sygnefyed thē that ben ful
of mercy / and that haue compassion /
to whom our lord appierith / whiche is
fader of mercy and of pyte / fro this pla
ce he ascended vp in to heuen / Ther ben
thre other maner of apparicions of whiche
is made mencion / whiche were made the
day of the resurrection / but they be not
had in the texte of the gospel / The first
was that he appered to sayntt James the
lasse / whiche is named James alphei
of whiche thou shalt fynde in his legende
The seconde that he appered / was to Jo-
seph / as it is red in the gosspell of Ny-
chodeme / For whan the Jelves had ber
de that Joseph had demanded the body of
Jhesus of pylate / And that he had put
it in his monument / They were angry
and had indignacion on hym / And
toke hym and put hym in a secrete pla-
ce / where diligently they closed hym and
kepte hym / and wold haue slayn hym
after their sabbat day / And Jhesus the
nyght of his resurrection entred in to
the holys where he was in / and ouer
lyft vp the iiij corners of the holys / and
wyped & clensid his visage & kyssed
hym / And without brekyng of ony loc
ke or seall he brought hym in to his hous
in Arimathye / The thirde is / after that
it is byleued / he appered vnto his mo-
der marye / the glorypuse Virgyne / and
hold be it / that the holy euangelystes
speke nothyng herof / the chirche of Rome
approueth it / For the same day is ma-
de station at our lady the maiour And
yf we shold not byleue by cause theuuā-
geliste make no menacō therof / it shold
sofolue that after his resurrection he appie
red not to her / but that ought not to be
byleued / that suche a sone shold not le-
ue his moder without vysytyng / and
doo to her so lytyl honour / And peraue
ture the euangelystes spake no worde of
her / by cause it appertayneth not to them
but to sette vytnes of the resurrection /
And the virgyne marye ought not to
be sette in for no vytnes /

For yf the wordes of straunge wymen
were reputed for lesynges / moche
more shold the moder be / by cause of
the loue that she had to hym that was her
sone / And thaugh the euangelistes ha-
ue not writen it / yet they knelde wel
for certayn / that it is right / that first
he shold enhaunce and comforte her that
had most payne and sorowe for his deth
And that witnesseth sayntt ambrose in
the thirde book of virgynes / Vidit ma-
ria cē / / Marye salde the resurrection /
and she byleued it parfyghtly / Marye
magdalene salde it / and yet she doubted
it / Of the seuenth / how Jhesus crist
dreue the holy fadres out of helle / and
what he made there / The euangelist tel-
leth not clerly / Neuertheles sayntt Au
styn in a sermon / and Nichodemus in
his gospell shewe it somwhat / and sayntt
Austyn saith / Anone as Jhesu Crist had
rendred ꝑ spyrite the soule ꝑ was vnyed
to his godhed / was quyk and lyuyng
in the depnes of helle descended / And
whan he was atte deppest of the derknes
lyke as a Pobber shynyng and terrible
to the tirantis of helle / They behelde hym
and began to demaunde and enquyre /
who is he that is so stronge / so terryble
so clere and so shynyng / The worlde
whiche is to vs subget / sente to vs ne-
uer suche one dede / ne he sente to vs ne-
uer suche yeftes in to helle / who is he
thenne that is so constant / that is en-
tred in to the fertheste ende of our parties
and he doubteth not only our tormentes
but yet he hath vnbounde them / of their
londes / whom we helde and kepte /
And they that were wonte to waylle &
wepe vnder our tormēts assaylle vs nold
by theyr helthe / And nold not only they
fere vs but nold threten and manace vs
And they sayd to their prynce what pryn
ce art thou / all thy gladnesse is perys-
shed / and all thy joyes ben conuerted
in to wepynges / whan thou hengest hym
in the crosse / thou knewest not what do
mage thou sholdest suffre in helle / After
thise cruell wordes of them of helle / Atte

commandement of our lorde / all the lo=
kes / alle the barres / and ſhyttynges
ben broken and to fruſſhed / And loo
the peple of ſayntes that come knelynge
to fore hym in cryeng with pytous voys
ſayeng / Oure redemptor thou art comen
for to redeme the worlde / we haue aby=
den the euery day / thou art deſcended
in to helle for vs / And leue vs not /
but that we be with ꝓ / when thou ſhalt
retorne to thy brethern / lord ſwete god /
ſhelve that thou haſt deſpoylled helle /
And bynde the auctour of deth with his
bondes / rendre to the world wold glad=
nes / And quenche the paynes / And
for thy pyte vnbynde the caytyfs fro ſerui
tude / whyles thou art here / and aſſoyl
le the ſynnars when thou deſcẽdeſt in to
helle them of thy partye / this ſaith ſaynt
Auſtyn / And it is rede in the goſpell
of nychodemus / that Carinus and len
cius ſones of old ſymeon awos with Ihe
ſu Criſt / And they were adiured and
ſworn of anne / of Cayphas / of Nichode9
of Joſeph & of gamaliel that they ſhold
telle and saye what Jheſus dyde in helle
And they reherſed and sayde / when we
were with our faders in the place of ob
ſcurte and derknes / ſodenly it was al=
ſo lyght and clere as the colour of the
ſonne lyke purple golden and lyght ryall
whiche enluminedꝫ alle thabitacion vpon
vs / And anon Adam the fader of thu
mayne lygnage legã to enioye Sayeng
This lyght is the lyght of the creatour
of the lyght ſempyternel / whiche promy
ſid to ſende to vs hys lyght perpetuell /
And ysaye cryed / This is the lyght of
god the fader / lyke as I ſeide lyuyng
in therthe / the peple that were in derk
nes ſalve a grete lyght / Thenne cam
our fader Symeon / And in Joyeng
sayde / gloryfye ye our lord / For I re=
cyued Cryſt a chyld born in the world
in to myn hondes in the temple / And
I was conſtrayned by the holy gooſt to
saye / Nunc viderunt oculi mei ſaluta=
re tuũ / I haue nowe ſeen with myn eyen
thyn helth whiche bryngeth and hath ma
de it redy to fore the face of all thy peple
After come one whiche ſemed to be an
hermyte / And when we demaunded
hym what he was / he anſwerd that he
was John that baptyſed Cryſt / and he
that am goon to fore hym / for to make
redy his waye / And ſhelde hym with
my fyngre / when I ſaide / Ecce agnus
dei / and am deſcended for to ſhelve to
you that he cometh ſone to viſyte you /
Thenne ſaid ſeth / when I cam to the ga
te of paradis for to praye our lord to ſen
de me hys angelle / And that he wold
gyue to me of the oylle of mercy for
enoynte ꝑ body of adam my fader which
was ſeke / The angel mychel appered to
me and ſaid / labouze not in prayeng
by weppyng for the oylle of the tre of
mercy / For by no waye thou mayſt ge
te it / tyl that v thouſandꝫ and v.C. ye=
res ben accompliſſhed / And when the
patriarkes and the prophetes herd this
they enioyed and demened grete feſte /
Thenne Sathan prynce and demener of
deth ſaid to helle / make you redy to re
ceyue Jheſu whiche gloryfyeth hym ſelf to
ſaye / I am the ſone of god / and he is
man that dredꝫ the deth for he ſaid my
ſoule is ſorouful vnto the deth / And
many that I haue made lame and croked
he thath heled / and made them goo
right / Thenne anſwerd helle and ſaide /
yf thou art myghty and ſo grete as thou
ſaiſt / who is this man Jheſus that thou
dredeſt not / and is aduerſarye to thy
puiſſaunce / yf he ſaith that he dredde the
deth / he wyll take the / And woo
ſhal be to the / perpetuelly as longe as ꝓ
worldꝫ ſhal dure / & Sathan anſwerd
I haue temptedꝫ and haue moeued the
people ayenſt hym / I haue made redy the
ſpere / I haue medled the vynaygre and
the galle to gydre / and haue made redy
the tree of the croſſe / and anone he ſhal
dye / to thende that I may bryngе hym
hyther / Thenne helle anſwerd / is
not this he that repſed lazare / whom I
reteyned / And Sathan ſaid / that ſa=
me is he trewly / And helle ſaid to Sa
than / I coniure the by my vertue and by
thyne / that thou bryngе hym not hyther
when I herde the myght of his word &
his commandement I trembled for fere / I
myght not kepe lazare / but he eſcaped
fro me / And lyke an angele he ſtran=
ge on hye and departed fro vs / And
thus as they ſpaken / ther cam a voys
lyke a thondre / whiche sayde / Attollite
&c Take alway your gates ye prynces
And lyfte ye vp the yates perdurable /
and the kynge of glorye ſhal entre in

At this Voys the deuyllis ran thyder and ſhytte faſt the gates with barres of yron / And then ſaid dauid haue not I propheſyed this that I ſee / when I ſaid / Confitrantur domino quia contriuit portas eneas ꝛc̄ / is not this he that hath broken the yates of helle of ſtronge mater / and hath broken the barres / ꝛc̄ thēne after cam a grete Voys which ſaid agayn Attollite ꝛc̄ / And when helle ſalve that he had cryed thVyes thus / and knelve hym not / thenne he ſaide / Who is this kynge of glorye / to whom dauid anſVerd / this is our lord ſtronge and myghty in bataylle / Vhiche is kynge of glorye / Thenne cam in the kynge of glorye / And enlumyned the derknes and put forth his right hand and toke the right honde of Adam and ſaid / peas to the / And to all thy ſonnes that ben Juſte / and thenne our lord departed fro helle / and all the ſayntes folowed hym / And our lord holdyng the hōde of Adam delyuerd hym to Mychel tharchangele / and he brought them in to paradis Thenne cam tVo honourable men and auncient and they demaunded them and ſaide / Vho be ye that Vyth Vs haue not be yet dede / and in body and in ſolvle ye be ſette in paradys / One of them ſpack and anſVerd I am Enoch Vhiche am hyther tranſlated / And this is helye Vhiche by the Vill of god is comen hyther in a chariot enflamed of fyre / yet haue Ve not taſted the deth / But Ve be kept Vnto the comyng of Antecryſt for to fyght Vith hym / & of hym Ve ſhal be ſlayn / And after thre dayes and an half Ve ſhal be receyued in the cloudes in thayer / And thus as they ſpak / ther Vas another ꝑſone Vpon his ſholdres the tree of the croſſe / the Vhiche Vhan he Vas demaūded Vhat he Vas he ſaide / I am a theef and Vas crucyfied Vith Jheſu and I beleued on hym that he Vas ꝑ creatour of the Vorld / And I prayed hym ſayeng / lord haue mynde on me / Vhan thou ſhalt come in to thy Royame And he said to me / this day thou ſhalt be Vith me in paradys / and gaf to me this ſigne of the croſſe / and ſaid to me bere this / and goo forth to paradys / And yf the angele that is kepar of paradys / Vill not ſuffre the to entre / ſhelve to hym this ſigne of the croſſe / and ſaye / that Jheſu cryſt Vhiche is crucyfyed ſente the thyder / And anon as I had ſaid ꝑ he had me ſaye / The angele opened the gate to me / and ſette me in the right ſyde of paradys / And Vhan Carinus & Lencius had recounted thies thynges here Anon they Vere tranſfygured / and Vere nomore ſeen / And heerof ſpeketh gregory Nicrus And ſaynt Auſtyn / lyke as is founden in ſomme bookes / Anon as Jheſu cryſt deſcēded in to helle / ꝑ nyght began to Vexe clere / And anon the porter black and horrible / emongs them in ſylence began to murmure ſayeng / Vho is he / that is ſo terrible / and of clerenes ſo ſhynyng / Our maiſtre receyued neuer none ſuche in to helle / ne ꝑ Vorld caſte neuer none ſuche in to our cauerne / This is an aſſayller / and not dettour / a brekar and deſtroyer / And no ſynner but a deſpoyller / Vve ſe hym a Juge / but no byſecher / he come for to fyght / & not to be ouercomen / A caſter out and not here dVellar / /

Thus endeth the Reſurrection

Here begynne the letanyes the more and the laſſe /

The letanyes ben don thVyes in the yere / The firſt he don on ſaynt markes day and that is called the more letanye / And the ſecond he don on the thre dayes byfore thaſcencion day / and is called the laſſe letanye / and letanye is as moche to ſaye as ſupplicacīō or prayer / The firſt letanye is named in thre maners / Firſt it is called the more letanye / Secondly the proceſſion of Vii ordres / Thirdly the black croſſe / Thenne this letanye is ſaid the more / for thre reaſons / The firſt reaſon is for hym that Inſtitued it / that Vas saynt gregorye the pope / and that Vas at Rome / Vhiche is lady and heed of the Vorld / by cauſe that the body of the prynce of thapoſtles is there and the holy ſee / And alſo for the reſon of the cauſe Vherfore it Vas Inſtitued / and that Vas for a right grete and greuous maladye For as the Romayns had in the lenten

lyuedy ſobrely andy in contynence / andy after at eſter hady weryuedy theyr ſauy ; our / After they diſordredy them in etyng in drynkyng / in playes andy in lecherye Andy therfore our lordy was meuydy ayenſt them / andy ſente to them a grete peſtelence / which was calledy the botche of impedymye / andy that was cruell & ſodayne / andy cauſedy peple to dye in going by the waye / in playenge / in keyng atte table / andy in ſpekyng one with another ſodeynly they deyedy / In this maner ſomtyme fneſyng they deyedy / ſo that whā ony perſone was herd fneſyng anone they that were by ſaidy to hym / gody helpe you / Or Cryſt helpe / andy yet endureth the cuſtōme Andy alſo whan he fneſeth or gapeth he maketh to fore his face the ſigne of the croſſe andy bleſſith hym / Andy yet endureth this cuſtome / Andy holde that peſtelence kegā it is founde in the lyf of ſaynt gregorye / Secondly this letanye is ſaidy proceſſion of ſeuen ordres / by cauſe that whan they were made / ſeynt gregorye ordeynedy them by vij ordynances / For in the firſt ordre was all the clergye / in the ſecond were the monkes andy relygyous men / In the thirde were alle the nonnes / In the fourth alle the childrey / In the fyfthe all the laye peple / In the ſixthe alle the wydowes Andy in the vij alle they ꝑ were maryedy / But by cauſe that nowe we may not fulfylle in nombre of perſonnes / we ought to fulfylle it in nōbre of letanyes For it ought to be saidy vij tymes / or the proceſſion be left / Thirdly this letanye is saidy the blacke croſſe / For thenne in ſigne of peſtylence / of wepyng andy of penaunce / they cladde them wyth blacke clothes / Andy parauenture for that ſame cauſe / they couerdy the croſſe andy the aulters wyth bleſſydy hayres / And thus we ſhold take on vs clothyng of penaūce Ther is an other letanye / which is calledy the laſſe letanye / the which is made the thre dayes tofore thaſcēcion / Andy this Inſtituedy ſeynt Mamertyn biſſhop of Vyane / in the tyme of themperour Lyon which regnedy the yere of our lordy iij C lviij / to fore the Inſtituion of the firſt / Andy is saidy the letanye the laſſe / the rogacions andy proceſſions / For it is The laſſe letanye to the difference of the firſt / by cauſe that this laſſe letanye was Inſtituedy of a laſſe which was a ſymple biſſhop / in a laſſe place / andy for laſſe maladye / Andy the cauſe of the inſtituion was this / For thenne at Vyane were grete erthe quaues / of which fyl doun many chirches andy many houſes / andy ther was herde grete ſoudnes andy grete clamours by nyght / Andy thenne happed a terrible thyng on eſter day / For fyre deſcendedy fro heuen that brente the kynges palays / yet happedy more merueyllous thyngs / For lyke as the fendes hady entredy in to the hogges / right ſo by the ſuffraunce of gody for the ſynnes of the peple / the fendes entredy in to wulues and other wylde beſtes / which euerych doubtedy / andy they wente not only by the wayes ne by the feldes / but alſo by the cytees ronneny openly / Andy deuoure den the chyldreny & olde meny andy wymeny Andy whan the biſſhop ſalue that euery day happedy ſuche ſorouful aduentures / he cōmandedy andy ordeynedy / that the peple ſholdy faſte thre dayes / Andy he inſtituted the letanyes / andy thenne the tribulacīō ceaſſedy / Andy fro thany forth on the chirche hath ordeynedy & confermedy that this letanye ſholdy be kept and obſeruedy ouer all / It is saidy alſo Rogacions / For thenne we praye andy demaunde the ſuffrages of alle the ſayntes / andy we thus haue gody cauſe for to kepe this ordenaūce / andy faſte in thiſe dayes / Andy for many reaſons it is inſtituedy / Fyrſt by cauſe it appeaſeth the bataylles / that comynly begynne in prymtemps / Secōdly by cauſe that the fruytes which he thēne tendre / that gody will multeplye / Thirdly by cauſe that euery many ſholdy mortefye in hym ſelf the moeuynges of hys fleſſh / which in that tyme boylle / Fourthly by cauſe ꝑ euerich diſpoſe hym ſelf to receyue the holy gooſt / For by faſtynges / by oryſons / andy by deuocion / is one more able andy more worthy / But two other reaſōs aſſigneth maiſtre Wilym dancerre / by cauſe than whan ihu cryſt wolde aſcende vnto heuen / he ſaydc / Aſke ye duely andy ye ſhal haue / Andy we may the more faithfully demaunde / whan we haue the promeſſe of gody / Secondly by cauſe ꝑ holy chirche faſteth & prayeth / that ſhe haue but lytil fleſſh / that is to make the body lene by abſtynence / andy to gete wynges by prayer /

For prayer is the wynge of the ſoule / by wheche ſhe fleeth to heuen / to thende that ſhe may folowe Jhu cryſte aſcēdyng vp to fore vs to ſhelpe vs the waye / And knowe ye that the foule that ha ſ bounded in plente of fleſſh/ and hath but felwe pennes or fethers / he may not wel flee / Thus this letanye is called pro ſ ceſſion / For thenne the chirche maketh generall proceſſion / And in this pro ſ ceſſion the croſſe is born/ the clockes and belles ben ſolwnely and rongen / the ba / ners ben born / And in ſomme chirche a dragon with a grete taylle is born / And ayde and helpe is demaunded of alle ſeyntes / And the cauſe why the croſſe is born and the belles rongen / is for to make the fēdes and euyll ſpyrites aferdy and to flee / For lyke as the kyn ſ ges haue in bataylles tokenes and ſig ſ nes royall / as ber trompes and baners right ſo the kynge of heuen perdurable hath hys ſignes myſtycaunt in the chirche he hath belles for buſynes and for trōpes he hath the croſſe for baners / And lyke as a tyraunt and a malefactour ſholde moche doubte / whan he ſhal here the buſy ſ nes and trompes of a myghty kynge in his lande and ſhal ſee his baners / In lyke wyſe the enemyes the euyll ſpyri ſ tes that ben in the regiō of thayer / doubte moche whan they here the trompes of god whiche ben the belles rongen / And whan they ſee the baners born on hye / And this is the cauſe why the belles be rongē whan it thondreth / and whan grete tem ſ peſtes and oultrages of wether happen / to thende that the fendes and wicked ſpyrites ſholde be abaſſhed and flee / and ceaſſe of the moeuyng of tempeſt / holde be it alſo / that ther is another cauſe ther with / that is for to warne the cryſten pe ple / that they put them in deuocion and in prayer for to praye gode that the tem peſt may ceaſſe / Ther is alſo the baner of the kynge / that is the croſſe / whiche the enemyes dreden moche and doubte / For they drede the ſtaf / with whiche they haue ben hurte / And this is the reaſon wher fore in ſomme chirche / in the tyme of tem peſt and of thondre / they ſette out the croſſe ayenſt the tempeſt / to thende that the wycked ſpyrites ſee the baner of the ſouerayn kynge / & for drede therof that they flee / And therfore in proceſſion the croſſe is born / And the belles ronge for to chace and hunte alway the fendes keyng in thayer / and to thende that they leue to trmpeſt vs / The croſſe is born for to repreſente the victorye of the reſurrectiō and of thaſcencion of ihesu cryſte / For he aſcēded in to heuē with all a grete praye And thus this baner that fleeth in the ayer ſignefyeth Jhesu cryſte aſſendyng vnto heuene / And as the peple folowe the croſſe / the baners and the proceſſion Right ſo whan Jhesu Cryſte ſtyed vp in to heuen / a grete multitude of ſeyntis fo lowed hym / And the ſonge that is ſon gen in the proceſſion / ſignefyeth the ſon ge of angelis and the preyſynges / that cam ayenſt Jhesu cryſte / and conduyted and conueyed hym to heuene where is grete Joye and melodye In ſom chirches and in eſpeciall in them of fraunce is ac ſ cuſtomed to bere a dragon with a longe taylle fylled ful of chaff or other thynge The two firſt dayes it is born to fore the croſſe / And on the thirde day / they bere it after the croſſe with the taylle all boy de / by whiche is vnderſtonden / that the firſt day to fore the lalbe / or the ſeconde vnder the lalbe / the deuyl regned in the world / And on the thirde day of grace by the paſſyon of Jhesu cryſte he was put out of his Royame / After in this pro ſ ceſſion ſingulerly we calle the ſuffrages of alle the ſayntes / And why we calle to ꝑ ſayntes / dyuerſe reaſōs ben aſſigned here to fore / But yet ther be of the gene rall wherfore we praye the ſayntes /

Fyrſt for our pouerte / and for the glo ſ rye of ſayntes / and for the reuerence of god / For the ſayntes may well knowe the bolbes and the prayers of the ſup ſ plyauntes / For in the myrrour perpetuel that is Jhesu cryſte / they vnderſtonde holde moche it appertayneth to theyr Joye and to our prouffyt / Thenne the firſt reaſon is for our pouerte / and for our myſe ſ rye / or for our defaute / we haue ſomme merite to thende that where our merites be not ſuffycient / the ſuffrages of ſayntes may auayle vs / or for deffaute that we haue in contemplacion of god / And that we may ſee parfyghtly the lyght ſo ſ uerayn that we ſee and beholde in his ſayntes / or for the deffaulte that we haue in louyng god / For we ſee that some ſhe ſ we more grettr affection to a ſaynt / than

they doo to god/ And ſuche peple be in perfyght / The ſeconde reaſon is for the glorye of ſayntes / For godʒ wyll that we calle ꝑ ſayntes/ by cauſe that by their ſuffrages that we requyre/ we glorifye them/ & the more gretly we preyſe them The thirde reaſon is for the reuerence of god/ to thende that the ſynners that haue offended godʒ/ the which dar not approche to godʒ in theyr perſones / they approche hym by the frendes of godʒ in demandyng their ſuffrages/ And in thyes letanyes/ we ought to repete this ſonge of angelkis/ Scē deus/ Scē fortis / Scē et immortalis miſerere nobis / Item John damaſcene recordeth in his fourth book/ that in Conſtantynoble for a trybylacion that happedʒ there / there were letanyes made / it happedʒ that a chyld amydde the peple was rauyſſhed to heuen & this cantycle he lernedʒ there/ And after thenne he retornedʒ to the people / And in the mydde of the peple he ſonge it / And anon that tribula ꝯ cion ceaſſedʒ / and after at the Ceene of Calcidone/ this cantycle was approued/ & the cauſe concludedʒ/ we knolde that it is ſo that the fendes ben put out by thys cantycle/ Sancte deus/ Of this cantycle and prayſyng the auctorite is approuedʒ by iiij reaſons/ Fyrſt by cauſe that an angele taught it firſt / Secondly by cauſe at the prolacion and repticion of this cantycle / that tribu ꝯ lacion ceaſſedʒ / Thyrdly by cauſe that the ſene of Calcydone approuuedʒ it / And fourtly by cauſe that the fendes and enemyes ſo moche drede and doubte it /

Thus enden the Letanyes the more and the laſſe

Here begynneth next the Aſcēcion of our lorde

THe Aſcencion of our lordʒ Jheſu cryſt was the fourty day after his reſurrection / for whiche to declare / vij thynges ben to be conſyderedʒ Fyrſt thenne he aſcendedʒ / Secondly/ why he aſcendedʒ anon after his reſurrection / Thyrdly how he aſcendedʒ / Fourthly what companye aſcendedʒ with hym / Fyftly by what meryte he aſcendedʒ / Syxtly where he aſcēded/ & ſeuēthly wherfore he aſcendedʒ

As to the first/ he ascẽdeth fro the mount of olyuete by bethanye/ the which mõ-tayne/ after another relacõn/ is said the mõtayne of thre lyghtes/ For by nyght on the side of the west it is lyghted of the fyre that brẽneth in the tẽple/ which neuer is put out ne quenchyd/ On the mornyng it is light of thoryent/ for he hath first the rayes of the sonne/ byfore it shyneth in the eyre/ and also it hath grete habõdaũce of oylle þ nourisseth the lyght/ & therfor it is saidy the hylle of iij lyghtes/ vnto this hylle Jhu crist cõmanded his disciples that they shold goo/ For on the day of his ascẽcion he appered ij tymes/ one tyme/ to yj disciples that ete in the hall where they had soupyd with hym/ Alle the apostles & the disciples/ & also the vnymẽ abode in þ partye of Jherm/ which is said Melchos/ in the mõtayne of Syon/ where dauid had made his palais/ & there was the grete hall arayed & ordeyned for to souppe/ where as Jhu crist cõmanded þ they shold make redy to for ete the paske lãbe/ & in this place the yj apostles abode/ & the other disciples & the vnymẽ abode in dyuerse mansyons there aboute and when they had eten in this halle our lord appiered to them & reproued them of their Incredulite/ And when he had eten with them/ & had comãdyd them that they sholdy goo to the moũt of Olyuete/ on the syde by ketanye/ he appeyd agayn to them/ and answerd to them of the demaũdes that they made to hym indiscretly/ and with his handes lyft he blessyd them/ & anõ to fore them he ascendyd vnto heuen/

Of the place of this ascencion saith supplicius bisshop of Jherm/ & it is in the glose/ For there was edyfyed a chirche in the place where were made þ signes of his ascenaõ/ neuer syth myght be sette there ony pamẽt/ it coude not be leyde ne sette/ but anone it yssuedy out/ And the stones of the marble sprange in to the vysages of them that sette it/ And that is a signe that they be stones on which crist passed vpon which lye in the pouldre & duste & abyde for a token & signe certayn/ As to the secondy poynt wherfor he ascended not anon after his resurrection/ but abode yl dayes/ that was for iij reesons/ Fyrst for the certificacion of his resurrection/ And more stronge it was to proue his resurrection than his passion/ for fro the first day vnto the thirde/ the passyon myght be wel preuedy/ but to preue the verray resurrection/ it requiredy moo dayes/ & therfor a gretter tyme was requyred bytwene the resurrection & thascencion/ than bytwene the passyon & resurrectiõ And herof saith lyon the pope in a sermon of thascẽcion/ This day the nõbre of yl dayes is completed/ & dispensed by right holy ordenaunce/ & to the prouffyt of our ensegnemẽt & techyng/ to thendy that in the space of his presence corporell/ the faith of techyng was necessarye/ & we ought to gyue thankynges to the dyuyne dyspensacion/ for the tardyue creaũce of holy fadres to vs ne-cessarye/ for they doubted of that/ which we doubte not/ Secõdly he abode for the cõsolacion of thapostles/ For the cõsolacion dyuyne surmounte the tribulacions temporall/ And the tyme of the passyon was the tyme of trybulacyon to thapostles/ And therfor ther ought to be moo dayes vnto thascencion/ than to the resurrection/ Thyrdly for the mystrye of the comparacion/ for to gyue to vnderstonde/ that the consolacions dyuyne ben compared to trybulacions as the day vnto an hour/ and the yere vnto a daye/ And that this be trewe it appereth by the wrytyng/ of the prophete ysaye/ I shal preche a yere playsaunt to our lord/ and a day of vengeaunce to god/ Loo for one day of trybulacion/ he rendrith a yere of consolacion/ And that is by comparison as the day to an hour it appereth by that/ that our lord was deed and laye in the sepulcre yl houres/ which was the tyme of trybulacion/ And by yl dayes after his resurrection he appiered to his disciples/ Which was the tyme of consolacion/

And this saith the glose/ by cause that he was fourty houres deed/ After he was yl dayes lyuyng er he ascended in to heuen/ As to the thirde poynt/ how he ascended it appierith how that he ascendeth myghtyly/ For by hys puyssaunce and vertue saith Ysaye/ he ascẽdeth in to heuen/ Ysaye lxvij/ And also Saynt Johan saith/

Noman ascendeth in to heuen by his owne puissaunce and myght / but the sone of man that is in heuene / And hold be it that he ascendeth in a cholde / he had no ne ned / but by cause that he wold shelde that euery creature is redy to serue his creatour / he ascendeth in his propre ver tue / and in this is the differences / After that scolastica historia saith / of Jhesu crist / of Enoch and helye / For Enoch was translated / helye was born but Jhesu cryst by his olden myght is ascen ded in to heuen after saynt gregorye /
The first that is to wyte Enoch was en gendred of a man / And he was engen dryng / The seconde that is to saye He lye was engendred / & not engendryng The thirde that is to wyte Jhesu Cryst he was born / not engendryd of a man ne engendryng / Secondly he ascended openly / For seeyng his disciples he as cended of herof is said Johis xvj / Vado ad eum qui me misit &c / I goo to my fa der / & none of you demaundeth / whyther gost thou / the glose saith I goo so open ly / that noman demanded of that they salde atte eye / And therfore he wold ascende in theyr presence / by cause they myght bere wytnesse / And that they shold enioye of that they salde nature humayne ascende to heuene / and that they shold desire to folowe hym / Thyrdly he ascended Joyously / For the aungelis syngyng and enioyeng he ascended in to heuene in gladnes / wherof saith saynt Austeyn / Ascendente ypristo pauet &c / Jhesu cryst ascēdyng / the heuene abasshed the sterres merueylled / the companyes of heuene enioyed / the trompe solned And alle the syeges of the playsaunt place made melodyes / Fourthly he ascended lightly wherof dauid saith / he styed vp as a gyaunt with a grete paas and moche hastely and lighly he ascēded when he passed so grete a space in a mo mente / Paby moyses whiche was a gre te philosopher reherseth that euery cercle or euery heuen of eche planete hath the thyknes and the waye of v C yere / that is to saye as one may goo in a playne waye in v C yere / And that is the dif faunce by twene heuen and heuen / and by twene cercle and cercle / after / that which is said so grete / and as ther be seuen heuenes after his sayeng fro the centre of therthe vnto the concauite of the heuen of saturne / which is the vij waye of vij M yere / And vnto the concauite of the eyght heuen vij M and vij C yere / that is as moche space as one shold goo in playn waye in vij M and vij C yere / yf a man myght lyue so longe / And that euery yere be of iij C lyv dayes / And the way of euery day be of yl myle & euery myle be of two thousand paas or cubytes / And this saith Paby moyses which was a grete philosopher / yf it be trouthe or no / god knoweth / For he that all hath made & created in certayn nombre / in certayn poys and weyght / and in certayn mesure / he knoweth all Thenne this leep or spryngyng was gre te that Jhesus cryst made fro therthe to he uene / Of this leep and dyuerse other leepes of Jhesu cryst / seynt ambrose saith Jhesu cryst cam in to this world to make a leep / he was with god the fader / he cam in to the virgyne marye / And fro the virgyne marye in to the cytte or rac ke / he descended in to flom Jordane / he ascended vpon the crosse / he descended in to his tombe / Fro the tombe he arose / & after ascended vp in to heuen and syt teth on the right honde of the fader / As to the fourth poynt / is wyth whom he as cended / he ascended with a grete praye of men and grete multitude of aūgelis / And that he ascēded vp with the praye of mē it appereth by this that dauid saith Ascendisti in altum cepisti captiuitatem &c / Lord thou hast ascended on hye / And hast taken them that were captiues enprisonned / and the seruytude thou hast affranchysed / And also that he ascēded with a grete multitude of angelkis / it ap pereth by the Interrogacions that thange lis made of the desputacions to them by nethe / when Jhesu cryst ascended in to he uen as ysaie recordeth ysaie lxiij / Quis est iste qui venit de edom &c / Who is he that come fro edō with his clothes dyed where as saith the glose / that somme of thangelkis that knelde not playnly the mysterye of thyncarnacion / of his passi on and of his resurrection / that salde our lord ascende with all a grete multi de of angelkis and of sayntes by his olden vertue / merueylled and said to thangelkis that accompanyed hym / who is this that cometh fro edom / And yet

they saidꝛ Who is this kynge of glorye ꝛc̄
Saynt denys in the booke of gerarchye
of holy angelkis in the vij chappytre saith
Thus semeth it that he said/ that thre que
stione were made to thangelkis whan ꝑ
Jhesus ascendedꝛ / The first were the firste
to them self / The secondꝛ were the pryn
palis to Jhesu Cryst / that ascendedꝛ /
The thirde were the lasse to the gretest /
Of whiche they demaundedꝛ emongꝛ them
Who is this that cometh fro Edom / his
clothis dyedꝛ of bosra/ This worde Edom
is as mocke to saye as ful of bloodꝛ / ⁊
this wordꝛ bosra is to saye anguisshe and
tribulacion / Thus as they woldꝛ haue
saidꝛ / Who is this that cometh fro the
worldꝛ ful of blode / by the synne of the
worldꝛ / andꝛ of malyce ayenst godꝛ /
Andꝛ our lordꝛ answerdꝛ I am he that
speketh in Justice / Andꝛ saynt denys
saith thus/ that he saidꝛ/ I am he that dispu
teth Justice andꝛ righteousnes of helthe in
the redempcaon of humayne lignage / he
was Justice in as mocke as he that was
creatour brought agayn his creatures /
fro the straunge Jurisdiction / Andꝛ he
was righteousnes in as mocke as the
enemye whiche hadꝛ assaylledꝛ vs / he
put ⁊ cast out of the dompnacion that he
hadꝛ in thumayne lignage / Andꝛ after
this / maketh saynt denys a questiõ /
Syth the pryncypal angelkis ben nygh
to godꝛ / andꝛ ben without moyen enku /
mynedꝛ of godꝛ / wherfore demaundedꝛ
they the one of the other / lyke as that
they woldꝛ haue lernedꝛ eche of other /
but he saith that gyueth this solucion /
that in that they demãnde eche of other/
it shewbeth that they desire to knowe /
Andꝛ in that first emonge them they had
collacion / it shewbeth that they durste
not auaunce them to fore the dyuyne pro
gression/ Andꝛ for this first they ought
to axe echeone other / by cause that parad
uenture their interrogacõ were not ouer
hasty vpon the illuminacõ that they had
receyuedꝛ of godꝛ without moyen /
The secondꝛ questiõ is/ Andꝛ that was
the first andꝛ souerayn aungele sayengꝛ
to Jhesu Cryst / Why is thy clothyngꝛ rede
and thy vestymentis as trodeyn or fulled
in a presse / Our lordꝛ hath his clothyngꝛ
andꝛ his body rede all couerd with blood
by cause that yet whan he ascendedꝛ / he
hadꝛ his woundes in his body/ after this
that lorde saith/ he must kepe his woundes
in his body / for treasons/ andꝛ he saidꝛ
thus Our lordꝛ kepeth his woundes /
Andꝛ to the day of Jugement he shal ke
pe them / to thende that it conferme his
resurrection / Andꝛ for to praye the fader
for vs / he presenteth them/ to thende that
the goode see the grete merci / by whiche
he hath redemedꝛ them / Andꝛ that the
wycked peple may knowe/ that righteous
ly they be dampnedꝛ / Andꝛ that eternel
ly / he bere with hym the signes of his
glorious victoryꝛ perpetuell/ Andꝛ to this
questiõ answerth our lordꝛ / Torcular
calcaui ꝛc̄ / The presse I haue tornedꝛ ⁊
foldledꝛ all alone/ Andꝛ of all men ther
was not one that woldꝛ helpe me /
the presse is the crosse / in the whiche he
was pressid in suche wyse that the blood
sprange out / Thus Jhesu cryst calledꝛ
the enemye the pressour / whiche that
thus hadꝛ wrapedꝛ thumayne lygnage
with cordes of synne / andꝛ quenchidꝛ
hym so clene / that he hadꝛ nothyngꝛ spi ꝛ
rituel / but that it was without expres
sydꝛ / Andꝛ only he shewdꝛ it in the vyr
gyne marye / but our champion fought
so strongly/ Andꝛ defoldledꝛ the pressour
so foule / that he brake the bõdes of syn
ne / Andꝛ ascendedꝛ into heuen / Andꝛ
after this he openedꝛ the tauerne of heuen
andꝛ powredꝛ out the wyne of the holy
goost / The thirde questiõ/ is the whiche
the lasse angelkis made to the gretter ⁊
more in sayengꝛ / Who is this kynge of
glorye / They answerdꝛ andꝛ sayde / The
lordꝛ of vertues he is kynge of glorye /
Andꝛ of this questiõ of thangelkis and
of thanswere of the other / saith saynt
Austyn / Al the ayer is habolvedꝛ in
the companye dyuyne / Andꝛ alle the
tourbe of deuelkis fleyng in thayer fledde
backwardꝛ whan Jhesu cryst ascendedꝛ / to
whome thaungelkis that were in the com
pany of godꝛ tanne / Andꝛ demaundedꝛ/
Who is this kynge of glorye/ Andꝛ they
answerd/ this is he that was whyte andꝛ
colourdꝛ as a rose / the whiche was seen
without colour / andꝛ whythoute beaute/
Seke in the tree/ stronge in his despoylle
Folull reputedꝛ in his body / wel armedꝛ
in the batayll / styngyngꝛ in his deth /
Fair in his resurrection / whyte borñ of
the virgyne / Rede in the crosse / pale in
repreuys / / Andꝛ clere in heuene /

As to the fyfte / it is for what merite he ascendeth/ And we ought to vnder ſtonde that he ascendeth in treble meryte/ Wherof saith saynt Jherome/ Jhesu cryst ascended in meryte of trouth / For that which had he promyſed by prophetes / he fulfylled in merite of humylyte & debonayrte/ For lyke as he was sacre fyed lyke a lombe / for the lyf of the pple in meryte of Justice/ But by Juſtyce/ and not only by puyſſaunce / but by Justyce and by ryght thou haſt deliuered man/ and I haue withholden of thy puyſſaunce / And thy vertue ſhal bryngе the to heuen/ this saith god the fader to the sone/ As to the sixthe that is whither he ascended / it ought to be knowen/ that he ascended aboue alle the heuenes / as thapoſtle saith ad epheſios quarto/ He that descended fro heuen that is he that ascended aboue alle the heuenes / by cauſe he fulfylled all thyn ges/ he saith aboue alle the heuenes/ by cauſe ther be many heuenes aboue whiche he ascended/ There is an heue ne materiel/ an heuene racionel/ an he uen Intellectuel/ and an heuene ſubſtãcyall/ Ther ben many heuenes matryel The heuẽ of thayer/ which is called ae reũ/ one other called etherеũ/ Anothe olimpiũ/ another igneũ/ another ſidereũ/ another crystallinum / and another empireũ/ The heuẽ reſonable is the man Juſte/ whiche is saith Juſte by cauſe of the dyuyne habytacion / For lyke as heuene is the ſete of god as the prophete ysaye ſayth Cẽlũ michi ſedes eſt/ our lord saith that the heuene is his ſete / right ſo is the ſoule of a right wis man lyke as salomon saith / The ſoule of a right wis man is the ſete of sapyẽce/ by reaſon of the holy cõuerſacion / For the sayntes by holy cõuerſacion and deſyre dwelle in heuen as saith saynt poul our cõuerſacion is in heuẽ / by cauſe of cõtynuell opacion in vertue/ For lyke as the heuenes moue contynuelly without reſtyng/ in ſuche maner the seyntes moeue allway by good werkes/ The he uen intellectuell/ bẽ thaũgelis/ & thaũgelis bẽ called heuẽ/ by ỹ reaſõ of dygnyte & of their vnderſtondyng/ wherof saith saynt denys in the boke of dyuyne names in the iiij chapitre The dyuyne ſpirites & the aungelles bẽ aboue the creatures whiche bẽ & lyue aboue all thynges that lyue & vnderſtonde/ and knowe aboue alle other wittes/ & reaſons/ & more than alle other thynges ỹ been in keyng/ they deſire wele & good/ of which they be ꝑticipaũt/ that is god Secondly they ben right fair by cauſe of thir nature / and of their glorye/ of which beaute ſayth saynt denys in the boke tofore allegedi/ Thangel is the manyfeſtacion of dedes & wyll of god by whom they be ſtewed/ and he is the cleerenes of derke light/ he is a myrour pure & right clere / without wrapunyg of ony fylth or ſpotte in hym/ yf it be leeful to saye he is the beaute & the comformyte of the bounte of god/ Thirdly they be right ſtronge / by cauſe of theyr vertue & myght / of which ſtrenght / ſaith John damaſcene in his secondi boke the viij chappytre / where he saith / Fortes ſunt et parati ẽ / The angelkis of god ben ſtronge and allway redy to fulfyl the wyll of god/ And they be found alleway anon where god will haue them/ The heuen hath in cõdicions It is right hye/ ryght fayr / and right ſtrõge/ Of ỹ the firſt saith salomõ/ eccleſiaſtici xliij/ The firmamẽt is the beaute of the height/ & the beaute of heuẽ is in ỹ ſigght of glorye/ The heuene is ſubſtãciall/ that is the qualite of the dyuyne excellence of Jhu crist cã / & after this he ascended / wherof dauid saith / A ſummo cœlo egreſſio eius ẽ / Fro the hye & ſouerayn heuẽ the sone of god deſcendeth/ & aſcẽded agayn vnto the ſouerayn heyght /the qualite of the dyuyne excellence/ & that he aſcẽded aboue all ỹ heuenes materiell/ dauid sayth it clerely Whiche ſaid /Eleuata eſt magnyficencia tua ſup cœlos/ lord god thy magnyficẽce is left vp & eleuate aboue all the heuenes/ materiell/ he aſcẽdeth vnto the heuen where god the fader ſitteth / not lyke vnto helye/ which aſcendeth in a chare of fyre vnto a hye regiõ / Fro whens he was tranſlated in to paradis terreſtre/ he went no ferther/ but Jhu Cryst ascended in the hyeſt heuẽ/ that is callid cœlum empireum/ whiche is the propre habitaciõ of god of thangelkis/ and of the ſayntes / And this habitacion properly appertyneth to dwellers / for this heuene aboue

alle other heuenes hath excellence in dyui
nyte / in prioryte / in situacion / and ar
cumference / And therfore it is conue;
ment / of Jhesu Cryste / whiche all the he;
uenes of intelligence and rasonable sur;
mounteth in dyuynyte / in eternyte / in
situacion / of immobylyte / and in circū;
ference / of puissance / semblably it is
thabitacion of sayntes / of good congrui
te / For that heuen is wythout difformy;
te / Vnmeuable of parfyght lyght / and
of capacite without mesure / And ryght;
fully it appercyneth vnto angelis and
vnto sayntes / whiche were alle one in
operacion / Vnmeuable in dilection shy
nyng in the fayth and in knolbelesche
of grete capacite in receyuyng the holy
ghoost / / It appiereth by this scripture
that saith in the cantycles / Loo this is
he that comyth keppyng in the montaynes
and ouerpassyng the hylles / And who
that ascended aboue all the heuenes of in
telligēce / that is to saye aboue thangellis
appereth by dauid that saith he ascended
aboue the cherubyn ; whiche is as moche
to saye as the plenytude of scyence / and
flelbe vpon the pennes of the wyndes /
And who ascended aboue vnto the heuen
substancyall / that is to thequalyte of
god the fader / it appiereth by the gospell
of marke / Marci vltimo / Dominus qui
dem Jhesus ypristus ec̄ / Syth
that our lord had spoken to his disciples
he was sette in heuene on the ryght side
of god / wherof saith saynt bernard /
to my lord Jhesu cryst it is said syngu;
lerly / and gyuen of my lord god the
fader / that he sytte on the ryght side of
his glorye / In glorye in essence consub;
stanciall by generacion / semblable of ma
geste / and nothyng vnlyke and of etr
nyte semblable / Now may we saye that
Jhesus in his ascencion was right hye of
iiij maners of heyght / that is to wyte
of place / of remuneracion of reward /
of knolbleche / and of vertualyte or streng
the / Of the fyrst saith thapostle ad
ephesios / He that descended / hyther doun /
that is he that ascended aboue alle the he;
uenes / Of the seconde ad ephesios secundo
He was made obedient vnto the deth /
Where saynt Austyn saith / The humy;
lyte of clerenes is the meryte / and the
clerenes of meknes is the mede or re;
ward / meknes is the merite of clerenes
And clerenes is the reward of mekes;
nes / Of the thyrde saith dauid /
Ascendit super cherubin / he ascended a bo
ue cherubyn / that is aboue the plenytude
of science and of knolbleche / / Of the
fourth it appiereth / for as it is wretyn / he
ascended aboue Seraphin / whiche is in;
terpretrd the strengthe of god /
And we ought to knolbe / that of his
Ascencion / we haue nyne fruytes prouf
fytable / The fyrst is thabytacion of the
boue of god / wherof is said in the gos;
pel / Johannis xvj / Nisi enim abiero ec̄ /
But yf I shal goo / the holy ghoost shal
not come to you / where saith saynt Au;
styn / yf ye seche me by flesshly boue ye
may not cōprehende the holy ghoost which
is spyrituelle boue / The seconde is the
more gretter knolbleche of god / wherof
saith saynt John in the gospel / yf ye lo;
ue me wel / ye shal haue grete Joye /
For I goo to my fader / For he is gretter
than I am / where saith saynt austyn /
I shal withdrawe this forme of huma;
nyte / in whiche my fader is more gretter
than I / as to that ye may see god /
The thirde fruyt is the meryte of the faith
of whom saith saynt lyon the pope in a
sermon of thascencion / Thenne began the
fayth more certayn tapproche / whiche
teacheth vs the sone to be egall to the fa;
der and semblable / and as to the body
substancyall of Jhesu cryst / of whiche he
is lasse than the fader / and wherof he
had no nede / And this vigour is of
grete courage and ferme without doubte
for to byleue that / whiche is not seen at
eye / and to affye the desyres that may
not be beholden / And saynt austyn saith
He ascended as a gyant to renne in his
waye and taryed not / but he ranne cry;
eng by voys / by wordes / by dedes / by
deth / by lyf / by descendyng / and by
ascendyng in cryeng that we sholde retor
ne to hym by good herte / that we may
fynde hym / The fourth is oure surete
therfore ascended Jhesu cryst in to heuen
for to be oure aduocate to god the fader
And we ought to holde vs wel assured
whan we haue suche aduocate to god the
fader / and this witnesseth to vs saynt
John that saith in his canonne / we haue
aduocate the fader / Jhū Cryst whiche is
mercyful to vs for our synnes / and of
this surete saith seynt bernard / O man

saith he we haue a sure goynge or a co=
myng to god the fader/ where the moder
is to fore the sone/ to whome she she=
weth her breste and her pappes / And
the sone shewith to the fader his side and
his woundes Thenne we may not be
put away / where we haue so many
signes of loue and of charite / The
fyfte is our dygnyte / a grete dygny=
te haue we gotey / whan our nature
is lyfte vp vnto the right side of the fa
der / wherof thangelkis of heuen consi=
deryng that / deffended for to be wor=
shypped of man / Apocalipsis xix /
Saynt Johan wold haue worshipped
thangele that spack to hym / and than
gele deffended hym in sayeng/ Beware
the that thou doo not so / For I am thy
brother and thy seruaunt / where as
the glose saith / that in the old lawe /
he defended not to be worshipped of mā
but after thascencion whan he salue mā
lyft vp aboue hym / And of this
saynt lyon saith in a sermon of thascen=
cion / This day the nature of our hu=
manyte hath be bory aboue the heyght
of all puyssaunces vnto where as god
the fader sitteth / as that it sholde se=
me more meruey=lous / whan it is se=
en that it is mocke ferre fro men/ so mo=
che more shewe they the reuerence and
thonour that they haue /
And herof the faith mystruste not /
ne hope slaketh not ne charyte amynys=
shith not/ The sythe is the stedfastnes
and fermete of our faith /wherof saith
saynt poul ad hebreos seyto / To Jhesu
cryst we renne for refuge / for to kepe
the hope that hath be delyuerd to vs/ as
an ancre / which is ferme to the sowle
and sure / which ledeth to wythin he=
uen / where Jhesu cryst byfore vs en=
tred / And saynt lyon saith thus /
the Ascencion of Jhesu cryst / is our
mountyng and lyftyng vp / And
where the Joye of our hede is / there
abydeth the hope of our body / The
seuenth is the shewyng of the waye of
heuen / wherof sayth Mychee the proph=
te he ascended to shewe vs the way /
And saynt Anstyn saith / Thy sauy=
our hath made the way to the / Aryse
thon / and goo thyder / For thou hast
that thou entendeste be not nowe slouth=
full / The viij is the openyng of the
yate of heuen/ for lyke as adam opened
þ yate of helle / in lykewise Jhu crist
opened the yate of heuene as the chirch
syngeth Lordy gody Jhesu cryst / thou
art he that hast ouercome the pryck of
deth /that is the deuyll / and hast ope=
ned the royame of heuen to them that
byleue in the / The ix is the preparacio
of the newe place/ wherof Jhesus saith
in the gospell of John / I goo for to
make redy your place in heuene /
And saynt Austyn sayth/ Lordy araye
that thou hast made redy/ Thou arayest
vs lordy to the / and thou arayest the
to vs/ whan thou makest redy the pla=
ce / to thende / that to the in vs / and
in the to vs may be the preperacion of
the place / and the mansion of the euer
lastyng helth /

Amen

Thus endeth thystorye of
Thascencion

Here begynneth of the blessyd holy feste of pentecost or of the holy goste

The holy ghoste /as wytnesseth saynt luke in thystorye of thactes of thappostles/ on this day was sentte to thappostles in the fourme & lyknes of tongues of fyre/ And of this sendyng & comyng / viij thyngee ben to be considered/ Fyrst fro whō he was sentte Secōdly in hou many maners he was sētte/Thirdly in what tyme he was sētte Fourthly how ofte he was sētte to thappostelis / Fyftly in what wyse he was sentte /Sixtly in to whō he was sentte / Seuently wherfor he was sentte/ And eyghtly by whome he was sentte/As to the first/it is to wette/that he was sentte fro the fader/& fro the sone he was sentte & he also hym self the holy goost gaf & sentte hym self / Of the first saith saynt John Johis xiiij/The holy ghoost which is saidy paraclitus/whō ihon the fader shal sende in my name/ This is he that shal teche vs alle / Of the secōdy saith saynt John/yf I goo saith Jhus/I shal sende hym to you/ Nowe it is to wytte / that the sendyng is cōpared in thre maners to the sendar/ First as he that gyueth beyng in his substaūce / & in this maner the sonne gyueth his rayes or bemes / Secōdly as in gyuyng vertu or strengthe/ and so is the darte gyuen by the vertue & strengthe of hym that casteth it/ Thirdly to hym that gyueth his iurisdictiō to another/& thus the messager is sentte frō hym/of whoō he hath þ comandemēt/& after thyse iij maners the holy ghoost may be saidy to be sentte/ For it is saidy sent of the fader & of the sone/ as hauyng vertu & auctorite in his operacāo/ not withstondyng hym self gyueth & sendeth hym /The whiche thyngy semeth to be verytable after this that the gospel of John saith / Johannis decimosexto / Cum venerit ille spiritus veritatis &c̄ / When the spyrite of trouth shal come / whiche procedeth fro the fader / he shal bere wytnes of me that he cometh fro me / Nowe sayth saynt lyoy in a sermō of the pentecoste/ The Inconmutable deyte of the blessydy trynyte / is wythout ony chaungyng one in substaunce / not dyuydedy in operacion alle one in wylle / lyke / in omnypotencye / egalle in glorye andy in hys mercy / he hath taken to hym self the werke of our redempcion that the fader be to vs mercyful / the sone to vs proufytable / andy ihon the holy ghoost enflawme vs / And by cause that the holy ghoost is ihon / therfore he gyueth hym self/ And that thie is trelve / Saynt Ambrose in the booke of tholy ghoost sayth thus / The glorye of the diuynyte is approwed by iiij wasōs/or for he is without

ſynne/or for that he leueth the ſynnes/ or for that he is creatour/& not creature or for that he worſhiped none/ but he is worſhipid/& in that is ſhewed to vs / that the bleſſid trynyte was all gyuen to vs For the fader hath offred all that he had/as ſaith ſaynt auſtyn/he hath sent to vs his ſone in prys of oure redēp cion/& the holy ghoost in ſigne of our adopaō/ Semblably the ſone of god/ hath gyuē hym ſelf vnto vs For thus ſaith ſaynt bernard/he is our paſtour / he is our paſture/& he is our redēpcion For he gaf his ſoule in prys of our re; dēpcion/his blood in to drynk/his fleſh in to mete/& his dyuynyte in to fynal reward/ Semblably the holy ghoost gaf hym ſelf alle to vs / lyke as thapoſtle ſaith/by ꝑ holy goost is gyuē the word of ſapiēce to one/ to another of ſciēce/& thus of all graces particuler is gyuen by the ſame holy ghoſt/ and herof ſaith ſaynt lyon the pope/The holy ghoost is thynſpyrer of the faith/ gyuer of ſciēce techer of chaſtete /& cauſe of all helthe/ As to the secōd/he is sente in iiij ma; ners/that is to wete/that the holy gho oſt in ij maners/ Inuyſeblye& Byſeble As touchyng in to the hertes pure and chaſt he deſcendeth Byſyblyly / Whan by ſomme ſigne Byſyble he is ſhewed / Of the ſendyng Inuy; ſyble ſaith ſaynt John / Johannis iij. Spiritus vbi vult ſpirat / The holy ghoost where he will he Inſpyreth the hertes / but thou knowest not whens he cometh / ne whither he wille goo / And it is no merueylle / For as ſaynt bernard ſaith of this word muyſyble / he is not entred by the eyen for he is not coubured/ ne by the eeres for he ſolneth not / ne by the noſe; threlles / For he is not medled with the ayer / ne he entreth not by the conduyte of the mouth/ For he may not be ſwolowed ne by the felyng or attouchyng / For he is not manya; ble ne may not be handlyd

Thou demaundeſt thenne yf he hath sought ony place naturelle or humayne by whiche thou myghteſt knowe that he be comen in to the / Knowe thou ſaith saynt bernard / that of the mocuyng of the herte / I haue vn; derſtande by his preſence /

And by the fleyng of byces / I haue felte the vertu of his puyſſaunce And by the diſcuſcion & repreuyng of my ſynnes hyde I am amer; uaylled of the depneſſe of sappience And of thamendement of my ma; ners holy lytyl and ſmale that they be / I haue experience of the bounte of his manſuetude and of the reforma cion and renouacion of the ſpirite of my herte / I haue perced the thyk; nes and the noblenes of his beaute / And of the regard and conſideracō of all thiſe thynges / I am abaſſhid of the multitude of his gretnes /

The ſendyng byſible / when it is in ony ſigne viſible it ſheweth /

And it is to wete that in fyue sig; nes viſible / the holy ghoſt is sente & ſhewed/ Firſt in ſigne of a douue vpon Jhu cryſt whā he was baptiſed /luce iij ꝑ holy ghoſt deſcēded in bodyly lyknes of a douue vpō hym Secōdly in lyk; nes of a fair cholde & clew vpon Jheſu criſt at his trāſfiguracō mathei xvij/ lo he ye tſpekyng a bryght cholde shado; wed them /this was vpon ꝑ moūt tha bor/where Jheſu cryſt ſpack with saynt Petir James and Johan And thus as he spack ther deſcended a cle re cholde that couerd hem alle /whe; re as the glose saiththus/ Whan Jheſu cryſt was baptyſed / and alſo when he was clarefyed the myſterye of the trynyte was ſhewde / The holy ghoſt was ſhewed atte baptſme in lyknes of a douue /& in the hylle in lyknes of a clere montaygne & cholde Thyrdly he was ſheewde in lyknes of a blowyng or a blaſte / as ſaith saynt Johan / Johannis vicesimo / The brethed and bleibe on them and ſaid Take ye the holy ghoſt in yow / of whom ye forgeue the ſynnes/ they ſhal be forgeuen / And of whom ye re; teyne the ſynnes / they ſhal be re; teyned / Fourthly in lyk; nes of fyre Fyftly in lyknes of ton gues / And in thyſe two maners he appiered to vs to gyue vs to vn; derſtonde / that the proprietes of the tongue and of fyre he putteth in the hertes / where he deſcendeth /

The douue hath waylyng for his ſon ge / ſhe hath no galle / ſhe maketh her

holus in ay hole / or in a walke of ſtone/ And thus the holy ghooſt/ them that he repleneſſheth/ he maketh them to waylle for theyr ſynnes / Wherof ſaith Ysaye the prophete/ Ysaye lix / We all ſhal rore lyke beres / and waylle lyke dolues in thynkynge humbly and bytterly how we haue erred ayenſt the ſcripture / And for this comforteth us thapoſtle seynt poul / ad Romanos viij/The holy ghooſt ceaſſeth not to praye for us / in moeuynge us to waylynges without nombre / for our ſynnes whyche ben without nombre / Secondly the douues ben without galle / And the holy ghooſt maketh them ſuche / where he deſcendeth / For that is his nature / Wherof ſaith the wyſe man / Sapiencie vij / O quam bonus et ſuauis &c̄/ O lordy god how moche good and ſwete is this ſpyrite in us Item in the ſame place / he is called ſwete / benygne / and humayne / of that he maketh us benygne and humayn that is to wete ſwete in worde / benygne in herte and humayne in werke / Thyrdly the douues dwelle within the holes of walles of ſtone / that is to ſaye / in the woundes of Jheſu cryſt / he maketh them dwelle/ that he fulfylleth / wherof it is ſaid in the cantykes/Canticorum ij/ Aryſe thou my ſpouſe/ my loue/ and my douue my ſpouſe and loue / that is a deuoute ſoule/ & come my douue/ for to nouryſſhe ſmale pygeons in the holes of the walle that is in the woundes of our lordy / wherof ſaynt Jherome ſaith / Spiritus oris noſtri &c̄ thus as he wolde ſaye / the ſpirite that is of our mouthe / that is Jheſu cryſt / For he is our mouth / and our fleſſhe maketh us saye to cryſt / In thyn vmbre / that is in thy paſſion in whiche Jheſu cryſt was obſcure . derke : and deſpytedy / we ſhal lyue by contynuel memorye / Secondly he was ſhewdy in lyknes of a cloude / The cloude is lyft vp fro therthe / by vertue of the ſonne / And nouryſſhith and engendryth rayn And refreſſhyth and coleth thayer and therthe / Thus the holy ghooſt / them that he repleneſſhith he lyfteth fro therthe for to deſpyſe therthely thynges/ as ſaith the prophete / Ezechiel / The holy ghooſt hath lyft me in to the ayer by twene heuene and erthe / and hath brought me in to Jheruſalem in the viſiō of godz Secondly he refreſſhyth therthe that is the hertes / ayenſt the dryeneſſe of brennynge of vices / And of this was ſaidy to the virgyne marye / Spiritus ſanctus ſuperuenet in te : &c̄ The holy ghooſt ſhal come in the / And the vertu of hym that is hyeſt ſhal ſhadowe the / and fro alle ardour of vices ſhal cole the / And the holy ghooſt is calledy water / by cauſe that water hath the vertue and nature to refreſſhe & cole / Wherof ſaith ſaynt John the euangelyſt / Fro the holy ghooſt the flodes of lyuynge water ſhal renne / And that ſame ſaith he of the holy gooſt / Whiche thapoſteles receyuedy and of them that receyuedy hym / For the ryuers ran thurgh all the world vpon them that bylceuydy in godz / Thyrdly he engendryth rayne / the whiche deſcendeth by dropes / And this is that dauidy ſaith / The holy ghooſt ſhal bolwe/ andy make waters to flowe / that is to ſaye by the treris comynge fro the herte dropynge fro the eyen / Fourthly he is ſhewdy in lyknes of breth / Whiche is a ſpyrite of the herte / whiche is caſt out by the mouth / whiche is lyght / hote / Swete / and neceſſarye to brethe with Thus the holy ghooſt is lyght to be ſhedde / in to a man / he is moſt ſwyfte of ony thynge that is moeuable / as the gloſe ſaith vpon this worde / factus eſt repente de cēlo ſonus et cetera/ At the comynge of the holy ghooſt / he made moeuynge as of thondre / and of wynde / vehement and ſodayn and fulfyllydy alle the holus / where thapoſtles ſatyn / whyche abode hym in grete deuocion / For the grace of the holy ghooſt / wrought not in his operacīō of ſpace / ne of tyme / but he hady ſodeyn mocyon / Secondly he is hoote for to enflamme the hertes / wherof Jheſu cryſt ſaith / I am comen to caſt fyre in therthe / but this is that brenneth and enflammeth the hertes / And is comparedy to wynde whiche is hote / wherof is ſaidy in the canticles / Quem auſter et perfla orium meum/ Come wynde of the ſouth and bolwe in my gardyn/ that is my ſoule / Thyrdly he is ſwete / for to make ſwete the hertes and therfore he is named by the name of vnyō ꝙ ſwete vnyon of hym treteth Ys

whiche apperteyneth to our helthe / And it is named by name of delde / wherof syngeth holy chirche / Et sui roris aspersione fecundet / where she prayeth that the aspersiō and sprynging of the delde make our hertes to growe in vertues and also by space of tyme stylle and calme / After the stroke of the fyre descendeth a swete soudne of ayer softe and smalle / And ther was our lord / Fourthly it is necessarye to brethe in suche manere / that yf it myght not yssue out of the mouthe / that he myght not brethe / anon the man sholde deye / And thus sholde we vnderstande of the holy ghoost / after this that dauid saith Auferes spiritum eorum et deficient / et in pulueren eē / lorde god as sone as thou shalt take awaye theyr spyryte / they shal faylle / And therfore saith he / Emitte spiritum tuum ēē / Lorde god sende thy spiryte in to thē and they shal be creatrd by spyrituel lyf and he renelbed / For the holy ghoost is he that gyueth lyf / Fourthly he was shelbed in the lyknes of fyre /

Fyftly in lyknes of tongues / And the cause for whyche he appierth in thyes two maners / I shal here after saye / As to the thirde pryncypal in whiche tyme he was sent / he was on the fyfty daye sent after ester for to gyue to vs knowlege that the holy ghoost cam / And it is the perfection of the lawe / the remuneracō perdurable / and the remyssion of synnes it appierth of the perfection of the lawe For fro the daye that the lāke was sacrefied in that old lawe / the lawe was delyuerd the fyfty day after þ / as the chirche saith in fyre And also in the newe testamēt / fyfty dayes after ester descended the holy ghoost on the mount of syon in lyknes of fyre / lyke as the lawe was gyue in the hyest of the mount of Synay / so the holy ghoost in the soler where þ soupper of Jhesu cryst and of his apostles was made / In this appierth that the holy ghoost is the perfection of all the lawe / For in that is the plenytude of dilection / Secondly the perdurable remuneracion is in the holy ghoost / wherof the glose saith thus / that the fourty dayes in whiche our lord conuersed with his disciples / signfeye the holy chirche / also the fyfty day / on whiche the holy ghoost was gyuen expresseth the peny of the last retribucion / and welbardy perdurable / Thirdly of the holy ghoost is the remyssyon of synnes / as saith the glose / Therfore it was gyuen in the fyfty day / by cause in the fyfty yere was the Jubylee / and alle thyng pardonned And by the holy ghoost the synnes ben pardonned / And it folowbeth in the glose / In the Jubylee spyrytuel / the prysonners ben delyuerd / the dettes ben quyted / the exyled ben repelled and called home / therytages ben rendred / And the bonde men ben rendred from theyr seruytude and made free /

And the gylty of deth ben made quyte and delyuerd / wherof saith seynt poul Thu lawe of the spyryte of lyf in Jhesu Cryst hath delyuerd me fro the lawe of synne and of deth / After the dettes of synne be left / for charyte coueryth & quenchith grete multytude of synnes / The exiled men ben callyd home / And the prophete saith / Spiritus tuus bonus ēē / Lord thy / good spirite hath brought me in to the right londe of my contree / that is in to heuen /

The herytage lost is rendrid / wherof saith saynt poul / The holy ghoost hath gyuen wytnes to our spyryte that we ben the sones of god / And yf we be sones we be heyres / whiche were seruauntes to synne we be made free to god /

For where the holy ghoost is / there is fraunchyse and lyberte / As touchyng the fourthe / how ofte he was sente to thapostles / after that the glose saith / he was gyuen to them by thre tymes / that is to wete to fore the passion of Jhesu cryste / after the resurrection / and after thascencion / Fyrst to doo myracles Secondly to relese the synnes / And thyrdly to conferme the hertes /

Fyrst whan he sente them to preche / and to caste fendes out of bodyes / and to hele the seke malades / he gaf to them the puyssaunce / And thise meruayles dyde they by the holy ghoost / Neuertheles it is not consequent that who som euer haue the holy ghoost doo myracles / For / saynt gregory saith the myracles maketh not a man holy / but shelbe hym holy / ne also euery man that doth myracles hath not the holy ghoost /

For euyl peple auaunte them to haue doy myracles sayenge / lorde lorde saye

they haue not wel prophesyed in thy name / thou hast gyuen to vs the spyryte of prophesye / Gody doth myracles by his angellys by mater ampable that they haue / And the sendes by vertues natu=rall / which ben in thynges created natu=rellly / And thenchaunter by helpe of sendes / The good cristen may by Justy=ce publyque / The euyl cristen may by signes of Justyce / Secondly they hady the holy ghoost / when he bretheth on thē sayeng / take ye the holy goost in to you to whome ye loose their synnes they shal be loosed / and of whome ye retayne / they shal be retayned / Neuertheles none sauf gody may forgeue synnes / as to the synne that is in the soule / and which is thobligacion to payne pardurable or as to thoffence of gody / the which is on ly forgeuen by the Infusion of the grace of gody / and by the force and vertue of contricion / neuertheles we saye that the preest assoylleth of synnes / as for that he is Insynued or sheweth that the syn=ner is assoylled of gody / as to that / that the payne that shold be perpetuel / he chaū geth in to temporal of purgatorye / and also for that the payne temporal is delyue he releeueth partye / Thyrdly the holy gho=ost was gyuē to them on this day / when he confermed so theyr hertes / that they dredde no tormentr / by the vertue of the holy ghoost which all ouercometh / wher of saith saynt Austyn / Suche is the grace of the holy ghoost / that yf halfynde heuyneſſe in the herte / he breketh it yf he fynde desyre of euyll / he destroyeth it / yf he fynde vayne drede / he caste it out / And Saynt lyon the pope saith / the holy gho=ost was hoped of thapostles / not for thē fyrste he body enhabited in them / but by cauſe that the hertes to hym sacred and dedyed more shold byside them / and mo re habundantly by grace shold abyde in encreacyng his yefres not thenne bygon of which he was not nedly shewyng his operacion / For hys largesſe passed all habondaunce / As by the fyfthe / that is to wite how he was sente / it is to be knowen / that he was sente / with grete soune in tongues of fyre / the which ton gues appiered syttyng / And the soune was sodeyn fro heuen vehement / and shy nyng / It was sodeyn / For he hady no nede of space temporell / It was fro he=uen / For he made them celestyall that he replenesſſhyd / refirment / For he gaf dre dr of loue / or for that / that he toke alway the sowld perdurable / which is maledic=tion / or for that / that he bare the herte out of carnall loue / also he was repleneſ shyng / For he fulfyled all thapostles as saith saynt luc / Repleti sunt omnes spiritu sancto / And it is to wete that ther ben iij signes of replenyſſyngz that were in thapostles / The first is that the place where he is yeueth no soune / lyke a tonne of wyn that is full / to this pur pos speky'h Job / Shal not the oxe crye and roze / when the racke is ful / The oxe shall not lowe ne crye when the cryb=be shal be full / lyke as he would saye / Whā the herte is ful of grace / hym ought not grudche by impacience / This signe hady thapostles / For in the tribulacion that they hady / they resowned not ne grudched by Impacience / but Joyously went to the presence of the tyraunts to pryson and to tormentes / The seconde signe is that he may receyue nomore / ellis he were not full / In this maner he that is all fylled demandeth nomore / In lyke wyse the sayntes that haue ple=nytude of grace / may receyue none other sauour of erthely delectacion / And by cause they haue tasted the swetnes of he uen they haue none appetyte to the erthe=ly delectacions / wherof saith saynt Au=styn / who so drynketh one droppe of dely ces of paradys / the which one droppe is gretter / than all the see ocean / which ought to be Understōde / that all the thurst of this world is in hym extynct /
And this signe hady thapostles / which would haue none of the goodes of this world in propre / but put it all in comyn The thirde signe / is for to renne ouer out / as it appierith by a ryuer which cryseth and renneth ouer his bankes / As salamon saith / which fyllyth as phison wysedom / This flode or ryuer phison / of his nature ariseth and spryn geth ouer / and watreth and arrouseth the londe aboute hym / In lyke wyse thapostles began to sprede abrode / For after they hady receyued the holy ghoost they began to speke dyuerse langages / where the glose saith / that / that was the signe of plenytude / For the vessell full shedeth ouer / as it appiereth of saynt

ghoster / For anone as he began to preche he conuerted thre thousandȝ / Secondly he was sente in tongues of fyre / Andȝ here be thre thynges to be consideredȝ / First for whom he was sente comoynaly in the tongues of fyre / Secondly whyr ſore he was sente in tongues of fyre more than in another element / Thirdly wherfor he was sente in tōgues more/ thā in another membre / As to the first / for thre reasons he was sent andȝ appiered in tongues of fyre/ to thende that their wordes ſholdȝ enflamme the hertes/ Secondly that they ſholdȝ preche the fyry lawe of godȝ / Thirdly that they ſholdȝ knowe that the holy ghoſt whiche is fyre ſpack in them / Andȝ that they ſholdȝ doubte nothyng / Andȝ by cauſe alle menſholdȝ here the wordes of godȝ / And they ſholdȝ attrybue ne take to them ſelf that they conuertedȝ by theyr predicacion / but by the wordes of godȝ / Of the ſecond we ought to knowe that he was sent in lyknes of fyre for many reasons / The firſt is taken after the ſeuen vertues of grace/ The holy ghoſt cam in the maner of fyre for to make melke hyghe thynges by the yefte of drede / he amolyſyeth andȝ ſoftith hard thynges by the yefte of pyte he illumyneth hardȝ thynges by þ yefte of ſciēce/ he reſtrayneth the flodes of Vices by the yefte of counſeyl / he affermeth and conſolideth ſofte thynges by the yefte of ſtrangthe / he cleresh the ruſte of ſynne by the yefte of Vnderſtandyngȝ / he dralbeth by the creatures by the yeft of ſapience / The ſecondȝ reaſon is taken after his digȝnyte andȝ eyxellence/ the fyre ſurmounteth andȝ eyxedeth all other elementes in beaute / in ordre / andȝ in vertue / In beaute by cauſe of the fayrnes of lyght / In ordre by cauſe of his ſituacion / In vertu / by cauſe of Vigour in operacion / In lyke wyſe the holy ghoſt in thyſe iij thynges eyxedeth all For the firſt he is ſaidȝ the holy ghoſt pure without fylthe / For the ſecond / holy ghoſt whiche compriſeth all other ſpyrites of Vnderſtondyng / by his incompreheñſibilite / For the thirde he is ſaidȝ holy gooſt hauyng alle vertue for he is Invyncyble For he hath all ſtrength ſeeyngȝ all thynges fro ferre / The thirdȝ reaſon is takenȝ as to hys manyfoldȝ effecte And this reaſon aſſigneth Rabanus ſayengȝ that the fyre hath iiij vertues or natures / It brenneth / it purgeth / it chauffeth / andȝ it lyghteth / In lyke wyſe the holy ghoſt brenneth the ſynnes / he purgeth the hertes / he caſteth alway alle coldnes andȝ drede of the hertes / Andȝ he enlumyneth theym that ben ignorañt Of the firſt ſaith zacharye the prophete / He broyleth andȝ brenneth the hertes / as the fyre brenneth the ſyluer / Alſo dauid ſaydȝ / Lordȝ I praye the brenne my reynes andȝ my herte / andȝ drye them fro alle ſynne / he purgeth alſo the hertes / after that as ſaith ysaye / Whan our lordȝ had waſſhe away the fylthes of the doughters of ſyon / & hath purgedȝ the bloodȝ of Jheruſalem fro the myddle of hym / in the ſpiryte of Jugement / andȝ in the ſpyryte of brennyngȝ / thenne ſhal they be in ſauete andȝ ſurete / andȝ kepte ayenſt alle tempeſte / Andȝ the prophete ſpeketh of the purgacion that ſhall be made atte laſte / whan all ſhal be purgedȝ pure & elene that ſhal goo in to heuen / he caſteth out alſo alle coldenes and puſyllanymyte of the hertes / wherof thapoſtle ſaith / Be ye feruent in ſpyryte / that is of herte / the whiche thyngȝ the holy ghoſt maketh / whan he eſpriſeth hym of hys loue Andȝ herof ſaith ſaynt gregory / The holy gooſt appyredȝ in fire for alle the hertes whiche he repleneſſidȝ / andȝ voydedȝ the coldnes of ferre / andȝ enflamedȝ them with deſyre of the glorye perdurable / He enlumynedȝ alſo the ygnorauntes / whereof ſayth the wyſe man / Lordȝ godȝ who ſhal knowe thy ſciēce / yf thou gyue not thy ſapience andȝ ſende to vs thyn holy ſpyryte from aboue / that is he that aſſenſeyneth andȝ techeth / The fourthe reaſonȝ is taken after the nature of hys loue / Loue is ſygnefiedȝ by the fire for iij cauſes / The firſt cauſe is / for the fire is alway moeuyngȝ / So is it of the holy gooſt / For them that he repleneſſith / he maketh them to be in contynnel moeuyngȝ of goodȝ operacion / wherof ſaith ſaynt gregory / The loue of godȝ is neuer ydle / as longe as it is in the herte of a deuoute perſone / it fructyfyeth / Andȝ it fructyfyeth not / it is a ſigne that it is not there The ſeconde is / For the fyre emonge al the other elementis hath but lytle matere / but ſtronge vertue in operacion it hath in his qualite / Thus the holy ghoſt whom he repleneſſeth maketh

them to haue lut lytle ue loto erthely thynges/and gretly to ſpyrituel thynges in ſo mocke they loue not worldly thynges more wordly/but ſpyrytuelly/ Saynt bernard putteth iiij maners of loue /ꝑ is to wete to loue ꝑ world fleſſhly/the ſpyrite fleſſhly/the fleſſh ſpyrituelly/& the ſpyryte ſpyrytuelly/The thirde cauſe is for that the fyre abuſſheth and meketh the thynges hye / he hath tendede on hye thynges desperceled to vnye them/and them desperckedy to bringe to gydre / And by thyes thre thynges ben vnderſtonden thre ver/tues of loue / For as ſaith ſaynt denys in the book of the names dyuyne/the fyre hath iij vertues / For he enclyneth the hye thynges doun/he lyfteth the thynges lolde in heyght /he ordeyneth the thynges egall to theyr ordenaunce / And thyſe thre thynges maketh the holy ghoſt in them that he replenyſſhyth / For he enclyneth them by humylyte /he lyfte them vp in deſyre of hye thynges / And ordeyneth them to gydre by vnyte of maners Thyrdly he appereth in lyknes of a tonge more than in ony nother membre / And for iij reaſons / The tongue is the membre that is enflamed of the fyre of helle / and is of grete dyffyculte to gouerne / And prouffytable when it is wel gouerned / And by cauſe that the tongue was enflamed of the fyre of helle / ſhe hadde nede that the holy ghooſt ſholde come tenflame it / as ſaith ſaynt James / It is the fyre of the holy ghoſt/ and by cauſe it is euyl and lyghtly gouerned / ſhe hath the more nede / For after that / that ſaynt James ſaith in his canonycle / All nature of beſtes of byrdes and of ſerpens ben mayſtryed and tamed by man/ but the tongue may not be mayſtryed/ And by cauſe it is a membre prouffytable when it is wel gouerned / Therfore he hath nede of the holy ghooſt that ſholde gouerne it /he appiereth alſo in a tongue which is mocke neceſſarye / To prechours he is neceſſarye For he maketh them to ſpeke feruently without drede / and therfore he was in that lyknes / as ſaith ſaynt bernard / The holy ghooſt deſcended vpon the diſciples in tongues of fyre / to thende that they ſholde preche and ſpeke the lalde of the tongues of fyre / The holy ghooſt alſo maketh them to ſpeke and preche hardyly and conſtantly / as ſaynt luc ſaith in thactes of thappoſtles/ They were alle repleneſſhyd with the holy ghoſt / and begonne to ſpeke with hardyneſſe the word of god / he maketh them alſo to ſpeke in many maners / for the grete and dyuerſe multytude of hierres / And therfore it is ſaid / they began to ſpeke with dyuerſe tongues / in ſuche wyſe as the holy ghoſt admynyſtred to them / he made them alſo to preche prouffytably to the edyfycacyon of the peple/ wherof ſaith yſaye / The holy ghooſt is deſcended vpō me and hath enoynted me with his grace/ wherof he hath made my wordes playſaunt and prouffytable to thelthe of creatures / Thyrdly the tongues appiered fyttyng/ in ſignefyeng that he was neceſſarye to preſidentes and Juges / For he gyueth auctorite for to pardone & to forgeue ſynnes / as ſaith ſaynt John/ take ye the hooly ghoſt / by whom ye ſhal take alway the ſynnes of them that wil repente them / he yeueth alſo wyſedom for to deme and Juge / wherof ſaith yſaye / I ſhall put ſaith god my ſpyrite vpon them thal ſhal Juge & deme truly/ he gyueth alſo debonnayrte and ſwetnes for to ſupporte and molyfye the Jugement as it is ſaid Numeri y . I ſhal gyue to my peple of my ſpyryte that is in the / for to ſupporte the burthen of my peple / The ſpyryte of moyſes was the ſpyryte of benygnyte and of ſwetnes that was in hym / for to Juge the peple / Moyſes was moſt meke and moſt debonayr/ and therfore god delyuerd to hym his peple for to gouerne / The holy ghooſt gyueth alſo aournement of holynes for tenforme / as ſaith the ſcripture / The holy ghoſt hath aourned the heuenes / that ben the hertes wherin he deſcendeth / And as to the ſixth in to whom he was ſent in to thappoſtles/ that were reſſeklis clene and pure and diſpoſed to receyue the holy ghooſt/ And that for vij cauſes that were in them /firſt they were quyete and payſyble in herte / And this ſegnefieth that is ſongen / Dum complerentur dies pentecoſtes &c̄ / The day of the pentecoſt they were alle to gydre in one place ſtylle aſſembled/ The day of the pentecoſt is the day of reſte / after that yſaye ſaith / Vpon whom ſhal my ſpyryte deſcende / but vpon an humble herte and beyng

ſtylle / Secondly he was herde by dy-
lection / And this is that the ſcrypture
ſaith / Erant omnes pariter / They were
alle to gydre for they were all of one
herte and of one wyll / And
thus the ſpyryte of man gyueth not lyf
to the membres / but that they be to gy-
dre / in lyke wyſe the holy ghoſte gyueth
not ſpyrituel lyf but to the mẽbres vned
ſpyrituelly / And as the fyre quenchith
and goth out whan the brondes ben ta-
ken alway ſoo the hooly ghooſte goth alway
whan the membres by dyſcorde ben deuy-
ded / and therfore it is ſongen of thappo
ſtles / that the holy ghooſte fonde them all
of one accorde by loue and by charyte / &
enlumined them wyth clernes ſhynyng
in them of, the dyuyne deyte / thyrdly
they were in a ſecrete place / For they
were in the place / where Jheſu cryſte ma-
de with them his maundey / or ſoupper /
wherof is ſaid Ozee ij / I ſhal lede man
nes ſoule in to a ſolytarye place / & ſhal
ſpeke to it in ſecrete / Fourthly they
were in oryſon and prayer / contynuell
wherof is ſongen / Orantibus apoſtolis
deum veniſſe &c / whan they were in pra
yer thenne cam the holy ghooſte vpon them
which prayer is neceſſarye / to receyue
the holy ghooſte / lyke as the wyſe man
ſaith / I haue prayed god / and the ho
ly ghooſte is comen in me / wherof ſaith
Jheſu cryſt / Johis xiij / I ſhal praye
god my fader / And I ſhal ſende to you
in my ſtede the holy ghooſte that ſhall com
forte you / Fyftly they were garniſ-
ſhyd with humylite and mekenes / And
that is / that they were ſyttyng whan
the holy ghooſte cam / And herof ſaith da
uid / lord god thou art he that ſendeſt
the fontaynes / in to the valeyes / that
is the holy ghooſte which is the fontayne
of grace / which he ſendeth in to the hum
ble hertes / Syxtly they were in peas
to gydre / in that is to be vnderſtande /
that they were in Jheruſalem / which is
as moche to ſaye / as the viſion of
pees / And that pees is neceſſarye to
receyue the holy ghooſte / our lord ſhewde
whan he cam to theym after his reſurrecti-
on ſayeng / Pax vobis / Peas be with
you / and after ſayde / take ye the hooly
ghooſte / Seuenthly they were lyft vp in
contemplacion / And this is to vnder-
ſtond that they receyued the holy ghooſte
in ayn hye place / wherof ſaith þ ghoſe / who
that wold deſireth the holy ghooſte in hys
herte / late hym put the hous of his fleſſh
vnder hys feet / by lyftyng vp his herte
by contẽplacion / And as to the ſeuenthe
wherfore he was ſente / it is to be notyd
For vij cauſes he was ſent / that ben vn-
derſtonden in this auctorite / Paracletus
autem ſpũs ſanctus: quem mittet pater in
noie meo: ille vos docebit omma / The firſt
cauſe is for to conforte the ſorouſull / whã
is ſaid paracletus / which is as moche
to ſaye as comfortour / as god ſaith by
ysaye / The ſpiryte of god vpon me and
it forbideth / to thende that I ſholde com-
forte the wepars of Syon / that ben the
doughters that ſalve god / wherof ſaith
ſaynt gregore / The holy ghooſte is ſaid
comfortour / to them that he fyndeth wayl
lyng for theyr ſynnes that they haue cõ
myſed / he maketh redy hope of pardon in
lyftyng theyr hertes fro affliction of ſoro
we / The ſeconde is for to quyckene the
dede whan he ſaith ſpiritus / for the ſpyryte
is he that quyckeneth / as it is ſaid in eze
chiel / Ye bones that be drye and with-
out lyf I ſhal ſende in you my ſpyryte / &
ye ſhal lyue / The thyrde cauſe is for
ſanctefye and make clene the ſynners / in
this that he ſaid Sanctus as it is ſaid ſpi
rite by cauſe he gyueth lyf / Alſo he ſaith
Holy by cauſe he ſanctefyeth and maketh
clene / and it is ſaid pure and clene /
therfore ſaith dauid / The grace of the
holy ghooſte which is a flood pure and
clenſyng / he gladeth the cyte of god /
that is holy chyrche / and by this flood
our lord hath ſanctefyed his tabernacle /
The fourthe cauſe is / he is ſente for to
conferme loue emong them that ben in diſ-
corde and hate / which is notyd in this
word Pater / he is ſaid fader / by cauſe
that naturelly he loueth vs as ſaith ſaynt
John in the goſpel / Johannis xiij / Jhe
ſu cryſt ſaith my fader loueth you as his
ſones / And yf ye be hys ſones
thenne be ye brethern ech to other /
And bytwene brethern ought alwayes
to perſeuere loue and frendſhip / The
fyfte cauſe is for to ſaue the juſte and
trewe men / in this that he ſaith In nomi
ne meo / that is Jheſus / that is to ſaye
ſauyour / In whos name the fader te the
holy ghooſte to ſhewe that he cam to ſaue
the peple / The ſyxte cauſe is for forme

the ignoraũtes/in this that he saith/Ille vos docebit oĩa/The holy ghoost whã he shal come he shal teche you all thynges As to the seuenth / that he is gyuen or sent first in the begynnyng of the chirche by prayer/as thus whã he cam thapostlis praid god & were in prayer/whe-rof is songen/Orãtibus applis deũ ve-nisse/thapostlis praiẽg the holy ghoost cã/& luce.iiij.Jhu prayeng þ holy ghoost descendeth/ Secondly he cam by heerynge attentyfly and deuoutly the worde of god actuũ ẏ/As saynt peter was pre-chyng the holy ghoost descẽded vpon them/Thirdly he cam by holy & besy ope-racion/that is by this that is said / Imponebãt manus super eos & accipi-ant spm̃ sc̃m̃/Thapostlis put their hõ-des on them that byleued / & anon they receyued the holy ghoost/ and this Im-posicion of thandes sygnefyeth thabsolu-cion of the preest/ whiche absolucion gy-ue vs the holy ghoost / Amen /

The grete largelle & benefayttes that god hath distributed to cristẽ peple gyue to the said peple gre-te dygnyte for ther is no peple ne neuer was so grete a nacion / þ their goddes had approched so nyghe them/ as our lorde god is vnto vs/The blessid sone of god wold make vs par-tyners vnto his dyuynyte & godhede / & therfore toke our nature/ to thende þ makyng hym self man/he wold make men as goddes / And all that he toke of vs / he gaf all agayn to vs for our sauacion/ he gaf his propre body in of-fryng vnto god the fader in the aulter of the crosse for our reconciliacion/ & shed de his blood in pris & wasshyng our synnes to thẽde þ we myght be redemyd fro the myserable seruytude wherin we were & that we shold be also clene and clesid of our synnes/ & also to thẽde / þ this excellẽt benefice abide to vs in per-petuell memorye/ he hath vnto deuoute hertes & faithful gyuẽ his olden body in mete / & his precious blod in drynk in lyknes of brede & wyn/ O precio9 feste & conuyue/ & verayly ful of grete vnder-dre/ þ feste helthful & replenesshid of all swetnes/what thyng may be more pre-cious/than þ noble cõuyue or feste/in which/not only þ flesshe of calues ne of oxen lyk as was gyuẽ in thold la-we for to taste/but the ppre body of ihu which is very god is presented for re-ceyue and assauoure deuoutly / what thyng myght be more full of grete ad-miraciõ/than is this holy sacrame̅t in which the brede & wyn ben cõmyxted substãcyelly in to the ppre body of Jhu And therfor Jhu crist there is contey-ned vnder the spece & lyknes of brede

& wyn/ he is eten & receyued of ꝑ good & trelue cristen men / but for that/ he is not departed in pyeces ne asondred in his membres/ but abydeth alle hoole & entier in euerich of his partyes/ For yf this holy sacrament were deuyded or departed in a M. partyes/ in euerich partie/ shold remayne the propre body of our lord hool & entier/ None other sacrement is not of somoche merite/ ne so full of helth as this sacrament is/ for by this he purged the synnes / the vertues ben encreased/ & the thoughtes be engrassed & fulfylled with thabundaunce of alle good vertues/ he is in holy chirch offrid for the lyuyng & them that ben deed/ to thende that he may prouffite to alle that which is for their saluacion/ of alle them that ben ordeyned & institued to consacre it/ ꝑ swetnesse of this holy sacrament may none expresse/ by the which swetenesse is spirituelly tasted & remembred the excellent charyte that god shewde in his glorious passyon/ & to thende that it myght be the more fruytfully impressed in ꝑ hertes of deuoute & faithful peple/ of the grete largesse of his charite whan he shold departe out of this world & goo to god his fader/ & whold ete his paske lambe with his disciples/ thene he institued this holy sacrament lyke a memoire perdurable of his passion/ as thaccomplyssement of aucyent fygures/ & of the myracles that were don by hym/ And also to thende that they that were sorouful & hevy for his absence/ shold therby haue som solace synguler / This is a thyng thene right conuenyent & couuenable vnto the deuocion of deuoute hertes to remembre solemply thynstitucion of so helthful & merualyllous sacrament/ to thende that the meffable maner of thaccion & thought dyuyne/ vysyble be honoured & worshipped/ & that the myght & puyssaunce of god be loued & thanked which in this sacrament werketh so merueyllously/ & also of so helthful & of so swete & gracious benefyce be gyue and rendred to god due thankynges & graces/ And holde wel that the day of the Cene or souper / in which this noble sacrament was institued is specyall memoire made of this sacrament/ holde it the surplus of the seruyce of the same day appartyneth to the passyon of our lord/ In the which passyon our moder holy chirch is occupied all that day deuoutly/ & by cause this institucion of so noble sacrament may be halowed more solempnly / the pope Vrban ꝑ fourth by grete affection that he had to this holy sacrament moeued of grete deuocion/ he ordeyned the feste & remembraunce of this holy sacrament the first thursday after the octaues of pentecoste/ for to be halowed of alle goode cristen peple to thende that vse thurgh out all the yere this holy sacrement to our saluacion/ may doo our deuoyr to this holy Institucion specyally in the tyme/ whan the holy ghoost enseyned & teched the hertes of the disciples to knowe the mysterye of this holy sacrament/ For in that tyme there / the trelue faithful disciples ben̄ to frequente it It is rede in thactes of thapostles that they were pseuerant in the doctryne of thapostles/ & in comynycacion/ of ꝑ breklyng of the brede in deuoute orysons after the sendyng of the holy ghoost / & to thende that the holy institucion of this amerous sacrament shold be the more honourably halowed on the said day & by the vtas or octaues fololwyng / in stede distribucion material that ben distributed in cathedral chirches / the forsaid pope Vrban hath gyue of his power & largesse apostolyque/ wages spirituell & pdon special vnto alle the / that shal be personelly in clene lyf atte houres dyurnelle and nocturnel Of this holy solempnyte / to the that euery good catholyque pson shold haue ꝑ more desire to come to one/ so grete a solempnyte/ ouerall where it shal be halowed// That is to wyte at matynes an C. dayes of pdon/ atte masse as moche atte first euensong as moche/ & atte second euensong on the day/ also an .C. dayes / atte houres of pryme / of tierce/ of sixth/ of none/ & of cōplyne at euerich of thies houres yl. dayes / On the other dayes duryng ꝑ octaues/ for euery day to the̅ that shal be atte matynes atte masse/ at tierce/ at sixthe/ none eue̅ song / & cōplyn / an C. dayes of pardon/ & alle thise pardons of ꝑ tresour of the chirch by the myserycorde dyuyne he hath gyuen the̅ & institued tendure perpetuelly/ This sacrament sygured our lord/ whan he sente Māna fro heuen / vnto ꝑ

olde fadres in deserte / where they were fedde with mete celestiall / & it is saide that the mē had etyn brede of angelkis/ but alleway all they that had etyn therof they deyden in deserte/ But this mete that ye nowe receyue is the kyuyng brede which descēdeth fro heuene/ that administreth the substaūce of the lyf eternell/ & therfor who someuer receyue this brede here worthyly / he shal neuer deye eternelly/ for this is the propre body of Jhu crist/ nowe cōsidere here thēne/ which is most excellente & most profytable/ the brede of thangelkis/ or the propre body of Jhesu crist/ which is lyf pdurable The manna aforsaid cā fro heuen/ This precious flesshe is aboue the heuene/ This māna is celestyalle/ This flesshe here is gody the creatour of heuenes/ the māna was kept vnto the morn/ & was corrupte this brede may fele no corrupcōn/ To them in deserte abouesaidy sprāge water out of a stone / to vs is sprongen the bloody of thamerous Jhu crist/ The water refresshith them for ay houre/ but the precious blood of Jhu crist we sheth vs ppetuelly/ The Jewes dranke/ & alwaye were a thurst/ but thou cristen may what thou hast dronken of this beuerage here that mayst neuer after haue thurst/ That other was gyuen to thē in a shadowe & vmbre/ but this was gyuen in trouthe nowe ye shal vnderstōde this that was in the shadowe/ they dranke of the water that yssued out of the stone/ this stone was Jhu cryst/ & yet they plesed not alway in their werkes to god/ & therfore deyed they in deserte/ All tho thynges ther were don in figure/ for to gyue knowleche of thynges more grete and more notable/ It is moche gretter thyng of the lyght/ than of the shadowe/ semblably of verite/ than it is of fygure / And also moche gretter of the body of our creatour & maker/ than it is of the manna that cam fro heuen/ Thou shalt demande paduenture howe thou affermest & assurest me that I receyue the body of Jhu crist whan I see another thyng / we haue many exāples/ by the which we may well preue/ that it which thou receyuest is not that thyng that nature hath fourmedy/ but it ie well that the benedicti; on hath consecrated/ the benedictiō hath gretter myght than nature/ for by benedictiō oftymes nature hath ben chaū; gedy / Moyses that helde a rodde in his honde/ whā he caste it to the erthe/ it becā a serpente/ Anone he toke it vp/ and it torned in to the nature of a rodde/ Thou seest thēne howe by the grace of the pro; phete/ the nature hath be chaūgedy tweies of the serpēt/ & of the rodde/ the ryuers of egypte ranne somtyme their cours naturell/ but sodaynly by the vaynes of the fōtaynes blood begā to yssue/ & renne so longe that the peple wist not for to drynke/ after at the prayer of the pro phete/ the ryuer of blood ceassed / & cam agayn to his nature of water / as it was afore/ the peple of the ebrews was ony a tyme all enuyrōnedy & encloseđ of thegipciens bytwene the see & them / Moyses lyft vp his rodde / & thēne the water departed/ & assambled vnto the lyknes of a walle / & there appiered to them a way for to goo on foot / And the flood of Jordan in his propre place ayenst his nature / retornedy ayenst the hyll/ The old faders that were in deserte also on a tyme had grete thurst/ moyses toke his rodde & smote a stone out of the which yssued grete habūdance of water Is not the grace of benedictiō which hath wrought aboue nature/ whan the stone gyueth water/ which he may not by na ture / Marach which was a ryuer right bytter in suche wyse that the peple that hady grete thurst/ myght not dryn ke it/ Moyses put a staf in the water & sodaynly by the grace of benediction which there wrought/ it loste his bitter; nes & beam swete / Semblably in the tyme of elysee the prophete/ one of the sones of the propheres lete falle the prō of his axe in the watre/ the which prō after his nature sāck doū to the bottom of the water/ Thēne he cā to helysee pra yeng hym for his axe/ helysee put hys bourdon in the watre/ & anon the yron begā to swymme aboue the water/ which is a thyng aboue nature / for the weight of the yron is heuyer than the lycour of the watre/ by all thise thynges & by the blessynges of propheres we see clere; rely how grace or benediction hath thus wrought aboue nature/ & thēne sith that benedictiō humayne dyuerse tymes hath thus cōuertid thynges ayenst nature / what shal we saye of

the consecracion dyuyne / where the wor-
des of god̄ werke / For this holy sacre-
ment here that thou receyuest / is consecra-
te of the worde of Jhū cryst/ Thenne yf þ
worde of heye was of so grete effecte that
it made fyre to descende from heuen / of
moche more valeure and effecte is þ wor
de of Jhesu cryst for to torne the lyknes of
elementes / ye haue redde of the werkes
of the world̄/ as god̄ said̄ and cōman-
ded̄ so was it made / he comanded̄ and
it was made/ And the worde that made
alle thynḡ of nought/ may not the same
chaūge the thynges/that haue ben made
in to other spece and lyknes / It is
not lasse to hym to create thynges than
to chaunge thynges / we shelde also the
mysterye of thyncarnacion of our maker
Jhesu cryst / was not that aboue nature
that Jhesu cryst was born of the virgyne
marye / yf thou demande of thordenaunce
of nature / thou knowest that the womā
hath acustōme to conceyue by the seed̄ of
man / But the virgyne marie engen-
dred and conceyued aboue thordenaūce
of nature & alle way remayned̄ a virgy-
ne / And this holy sacrement / that we
nolde consecrate / is the propre body of
Jhesu cryst / that was born of the virgy
ne / Wherfore thenne seche̅st thou of thor-
denaunce of the precious nature / of Jhe-
su cryst / whan he is aboue all nature /
He that was born of the virgyne is the
propre flesh̄ of Jhesu cryst / the whiche
was crucyfyed and buryed̄ / And very
ly thiepropre flesh̄ is in thys sacramēt
Our saiour Jhesu cryst saith Lo this is
my propre body / to fore the benedictiō
of the celestial wordes it is another espe
cie / but after the consecracion it is the
propre body of our lord̄ / For assone
as the consecracion is preferred̄ and said̄
the substaunce of the brede is conuerted̄
in to the glessid̄ body of Jhesu cryst / and̄
in lyke wyse of the wyne and water in
the chalyce / after the wordes of consecra-
tyon said̄ is the veray body of our lord̄
also hool in flesh̄ and blood̄ / All the
remenaunt that is said̄ in the masse ben
prayseynges and̄ conyuges / to our lord̄
and̄ also prayers for the chirche / for the
kynges and̄ for the peple But whan
this holy sacrament is consecrate the prest
e vseth not his owen wordes/but he spe
keth the propre wordes of Jhesu cryst &
so consacreth the sacrement / the whiche
worde of Jhesu cryst is it / by whiche alle
thynḡ was made / the heuen / the erthe
and̄ the see/thenne mayst thou see what
a werker is the word̄ of Jhesu cryst/
And̄ syth that so moche myght and̄
power is in the word̄ of Jhesu cryst /
that it whiche neuer had̄ ben / began
to be / Thenne by moche more rea-
son̄ may he make that is / to be conuer-
ted̄ in to other substaunce / And̄ thus
that whiche was brede to fore the conse-
cracion / is the propre body of Jhesu crist
after the consecracion / And̄ thus hath
our blessyd̄ lord̄ left̄e to vs his bles-
syd̄ body for to be honoured̄ and̄ wor-
shypped̄ here in erthe / And̄ by rea-
son̄ me thynketh he myght doo no lasse /
consyderynḡ our instablenes / and̄ how
prone the people haue ben to worshipe
fals godes/and̄ ydolles / And̄ how
ofte his owen chosen peple the Jewes/de-
parted̄ fro his lawes and̄ toke to them
fals goddes / notwithstondynḡ the gre-
te myracles & merueyllous that he dyd̄
and̄ shewd̄ for them / than to leue his
owne propre body here emonge vs dayly
to be remembryd̄ in eschewynḡ of all ydo
latrye for the saluacion of our soules /
Whom we beseche that we maye receyue
vnto our perpetuall / saluacion Amen /

Thus endeth the feste of
corpus xpisti

The Dedicacion of the chirche is solempnly halowed emonge the other feestes of the chirch And by cause that it is double chirche or Temple that is to wete materiall and spyrytuell/ And therfor it is to be seen shortly of the dedicacion of this double temple / As to the dedicacion of the temple materyall / iij thynges ben to be considered / first wherfor it is halowed or dedicate / Secondly how it is halowed/ Thirdly by whom it is halowed/ And by cause that ij thynges ben in the chirche that ben halowed / that is the aulter and the temple / therfor it is first to be seen how the aulter is halowed / The aulter is first halowed for thre thynges/ First to make sacrefise to god as it is said genesis viij. Noe edyfyed first an aulter to our lord / & toke of all the birdes & of all the beestes of the world & offred them vpon the aulter/ & the sacrefise that we make vpon the aulter is the body & blood of Jhu crist that we sacrefye in memoire of the passiō of our lord after that he cōmāded vs & said Doo ye this in my memorye / we haue iij memoryes of the passion of our lord the one is the mynde of the passiō hym of that we haue in wrytyng/ & that other ymagyned in figure/ & that is to the sight for thymage of Jhu crist/ & of the other ymages that ben in the chirche for the remēbraūce of Jhu crist & of his sayntes is for to moeue the deuocāō of the people Thise ben also as the bookes of the laye peple/ & thise ij memoryes ben but one/ The secōd memorye is in worde/ that is the passiō of our lord prechidy/ & this mynde is as to the hearyng/ The thirde mynde is the passion of our lord trāsfigured in to this sacrem̄t/ which is verily the soule/ body/ & blood of Jhu crist / & this mynde is as to the tastyng/ and yf the passiō of ihu crist which is breton enbraceth the tastyng / & that which is prechidy embraceth it yet more / Mocke more ought this sacrem̄t enflāme in whiche it enprynted so signyfiatly/ Secondly as for to calle the name of our lord/ whereof is said genesis xij/ abrahā edefyed an aulter to our lord/ & this inuocacion or calleyng ought to be made/ after the thapostle saith to thymothee/ of the prayers made by admyracō for to take alday the euyllis fro vs / Or by orysons made to gete the goodes/ or by requestes made to creace the goodes & to kepe them / The first that is made vpon the aulter is said ppirely a messe by cause that Jhu crist is sente fro heuen/ And this worde messe ppirely is said of sendyng/ and to the messe Jhu crist is sente from his fader / and sacreth the same hoste /

For first we haue hym fro hys fader sent to vs by his incarnacion/ And after sent of vs to his fader by hys passyon / And first he began to be with vs by sacrefycng And we with hym by this oblacion that he praye for vs / And it is to wete that the messe is songen in thre langages/ that is in greek / in hebreu / and in latyn / And is for to represente the tytle which was sette on the crosse in his glo; rious passion / which was in greek / hebreu / and latyne / And also for to signefye that alle maner langage ought to preyse god/ The tongue latyn is thoffy ce gospell and pystell / And the songe in greek is the kyrpes which ben said in tymes that we may come to the ix or; dres of Angellis / The hebreu is Alleluya / Sabaoth / and Osanna / Thirdly it is halowed for to synge on / And herof saith the book of ecclesiaste the xlvij chapitre / he ordeyned them polver ayenst theyr enemyes / and made them to be put away fro aboute the aulter / and made the syngers to synge and to gyue swete melodyes in theyr solvne/ and said melodyes in plurel nombre / after that hugo de sancto victore saith ther ben thre solvnes that make thre melodyes / For ther is a solvne by smytyng / by wynde and by songe / the touchyng or smytyng appartyneth to the harpe/ And the wynde to thorganes/ And the voys to the songe And this concordaunce of songe/ and touchyng of harpe may be assygned to the concordaunce of good maners / For as to the touchyng of harpe / it may be reported to the werke of the handes / and blowyng of thorganes / to the deuocion of the thought / And the songe of the voys to the prechyng of the word of god but in this what proufyteth the swetnes of the voys without the swetnes of the herte / She breketh the voys/ but the wyll kepeth the concordaunce of the voys and of good maners / so that by ensample he accorde hym to his neghbour / and by his good wylle he accorde hym to god & and by obedyence to his maistre / and this is the treble maner of musyke / which is reported to the treble differences of thoffyce of the chirche / For thoffyce of the chirche is made in psalmes in lessons and in songe The first maner of musyke is made by touchyng of syngres / as in the salvtrye and semblable instrumentis / The second is the songe as of the voys / and that appartyneth to the lessons / And therof saith/ Synge ye to hym in deportyng your voys / The third that is by blowyng/ apparteyneth to the songe of a trompe / And herof saith dauid / Prayse ye hym in the solvne of the trompe / The temple or the chirche is halowed for fyue reasons/ The first is by cause that the deuyl and all his polver be put oute/ wherof saynt gregorye recounteth in his dialogue/ that as a chirche of theretyques Arryens was yelden to good crysten men And they halowed it/ and had brought in reliques of seynt fabyen and sebastyen/ and of saynt agathe alle the peple were there assembled and they herde sodenly an hegge crye & renne hyther and thyder emonge their feet sche; chyng the dores of the chirche/ And he myght not be seen of noman / wherof the peple had grete meruaylle/ But our lord shewed to them/ that it was the foule spirytes that dwelled to fore in that place / And that nyght was a grete noyse vpon the coueryng of the chirche/ lyke as they had ronne vpon it / And the seconde nyght was yet a gretter noyse/ And the thirde nyght was so ferdful and so horri; ble agrete noyse as that the chirche sholde haue be thorwen doun vnto the foūdemēt / And thenne the wicked spirytes depar; ted and cam nomore there / The hydolus solvne signefyed that for certayn the fen de yssued by constraynt / the which he had longe holden / Secondly it is halo; wed by cause that they that flee to the chirche sholde be sauf / wherof somme chir ches after the dedicacion be preuyleged of prynces/ that they that ben culpable & fle to the chirche that they may be sauf / wherof the Canone saith / The chirche de; fendeth the culpables fro blood/ that they ne lese lyf ne membre/ And therfore Joab fledde to the tabernacle/ & tokke the aulter Thirdly it is halowed by cause that the oryons be enhaunsed there/ And it is signefyed in the book of kynges the viij chapitre/ when the temple was dedicate / Salomon saide / who someuer shal praye in this place/ thou shalt here hym lord in heuene / And when thou hast herde hym thou shalt be to hym debonayr / And we worshippe god in the chirches tolward the est / for thre reasons / after that danyel

ſaith in the fourth book the firſt chapitre First by cauſe that we ſhelve/that we requyre our peas/Secondly that we behold Jheſu criſt crucyfyed/ Thirdly that we ſhelve that we abyde hym a Juge to come And danyel ſaith/God plātedy paradys in the hous of the eeſt/ Fro the whiche he exyled may/by cauſe he brake his comandement/ and made hym to dwelle to fore paradys towardy thoccydent/ er he wente ony other part/and therfore we loke now in the chirche towardy thorient/ And our lorde crucyfyed beheldy towardy thoccydēt And thus loke we worſhyppyng hym towardy thorient/he was born ayn hye/ and ſo worſhippe hym thapoſtles / And ſo ſhal he come as they ſalve hym goopyng to heuene/ And ſo worſhippe we hym towardy thorient in abydyng tyl he come/

Fourthly the chirche is halowed by cauſe that there knu ynges and preyſynges be rendredy and gyuen to god / And this is doone atte vij tymes or houres canony calls/at matyns at prymꝫ/at tierce and ſo atte other/ And how be it that god is to be preyſed in all the houres of the daye/ But by cauſe our infirmyte ſuffyſeth not therto/it is ordeyned that at thiſe houres we prayſe godꝫ ſpecyally / by cauſe that thies houres in ſom thynge ben more preuyleged than the other/ for at mydnyght whan matyns ben ſongen Jhu cryſt was born/ & alſo was taken & deſpyſedy of the Jelwes/ And atte ſame hour he deſpoyled helle/takyng mydnyght largely that is to ſaye afore day he aroos fro deth to lif And he appiered atte hour of pryme/ & it is ſaid that he ſhal come to the dome at mydnyght/ whereof ſaynt Jherome ſaith / I wene that tho thynges that thapoſtles haue ſaid ſhal be by fore day/

For the day of the bygylle of eſter byfore mydnyght it behoueth not to leue matynes/ For the people abyde the comyng of Jhu cryſt And whan this tyme ſhal come men ought to haue ſuerte that all men make feſte that daye/ And we ſynge at that hour prayſynges/ by cauſe that we yeue hym thankynges for his natyuyte/ for his takyng / & of the delyueraūce of þ holy apoſtles/ſo that we may beſyly abyde his comyng/and the lalwes ben adiouſtedy to the matynes/by cauſe that in the morowe tyde he drowned thegypciens in the ſee and creatꝫ the world and aroos/ & at this hour late vs gyue thākynges to godꝫ that we be not drowned in the ſee of this worldꝫ with the egipciens/ And that We rendre kouynges to godꝫ for our creacion/and for his reſurrection/ Atte our of pryme Jheſu criſt cam in to the temple/and the people aſſēbled there to hym as lucas ſaith the xxj chapitre/he was at that hour p̄ſented to pylate/ And at this hour after he was ryſen he appieredy firſt to the wymē/ & this is the firſt hour of the day/ And therfore late vs rēdre our thākynges to godꝫ and prayſynge/ by cauſe that we may folowe Jhu cryſt that we may yelde to hym the firſt fruyt of alle our werkis / At the hour of tierce Jheſu cryſt was crucifyedy in the tongues of the Jelwes/and was bounde to a ſtake and ledy to fore pilate/ And as it is ſaid the ſtake or pyler that he was boūde to ſhe wyth yet his bloody/ And this ſame houre was the holy ghoſt ſente to thapoſtles/In the ſyxte houre he was naylled to the croſſe & derkneſſes were thurgh out all the worldꝫ / ſo that the ſonne hylwept the deth of his lordy/ & couerid hym with black/in ſuche wyſe that he gaf no lyght to them that crucyfyedy his lordy/ And at this hour was he atte dyner þ day of his aſcencion with his diſciples / Atte hour of none Jhu cryſt gaf vp his ſpyrite/and the knyght percyd his ſyde/ And the companye of thapoſtles had a cuſtome for taſſemble thenne for to praye/ And Jheſu cryſt aſcended that hour in to heuene/ And for thiſe honours prayſe we our lordy at alle oures/ At euenſonge tyme Jhu cryſt made the ſacrement of his body and of his blood to gydre/he wceſſhe the feet of his appoſtles /andy diſciples/he was taken doun of the croſſe andy lory to the ſepulcre / he manyfeſtedy and ſhelwedy hym ſelf vnto his diſciples in habyte of a pylgryme/ And for thyes thynges the chirche gyueth thankynges to godꝫ at this hour/ Atte complyn Jhu Criſt ſwette water & blood/his monumēt was delyuerdy to be kept/and there he reſtedy/ And whā he was ryſen/ he ſhelwyd hym ſelf peas to his apoſtles/ And of thyſe thynges gyue we kouynges and thankes to godꝫ / And herof ſaith ſaynt bernardy/ hoelw we olwe to rendre and gyue thankynges to god/My brethern ſaith he/whā ye ſacrefiſe to godꝫ with prayſynges & thankynges/

Joyne your mynde to your wordes
and thy talente to thy wyttes / and glad
nes to thy talente / and demeurte to thy
gladnes / And humylyte to thy demeurte
And to humylyte fre wyll / Fyfthly
the chirche is halowed*/ for tadmynystre
there the sacramentes of the chirche / lyke
as on the table of god in which the sa-
cramentes ben comunyed and admynys-
tred and somme sacramentis ben admy-
nystred & gyuen to them that entre / as
baptesme / And somme be gyuen to them
that yssue out / as is the last vnction or
enelyng / And somme be gyuen to pha-
rysees and dyuersars / as is ordre /
And somme fyghte and falle / to them
is gruen penaunce / Somme other con-
trarye / and to them is gyuen hardyneſſe
of courage for tenforce them / and that
is by confirmacion / And to other is gy-
uen mete for to susteyne them / And this
is for to receyue the sacred body of Jhesu
cryste / And somtyme is taken alway the
lettyng that they falle not in to synne /
and that is by conionction of maryage
Secondly it is to wyte how sche is halo
wed / and it ought first be knowen of
thaulter and of the chirche /
And many thynges apartayne to the
halowyng of the aulter / And
first ben made on the foure corners of the
aulter / foure crosses of holy water /
and enuyroned about vij tymes / and
vij tyme arousedy and besprent with tho
ly water stycke or spryncle / After then
ceno is brent on the aulter / And after
it is enoynted with crysme / And thēne
it is couerd with blacke cloth / and this
representeth them that goon to the aultre
For they ought first to haue charite in iiij
maners / that is that they loue god and
them self / theyr frendes / and theyr ene
myes / And this signefyeth the iiij cros-
ses on the iiij corners of the aulter / and
of thise iiij corners is saidy in genesis the
xxviij chapitre / Thou shal stratche to
thorient / to thoccident / to the north / &
to the south / Or the iiij crosses ben made
in the iiij corners ben signefyed that Jhū
cryst sauedy by the crosse the iiij partyes
of the worldy / Or for this that they sig-
nefye that we ought to bere the crosse of
Jhesu cryst in iiij maners / that is in the
herte by thought in the mouth by confes-
sio in the body by mortifycacion / And in
the vysage by contynuel impression /
Secondly to haue eare and ore to wal-
ke / and this signefyeth by thenuyron-
nyng or goyng about the aultre /
For they synge thenne / the wayes
of the eyr haue founde me / For they
ought haue eare and watche vpon them
that ben to them commysed /
And for this cause putteth gylbert the
necglygence of prelates emonge the
thyngys dysordynate / this foule thyn-
ge and mocke perillous that is to wyte
a blynde archyer / and haltyng mes-
sager / a prelate neckygent / a doctour
not connyng / and a domme cryer / thi-
se ben a perylous felauſſhip /
Or by the seuen goynges about / of the
aulter / ben signefyed seuen considera-
cions that we ought to haue vnto the
seuen vertues of the humylyte of Jhesu
cryst / And to goo ofte about them
The first vertue is / that he that was
riche be made poure / The seconde that
he was putte in the racke or the in crybbe
The thirde that he was subgette to his
parentes / The fourth that he encly-
ned his heed vnder the polver of his
seruaunt / The fyfthe that he susteyn-
ed the disciple theef and traytre /
The sixthe / that tofore a fellonous juge
he held his pees and spack not /
The seuenth that he prayd pytously for
them that crucyfyed hym /
Thyrdly they ought to haue mynde of
the passyon of Jhesu cryst / and that is
signefyed by the sprynglyng and cas-
tyng of the water / Which signefyed
seuen effusions of the blood of Jhesu crist
The first was in the circumsicion / The
seconde was in the oryson / The thirde
when he was betyn atte pyler / The
fourth when he was crowned with thor-
nes / The fyfth in percyng his hondes
The sixthe in naylyng his feet / And
the seuenth in openyng of his syde /
And thyse accusemens or sprynglynge
of blood / were made with the spryncle
of humylyte and of charyte without esti
macion / And the aulter is enuyronned
vij tymes for to signyfye that the vij yef-
tes of the holy ghoost ben gyue in the bap
tesme / Or by the vij goynges about ben
signefied the vij compynges of Jhu cryst
The j was fro heuē in to the bely of his
moder / The ij fro the bely vnto the cryb-
be /

The thirde fro the crybbe in to the world/ The fourth fro the world vnto the galous of the crosse/ The fyfte fro the crosse vnto the sepulcre / The sixth fro the sepulcre to helle/The seuenth fro helle/whan he arose and ascended vnto heuen/ Fourthly they shold haue ardant prayer amorous and deuoute / And this is signefyed by the encense whiche is brent vpon the aulter/ And thenne it hath vertue / tascende by the lightnes of the fume/and to comforte by his qualite / and to conioyne by the gumme / and to conferme by that it is aromatyus or wel smellyng / And all in lyke wyse is the orison or prayer/whiche ascendeth to the mynde of god/ It confortyth the soule as to the synne passed in axyng medecyne/It estrayneth as to that whiche is to come for to be ware therof/It confermeth/ as to that is present in getyng defence and kepyng / or it may be said that deuoute orison is signefyed by thencense/that it appartyneth that it ascende to god And herof saith ecclesiastes Oryson of humylite gyueth to god swete sauour whan it yssueth out of an herte enflammed/ And thapostle saith moche encense is gyuen to hym / Fyftly they ought to haue resplédour or bryghtnes of conscience/and the odour of good renommee/ And this is signefyed by the crysme or creame /they ought to haue a pure conscience /so that they myght saye with thapostle / Our glorye is the wytnes of our conscience/ and also is good renommee/wherof thapostle to timothee /it behoueth that he haue good wytnes / of them that ben out/ And crysostome saith that the clerkes ought not to haue no fylthe / ne in worde / ne in dede / ne in thought / ne in opynyon / For they ben the vertue and brauce of the chyrche /
And yf they be euyll / they make foule all the chirche / Syxthly / they ought to haue clennes of good werke/ whiche/is signefyed by the whyte clothes and clene of whiche the aulter is couerd/ Thusage of couerture & of vestements were fou̅de for to coiere / For to chauffe and kepe warme / and for to araye ordynatly /
And the good werkis coueren the nakydnes of the soule / wherof thapostle saith / clothe the with white vesture/that the confusiō of thy nakednes appere not they araye the soule with honeste/wherof thapostle saith to the Romayns /
Clothe you with vestymentes of lyght they enchauffe and enflamme vs in charyte / wherof it is sayd / Be not thy vestementes hoote / For it auayleth lytil to hym that gooth to the aulter/ yf he haue souerayn dygnyte / and a lyf defamed/ it shold be an horryble thynge to see hym in an hye sete/ and a lolde lyf / souerayn degre and lolde estate / A sad visage and lyght in werkis ful of wordes/and nothyng of dede /Noble of auctorite and fleyng corage / Secondly it ought to be seen holy the chirche is sacred and halowed / And to that appartynen many thingis/ For the bisshop gooth all about̅e thre tymes / And at euery tyme that he cometh to the gate/or dore /he knocketh with his croys sayeng / Chrynces opene your yates / And the chirche is wasshen within and without / with holy water And a crosse of asshen is made on the pauement / and of sonde a trauers / the Angle fro thorient vnto that Whiche is ayenst thoccydent / And the A .B. C .is wreten within of lettres of greke and of latyn / Crosses ben made on the wallis of the chirche/and they be enoyntred with creme / And it is to wete / that the thre first goynges about̅e signefye thre goynges about̅e / that Iesu crist made for the halowyng of this chirche / The first was whan he cam fro heuen in to the world / the seconde was whan he descēded fro the world in to helle The thirde was whan he cam agayn fro helle and ascended in to heuen /
Or the thre gooyng̅es about̅e / shelue that the chirche / is halowed in thonoure of the trynyte / or for to signefye the thre estates of them that ben to be saued of the chirche/ That ben Virgynes continentis / and maryed folke / | Whiche be signefyed in the disposiciō of the chirche materyall/lyke as hugo de sancto victore sheweth / For he saith that the sanctuarye signefieth the ordre of Virgyns / the chore or quyer signefieth the continentes /
And the body sygnefyeth thordre of them that ben maryed For the sayntuarye is strayter than the chore or quyer/ and the quyer strayter than the body For thordre of Virgyns is more worthy than the contynētes/& thordre of the contynētys is more worthy than they that be maryed /

The seconde knockynge atte dore signefieth the treble right that Jhesu cryst hath in the chirche/ wherfore it ought to be openedꝛ to hym / For it is his by creacion andꝛ sweete by redempcion / andꝛ by pro ⸗ messe of glorifyenge / Andꝛ of this three foldꝛ right saith Anselme / Certaynly lorde for somoche as thou hast made me I olde my self al to the / by cause thou redempst me / I olde my self al to the / by cause thou hast promysedꝛ to me so grete thynges I olde my self vn to thy loue / & by cause thou art gretter than I/ for whō thou gauest thy self / andꝛ to whom thou promysest thy self/ I olde to the more thā my self/ And this that the bysshop seyeth thryes / opene your yates &c̄ sygnefyeth the treble power that he hath in heuen / in the worldꝛ / andꝛ in helle / Andꝛ this that the chirche is thryes wasshen within andꝛ without/ sygnefyeth thre causes The fyrst is for to put out the deuyll / Andꝛ therfore is saidꝛ in the blessynge of the water / that it be blessydꝛ to chace alway all the power of thenemye the fende with his angellis cursedꝛ andꝛ shrewdꝛ Andꝛ thou oughtest to knowe that this holy water is made of four thynges / that is of water / of salt / of wyne/ andꝛ of assshes / whiche thynges put out the deuyll / andꝛ chacheth hym alway/ By the water is signefyed theffusion of teres/ by the wyn is signefyedꝛ spyri ⸗ tuel gladnesse/ andꝛ by the salt is shewd mekyr distrecion/ Andꝛ by thasshes is parfonde humylyte / Secondly it is dedi ⸗ cate for to make her self clene from all erthly thynges / whiche were corrupt by syn ⸗ ne / Andꝛ therfore by cause it sholdꝛ be clene from all ordure/ it is wasshen wyth holy water / so that it be clene andꝛ pure And this was signefyedꝛ in tholde lawe that all sholdꝛ be clensedꝛ by water / Thirdly it is hadowedꝛ for to take away all ⸗ maledicion / For therthe atte begyn nyng was cursydꝛ with his fruyt / by cause man was deceyuedꝛ by fruyte / and andꝛ the water was not cursedꝛ / Andꝛ therfore it is saidꝛ that our lordꝛ ete fyssh / but it is not fondeꝛ that euer he ete ony flessh by name/ sauf the paske lambe / Andꝛ that was in ensample for to accomplysshe the commandement of the lawe/ Andꝛ by cause that all maledicion andꝛ cursynges sholdꝛ be take awaye / is the chirche wasshen wyth holy water/ Fourthly the A.B.C. is wreten in the pauement in latyn andꝛ in greek / andꝛ thys signefyeth the comunion of that one andꝛ of that other/ people / Or it sygne ⸗ fyeth that one andꝛ that other testament/ or thartycles of our faith / For the scrip ⸗ ture of the lettres grekes andꝛ latyn / that were made on the table of the crosse/ representeth thassemble of the faith made by Jhu crist on the crosse/ & therfore is this crosse lefte & made trauers fro thā ⸗ gle of thorient vnto thangle of thoccident for to signefye that it that was first on the right syde / was made the lift syde/ & that whiche was atte hede was made at ⸗ te ende/ & thus to the contrarye / Andꝛ it representeth the scripture of that one andꝛ that other testament/ whiche was accom ⸗ plysshid by Jhu crist / on the crosse/ For he said whā he deyde/ all is accomplysshid Andꝛ the crosse is made trauerse/ by cause that the one was chaūged in to that other For all the lawe is in a rolle / Thirdly the crosses hen paynted in the chirche / & that is for thre causes / The first is to fe ⸗ re the deuyll/ For whan they see the sig ⸗ ne of the crosse there/ by whiche they haue ben put out/ they ben aferde/ & dar not en ⸗ tre/ For they doubte andꝛ drede moche the signe of the crosse / Andꝛ herof saith Crysostome/ In what place they shal see the signe of the crosse/ they shal flee/ For they drede the staf of whiche they haue bē hurte / Thirdly it representeth the arty ⸗ cles of the faith / For the pauement of the chircle is the fondement of our faith the lettres that ben within wreten ben thartycles / of our faith / by the whiche the rude peple andꝛ nelye ben introducedꝛ Andꝛ they of the one andꝛ other peple whiche ought repute them for assshes andꝛ for poudre/ after this that abraham saith in genesis / I shal speke to my lordꝛ / as that I were asshes / andꝛ poudre / Secōdly for to shewe the signe of the vic torye of Jhu crist/ For thise crosses ben sig nes & baners of Jhu crist and of his victo rye/ & therfore ben there paynted the cros ⸗ ses for to shewe that the place is dyuyne subgette to god/ Andꝛ also it is of custo ⸗ me to emperours/ & to other prynces that whan a toun or cyte is takē or yoldē/ for to sette vp within the baners andꝛ then ⸗ signemens of the lordes / to signefye that

it is subgette to them / Thyrdly for to
represente thapostles it is vsed for to
sette vp vij lyghtes tofore the crosse / for
to represente the vij Apostles / which by
the faith of god crucefyed / they enlumy-
ned all the world / And enoynted with
creme / in baptesme / For oylle signefieth
clennesse of conscience / and bame signe-
fyeth thodour of goody lyf / And it
is to knolbe that the chirche or the tẽple
was as it is saidy assaylyed by thre perso
nes / By Jeroboas / by nabuzarde and
by Anthiocus / For as it is rede in the
book of kynges / Jeroboas dide do make
two calues gylte / And dyde do sette that
one in Judee / and that other in beleth /
which is saidy the holde of god / And
this dyde he by couetyse / And therfore
it is signefyedy that the couetyse of cler-
kes maketh moche folble the house of
god / the which auarice regneth moche
in them / wherof saynt Jherome saith / that
fro the leste vnto the gretteste they folde
all auarice / And saynt bernardy saith
the same / whome wilt thou gyue me of
thise preuostes that entende not more to
empte the purse of his subgettis / than
to take albay from them theyr synnes /
The calues ben theyr neuelbis and theyr
sones / which they sette in bethel the hous
of god / And the chirche is assayllediy
by Jeroboas after this that is saidy /
The chirche is assayllediy whan it is ede-
fyedy and byldedy of thauarice of thusu-
rers / and of theuys / wherof is redy that
an vsurier hady foundedy a chirche / And
thenne he prayedy the byssshop for to dedye
and halolbe it / And as the byssshop &
his clerkes made thoffice of the dedicacõ
he salbe the deuyll which was in a chay-
er by the aulter in thabyte of a byssshop /
And saidy to the bissshop /
Why halolbest thou my chirche / casse ye /
For the ryght therof apartyneth to me /
by cause it is made of vsure / and of ra-
payne / And thenne the byssshop and his
clerkes were sore aferd and fledde And
anon the deuyll destroyed the chirche with
grete storme and grete noyse Nabuzardan
as is redy in the xxv chapitre of the book
of kynges / that he brente the hous of
godi for he was prynce of the cokes / and
signefyeth them that serue to glotonnye
and to luxurye / and make of theyr bely
theyr godi / And after this that thappo
stle saith / that theyr bely is theyr godi /
And hugke of saynt victor shelbeth holde
theyr bely is theyr godi and saith / Men
were wont to make temples to the god-
des / and dresse aultres / ordeyne my-
nysters / for to serue them / to sacrefyse
beestes / and to brenne encence /
But nolde the bely and the kechyne is
the temple / the table is the aultre / the
cokes ben mynysters / the beestes sacrefyed
ben the flesshy soden and rosted / thencence
is thodour of the sauour /
The kynge Anthiocus was the moste
proudy man and the moste couetous / and
assayllediy the chirche of godi as it is redy
in the makabeus / And by hym
ben signefyedy pryde and couetyse / which
couepte not to prouffyte / but to serue /
And they defolde mocke the chirche of
godi / Of which couetyse and
pryde / saynt bernard saith / They goon
worshipfully of the goodes of our lordy /
And yet they gyue hym no worshipp /
they goon euery day as gokardes in ha-
lyte shynyngy and ryall apparayll / they
bere goldy on theyr bridles / on their
sadles / and on theyr spores / theyr
harnoys shyne more than the aultres /
And thus as the holde of godi was
dishonouredy by thies thre / right so
was it dedycate by other thre /
And moyses made the first dedicacion /
And salomon the seconde / and the thirde
Judas machabeus By the which is
signefyedy that we ought to haue in
the dedicacion of the chirche / the humi-
lite that was in moyses / the wysedom
and discrecion that was in salomon /
& the very confession of faith that was
in Judas machabeus / And after it
appertayneth to see of the dedicacion of
the temple spirituel / which temple we
be / that is to wyte thassemble of goody
crysten men / And this temple is ma-
de of lyuyngy stones / as saynt peter saith
late vs edeffye whiles the stones ben
quyck / it is saidy of stones polyss-
shedy / wherof is songen / the Joyntures
ben made of polysshedy stones / it is ma
de of square stones four cornerdy / p is to
saye of spũtuel stones that haue iiij squa
res / that is to wyte feyth / hope charyte &
good werke which bẽ all egall / as saynt
gregory saith / as longe as thou byleuest /
thou hast hope / and louest as moche

as thou bileueſt/ and hopeſt/and loueſt to werke in them / In this temple the aulter is the herte / And vpon this aulter thre thynges ought to be offred to god / the firſt thyng is the fyre of loue perdurable / lyke as thappoſtle ſaith/ the fyre of dilection ſhal be perdurable/and ſhal neuer fayle at thaulter of the herte / The ſeconde thyng is thencence/of oryſon and prayer wel ſmelyng / as it is ſaid in parakipomenon / Aaron and phynees brente encence vpō thaulter of ſacrefyſes / that is to ſeye where were brente the thynges precious and wel ſmellyng/ The thirde thynge is ſacrefiſe of ryghtwyſneſſe / and this is thoffrynge of penaunce / in ſacrefyſe of parfyght loue / and in calues of morte fyeng of the fleſſhe/and herof ſaith dauid Thou ſhalt accepte the ſacrefyſe of rightwyſneſſe thoblacions and holocauſtes / This temple ſpyrituell that we ben / is of god in the maner as the temple materyel / For firſt the ſouerayn biſſhop/whā he fyndeth the dore of the herte ſhytte / he gooth aboute thre tymes / whan he bryngeth to our mynde/ the ſynne of the mouth / of the herte / and of the werke/ And of this treble goyng aboute ſaith he / as to the firſt / I haue goon aboute the cyte / that is to wete of the herte / And to the ſeconde ſaith yſaye / take thy harpe / And as to the thyrde/ the comyn woman is forgotyn / Secondly he ſmyteth thre tymes the dore of the herte whiche is cloſed to thende that it ſholde be openede to hym / And he ſmyteth by thre ſtroke of benefyce / of counſeyl / and of playeng / Of this treble ſtroke/ it is ſaid in the prouerbis / I haue ſtratched out myne hand cē / as to the euyll / & as to the benefices gyuen / he ſaith / thou deſpyſeſt all my counſeyll / And as to counſeyll eſpyred/ thou deſpyſeſt my cōſeyllis / And to the blamyng / that is for the playes to the gyuen / or this treble goyng aboute / is doon whan he meued vs to reſonable knowleche of ſynne/ and to ſorowe for them / and tauenge and blame our ſelf for ſynne / Thirdly he arouſeth or watreth the temple ſpyrituel iij tymes with water / and ofte it ought to be watred or reſpreynct / And this waterynge ſignefyeth thre maners of ſhedyng of teres/ For as ſaynt gregoore ſaith / the thought of any holy man ſholde be confuſed in ſorowe / in cōſideryng / where he was / where he ſhal be And were he is / or he was ſaid in ſynne / or he ſhal be in Jugement/ or he is in maleurte / And there as where is no Joye/when he ſeeth thenne his teres of the herte conſyderyng that he was in ſynne / and ſhal be in Jugement for to gyue a reckenyng for ſynne / Thenne is this temple watred ones of water And when he is contryte to wepe for his vnhappynes / and maleurte Where he is / the temple is watred the ſeconde tyme / And when he wepeth for the Joye where he is not / he arouſeth or watreth the temple / the thyrde tyme / And thou oughteſt to knowe / that wyne / ſalt / and aſſhes ben medled with this water / For with the other ſacramentis we ought to haue wyn of ſpyrituel gladnes / Salt of rype wyſedom / or wyn wyth water is vnderſtonde the humylyte of Jheſu cryſt / that he hadde in takynge fleſſh humayne / the wyne wyth water is the worde humayne And by the ſalt is vnderſtonden the holynes of hys lyf/ whiche is ſauyour to all of hys religyon By thaſſhis is vnderſtōden his paſſyon/ And of thyſe thre thynges we ought to water our herte / the whiche ben the bleſſyngis of hys incarnacion by whiche we ben called to hnmylite / thenſample of his converſacion by the whiche we ben enformed to holynes / and the myſterye of his paſſyon / by the whiche we ben moeued to charyte / Fourthly in this temple of the herte ſpyrituel is wreten the A.B.C. Or the ſcripture ſpyrituel and this ſcripture is treble / That is to wyte the euyllis of thyngis / the wytneſſis of dyuyne benefetes / and thaccuſacion of his propre treſpaces / And of thyſe thre thynges ſaith thappoſtle to the Romayns / The peple that haue lalbe doo naturelly the thynges that ben of the lawe / They that haue no lalbe / make lawe to them ſelf They that ſhelve the werke of the lalbe wreten in theyr herte/ that is the firſt / The wytnes of their conſcience is the ſeconde/and he that thynketh taccuſe hym ſelf is the thirde / Fyftly the croſſe ought to be paynted in this chirche / that is to vnderſtonde that it ought to haue the ſharpneſſes of penaunce /

And thyse sharpenesses ought to be en=
oyntred / and haue lyght of the fyre
For they be not only to be suffred in paci=
ence/ but with good will and by charite
And herof saith saynt bernard / he that
is thretened and menaced with the dre=
de of Jhesu Cryst / he bereth the crosse in
pacience/ he that prouffyteth in hope/beryth
it gladly and with good will/but he that
is parfyght in charyte / enbraceth it ar=
dantly / and mocke peple see our crosses/
that see not our enoyntyngis / And he
that shal haue alle thise thyngis in hym
shal be the tẽple of god/ to his honour &
shal be playnly worthy/that god enhabi=
te and dwelle in hym by grace/ so that he
may dwelle in god by glorye/the whiche
he gyue vs that lyueth and regneth god
in heuen world without ende/ Amen

Thus endeth the feste of dedica
cion of the chirche /

Here folowen the storyes of
the byble /

The sonday of Septuagesme be
gynneth the storye of the byble /
In whiche is redde the legende
and storye of Adam whiche fola
weth /

IN the begynnyng
god made and creatred
heuen and erthe / The
erthe was ydle & voyde
and couerd with derknes
And the spyrite of god was born on the
watres / And god said / Be made
lyght / And anon lyght was made /
And god salve that lyght was good /
And dyuyded the lyght fro derknes / &
called the lyght day/ and derknes nyght
And thus was made lyght with heuen
and erthe fyrst/and euen and mornyng
was made one day / The seconde day he
made the firmamente / and dyuyded the
watres that were vnder the firmament
fro them that were aboue / And called
the firmament heuen / The thyrde day
were made on the erthe herbes and frui=
tes in theyr kynde / The fourth day
god made the sonne and mone / and

sterres &c / The fyfth day he made the fisshes in the water/ and byrdes in thayer

The sixthe day god made the bestis on the erthe euerych in his kynde and gen= dre / And god salde that all thyse werkes were good and said / Faciamus hominem &c / Make we man vnto our si= militude and ymage / here spack the fa= der to the sone and holy ghoste / or ellis as it were the comune voys of thre perso= nes / when it was sayd make we / & to oure / in plurel nombre / Man was made to the ymage of god in his soldle here is to be noted that he made not only the soldle without the body / but he made both body and soldle / as to the body/ he made Male and female / God gaf to man the lordship and polder vpon alle lyuyng bestis/ when god had made man it is not wreten Et vidit quod esset bonū quia in proximo sciebat eum lapsurum / For yet he was not parfyght til the wo = man was made/ And therfore it is red it is not good / the man to be allone / Thus in sixe dayes was heuen and erthe made and alle the ornacion of them/ And thenne he made the vij day in whiche he rested / not for that he was wery / but ressyd of hys operacion/ and shelyd the vij day whiche he blessyd / Thus ben shortly shelyd the generacions of heuen and erth / For here ben determynat the werkis of the vj dayes/ And the seuenth day he sanctefyed and made holy / God hadd planted in the begynnyng paradyse a place of desyre and delyces / And mā was made in þ felde of damaske/ he was made of the slyme of the erthe/ paradyse was made the thyrde day of creacion and was bysette With herbes plantes / and trees / And is a place of most myrthe And Joye / In the mydes whereof ben sette two trees / that is the tree of lyf / And that other the tree of knolyng good and euyll / And ther is a welle whiche casteth out water for to watre the treeis and herbes of paradys / This welle is the moder of alle watres/ whiche welle is deuyded in to iiij partyes / One parte is called phison/ This goeth aboute ynde / The second is called gyon other = wyse called Nilus/ & that renneth aboute Ethiope / The other two ben called tigris and Eufrates / Tigris renneth tolward assiryens / And eufrates is called fruytfull whiche renneth in Chaldee Thise iij flodes comen and sprungen out of the same welle / and departe/ and yet in somme place / somme of them mete agayn Thenne god toke man from the place of his creacion and brought hym in to paradys for to werke there / not to laboure nedely / but in delytyng and re = creacyng hym / and that he sholde kepe paradys / For lyke as paradys sholde re fresshe hym / so sholde he laboure to serue god / And ther god gaf hym a coman= dement / Euery comandement standeth in two thyngis in doyng or forbedyng / In doyng he comanded hym to ete of all the trees of paradys / In forbedynge/ he comanded that he sholde not ete of the tree of the knowleche of good and euyll This comandement was gyuen to the mā And by the man it wente to the woman For when the woman was made it was comanded to them bothe / And herto he settede a payne / Sayeng what someuer daye thou etest therof / thou shalt dye by deth / God said / it is not good a man to be allone / Make we to hym an helper lyke to hym selfe for to brynge forth chil dren / Adam supposed that somme helpar to hym had ben emōg the bestis whiche had ben lyke to hym / Therfore god brought to Adam alle lyuyng bestis of the erthe & ayer / In whiche ben vnder = stande the of the water also/ whiche with one comandement alle cam to fore hym / they were brought for two causes / One was by cause man sholde gyue to eche of them a name/ by whiche they shold kno = we that he sholde domyne ouer them / And the seconde cause was by cause ada sholde knowe that there was none of the lyke to hym / And he named hem in he brethis tonge / whiche was onky the lan= gage and none other atte begynnyng / And so none beyng founde lyke vnto hym / god sente in Adam a luste to sle= pe / whiche was no dreme / but as is supposed in a extasi or in a traunse in whiche was shewed to hym the celestial courte / wherfore when he awoke he pro= pheteyed of the coniunction of crist to his chirche / And of the flode that was to co me / And of the dome and destruction of the world / by fyre he knewe/ whiche afterward he told to his chyldren

Whiles that adam slepte god toke one

of his Ribbes/both flesshe and bone/ and made that a woman And sette her to fore Adam/ whiche thenne saide/ this is is nowe a bone of my bones and flesshe of my flesshe/ And Adam gaf here a name lyke as her lorde/ and saide she shal be called Virago/ whiche is as moche to saye/as made of a man/And is a name taken of a man/ And anon the name gyuyng he prophecied sayeng by cause she is taken of the syde of a man/ therfor a man shall forsake and leue fader and moder and abyde and be adherent vnto his wif/ and they shal be two in one flesshe/ And thaugh they be two persone yet in matrymony and wedlok they be but one flesshe/ and in other thyngis tweyne/ for why neyther of them hath power of his owne flesshe/ They were bothe naked and were not asshamed/ they felte nothyng of meuyng of theyr flesshe/ ne to refrayne them as we nowe doo/ For they stode bothe in the state of Innocensye/ Thenne the serpente whiche was hotter than ony beste of therthe/ & naturelly deceyuable for he was ful of the deuyll/ lucifer whiche was deiecte and caste out of heuen/ had grete enuye to man that was bodyly in paradys/ and knewe wel yf he myght make hym to trespace and breke gods commandement/ that he sholde be cast out also/ yet he was aferde to be taken or espied of the man/ he wente to the woman not so prudent/ & and more prone to slyde and bowe/ & in the forme of the serpente/ for thenne the serpente was erecte as a man/ Bede saith that he chace a serpente hauyng a maydens chere/ For lyke ofte aplye to lyke/ and spake by the tonge of the serpente to Eue and saide/ why cõmaunded you god that ye sholde not ete of alle the trees of paradys/ this he saide to fynde occasyon to saye that he was come fore/ Thenne the woman answerde and saide/ Ne forte moriamur/leste happely we dye whiche she saide doubtyngly/ For lightly she was flexible to euery parte/ wher vnto anon he answerde/ Nay in no wyse ye shal dye/ but god wolde not that ye sholde be lyke hym in science/ and knowyng/ that whan ye ete of this tre/ye shal be as goddes/ knowyng good & euyll/ he as enuyous forbade you/
And anon the woman elate in pryde

wilfyngly be lyke to god accorded therto/ And byleuyde hym/ The woman salwe that the tree was fayr to loke on and clene and swete of sauour/ toke and ete therof/ And gaf vnto Adam of the same happyly desiryng hym by fayr wordes/ but Adam anon agreedy/for whan he salwe the woman not deedy/ he supposedy that god hath saidy that they sholdy dye to fere hem with/ And thenne ete of the fruyt forbodeny/ And anon theyr sight was openedy that they salwe theyr nakydnes/ And thēne anon they vnderstode that they hady trespacedy/ For anon their flesshe began to meue and stire to concupiscence/ for to fore that they hady etey of the forbodey fruyt/ tho meuynges were represseny and closed as in yong childreny And thenne after they hady synned they were opendy lyke sprygys of water and began to meue/ and they they were expertes and knewe them/ And lyke as they were inobedyent to theyr superyor ryght soo theyr membres began to meue ayenst theyr superior/ whiche is reson/ & they felte theyr first meuyng in theyr preuy membres/ and therof they were asshamed/ And thus they knewe they that they were nakedy/ And they toke figge leuis and selvedy them to gyder for to couere theyr membres in maner of brechis/ And anon after they herde the voys of our lordy god walkyng/ and anon they hydy them/ Our lordy calledy the man and saidy/ Adam where art thou/ calkyng hym in blampyng hym and not/ as not knowyng where he was/ but as who saidy Adam see in what myserye thou art/ whiche answerdy/ I haue hydde me lorde for I am nakedy/ our lordy saidy who tolde the that thou were nakedy/ but that thou hast etey of the tree forbodey/ he thenne not mekely confessyngy his trespas/ but leyde the falute in his wyf and in hym as gyuer of the woman to hym and saide / The woman whom thou gauyst to me as a felalye gaf to me of the tree/ and I ete therof/ And thenne our lordy soidy to the woman/why dydyst thou soo/ Neyther she accusedy her self/ but leydy the synne on the serpente/ and pryuely she leydy the faute in the maker of hym/ The serpente was not demandedy For he dyde it not of hym self but the deuyl by hym/ And our lordy cursyngy the

began at the serpente kepyng ay ordre & congrue nombre of curses The serpente was the firste and synneth moste / for he synneth in iij thyngis/ The woman next and synned lesse than he/but more than the man /for she synneth in two thyngis The man synned laste/ and leest / for he synneth but in one / The serpente hath enuye / he lyeth / and deceyueth / For thyse thre he hath thre curses / by cause he hath enuye at the excellence of man/it was sayd to hym / thou shalt goo and crepe on thy breste / by cause he lyeth / he is punysshid in his mouth / when it was said thou shalt ete erthe alle the dayes of thy lyf / Also he toke alway his toys and put venym in hys mouth / And by cause he deceyueth it was said/ I shal put enemyte betweyne the and woman / and thy seed and her seed / She shal breke thy hede &c̄/ In two thyngis the woman synneth / In pryde/and etyng the fruyte / by cause she synnyd in pryde / he meketh her seyeng / Thou shalt be vnder the power of man / And I shal haue lordship ouer the and I shal put the to affliction / Now is she subiecte to a man by condicion and drede/which to fore was but subiecte by loue / And by cause she synneth in the fruyt / she is punysshed in her fruyt when it was said to her / thou shalt brynge forth chil= dren in sorowe / In the payne of sorow standeth the cure but in bryngyng forth of chyldren is a blessyng / And so in punysshyng god forgate not to haue mercy / which is to be noted &c̄ / And by cause adam synneth but only in etyng of the fruyt / therfore he was pu= nysshed in seehyng his mete / as it is said to hym/ Accursed be the erthe in thy werke / that is to saye for thy werke of thy synne / for which is made / that the erthe that brought forth good and hol= som fruytes plentyuously / fro hens forth shal brynge forth but seld / and also none without mannes labour/ and also somtyme wedes breres and thornes shal growe / And he added therto / thou shalt ete herbes of the erthe / as to saith thou shalt be lyke a beeste or Jumente / he cursyd the erthe/ by cause the trespaas was of the fruyt of the erthe and not of the water / he added therto to hym of labour / In the swete of thy chere thou shalt ete thy brede vnto the tyme thou retorne agayn in to therthe that ie to saye til thou dye / for thou art erthe / And in to erthe thou shal goo agayn / Thenne Adam waylyng and sorowynge the myserye that was to come of his po= sterite / named his wyf Eue / which is to saye moder of alle lyuyng folke / Thenne god made to adam and eue two letheren cotes / of the skynnes of dede be= stes / to thende that they here with them the signe of mortalite / And sayde loo Adam is made as one of vs knowynge good and euyl / Now leste he put his hande and take of the tree of lyf and ly ue euer / As who saith he ware and caste hym out leste he take and ete of the tre of lyf / And so he was cast out of paradys and sette in the folde of damask where as he was made and taken fro / for to werke and labour there/ And our lord sette Cherubin to kepe paradys of delyte with a brennyng swerde and playnt/ to thende that none sholde entre there ne co= me to the tre of lyf / After thenne that Adam was caste out of paradys and sette in the worlde he knewe his wyf & engendryd Cayn / the yer were after he was made and his suster Calmana / They cam out of paradys virgynes / as Methodius saith/ And when adam was made / he was made a parfyght man as a man of xxx yere of age / when he was but one day old/ and he myght wel haue goten many chyldren to fore Cayn / but After other yer was abel born And his sister delbora / when Adam was an C xxx yere of age Cayn slewe abel his brother / Trouthe it is after many dayes Cayn and Abel offrid sacrefyse and yeftes/ vnto god/ it is to be beleuyd that Adam taught his sonnes to offre to god theyr tythes and first fruytes / Cayn offrid fruytes / for he was a ploughman and teliar of erthe / And Abel offrid mylke and the first of the lambes / Moyses saith of the fattest of the flocke / And god beheld the yeftes / of Abel For he and his sacrefyses were accepta= ble to our lord / And as to Cayn and his sacrefyses god beheld hem not / for they were not to hym acceptable / he of= frid wethes and thornes / And as somme doctours saye fyre cam from heuen and lyghted the sacrefyse of Abel / and

the yeftes of Cayn pleſed not our lord
For the ſacrefyſe wold not kenght ne
brenne clere in the light of god / Wher of
Cayn had grete enbye vn to his brother
Abel / Wiche wose ayenſt hym and ſlewe
hym / And our lord ſaid to hym / Where
is Abel thy brother / he anſwerd and
ſaid / I wote neuer / Am I kepar of my
brother / Thenne our lord ſaid / What
haſt thou doo the voys of the blood of thy
brother cryeth to me fro therthe / Wherfore
thou art curſyd / and acurſyd be ther /
the that receyued the blode of thy broder /
by his mouth / of thyn hondes / When
thou ſhalt werke and laboure therthe
it ſhal brynge forth no fruyt / but thou
ſhal be fugityf vacabunde and voyde /
on therthe / This Cayn deſeruyd wel to
be curſyd / knolbynge the payne of the
fyrſt treſpaas of Adam / Yet he added
therto murdre and ſlaughter of his bro-
ther / Thenne Cayn dredynge that beeſtis
ſhold deuoure hym / or yf he went forth
he ſhold be ſlayn of the men / or yf he
dwelled with hem / they wold ſle hym
for his ſynne / dampned hym ſelf and
in deſpayer ſayd / My wyckednesſe is
more / than I can deſerue to haue forȝef-
nes / who ſo fynde me / ſhal ſle me / this
he ſaide of drede or elles weſſhynge as
who ſaid / wold god he wold ſlee me /
Thenne our lord ſaide / Nay not ſo / thou
ſhalt dye but not ſone / For who ſome-
uer ſleeth Cayn ſhal be punyſſhed vij ſy-
thes more / For he ſhold delyure hym fro
drede / fro labour / and myſerye / and
added that he ſhold be punyſſhed / perſo-
naly / vij fold more / This punicion ſhal
endure to hym in payne vnto the ſeuenth
lameth / Who ſomeuer ſhal ſle Cayn ſhal
looſe vij vengeances / Some holde that his
payne endured vnto the vij generacion /
For he compleed vij ſynnes he departed
not truly / he had enbye to his broder /
he wrought gyleſully / he ſlew his broder
falſely he denyed it / he deſpayred And
dampned he dyd no penaunce / And
after he went in to the eeſt fugityf and
vacabunde / Cayn knewe his wyf which
bare Enoch / and he made a cyte / and
named it Enoch after the name of his
ſone / Enoch / here it ſheweth wel that
this tyme were Many men / thaugh their
generacion be not ſaid / whom Cayn
called to his cyte by whos helpe he made
it / whom he enduced to theefte / and ro-
berye / he was the fyrſt that walled
or made cytes / dredyng them that he
hurted for ſeurte / brought his peple in
to the wildnes / Thenne Enoch gate Irath
And Irath Manahel / and he gate Ma-
tuſale / and Matuſale / Lameth / whiche
was the ſeuenth fro Adam and werſt /
For he brought in fyrſt bygamye / And
by hym Was compyſid firſt aduoultrye
ayenſt the lawe of god and of nature /
and agayn the decree of god / This
lameth toke two wyues ada and ſella /
of Ada he gate Jabel which fonde firſt
the craft to make foldes for ſhepherdes /
and to chaunge their paſture / and ordey-
ned flockes of ſheep and departed the
ſheep fro the gret after the qualite the
lambes by them ſelf / and the older by
them ſelf / And vnderſtode the fedyng
of hem after the ſeaſon of the yere /
the name of his broder was Jubal /
fader of ſyngers in the harpe and orga-
nes / not of thynſtrumentis / for they
were founde longe after / but he was the
fyndar of muſyke / that is to ſaye of cō-
ſonantes of acorde ſuche as ſhepherdes vſe
in their delytes / and ſportes / And for
as mocke as he herde Adam prophecye of
two Jugementis by the fyre / and water
that all thyng ſhold be deſtroyed therby /
and that his craft ne lye founde ſhold
not periſſhe / he dyde doo wrȳte it in two
pilers or colompnes / one of Marble and
another of claye / of therthe to thende that
one ſhold endure / ayenſt the water / and
that other ayenſt the fyre / Joſephus
ſaith that the piler of marble is yet in
the lande of ſiriac / Of Setta he begate
Tubalcam / whiche fonde firſt the craft
of ſmytherye and werkyng of yron and
made thynges for warre and ſculptures
and grauynges in / metal to the playſir
of the eyen / whiche he ſo werkyng / Ju-
bal to fore ſaid had delyte in the ſoune
of his hamers / of whiche he made the
conſonantes / and tunes of acorde in his
ſonge / Noema ſuſter of tubalcam fonde
firſt the craft of dyuerſe tryture /
Lameth was a ſhoter / and vſed to ſho-
te at wild beeſtis / For none vſe of the
mete of them but only for to haue the
ſkynnes for their clothyng / And lyued
ſo longe that he was blynde / and had
a chylde to lede hym and on a tyme by

auenture / he ſlewe Cayn / For Cayn was alway aferde and hid hym emong buſſhes / and trees / and the child that lady lameth had ſupposed it had ben som wild beeſt & directed lameth to shote ther at / and ſo weninge to shote at a beeſt / ſlewe Cayn / And whan he knewe that he had ſlayn Cayn he with his fo / we ſlewe the chylde / and thus he ſlewe them bothe / to his dampnacion / therfor as the ſynne of Cayn was punyſſhyd vij ſythes / ſo was the ſynne of lameth ſeuenty ſythes and vij / that is to saye lxxvij ſoules that cam of lameth were pryſſhyd in the deluuye and noes ſhode alſo his wif dyde hym moche ſorowe / & euyl entreted hym / And he beynge wroth ſaid that he ſuffred that for his double homycide and manſlaughter / yet neuertheles he feted hym by payne ſayeng / why wil ye ſle me / he ſhal be more and ſorer punyſſhed that ſleeth me / than he that ſlewe Cayn / After that abel was ſlayn ſtrabus saith that Adã auoyded nomore to haue to doo with his wif / but by an angel he brake the bolde / by cauſe a ſone ſholde be born to gode / yet neuertheles Joſephus saide that whã abel was ſlayn And Cayn fled alway Adam thought of procreacion of chyldren / And ſo whã he was C xxx yere olde he engendrid ſeth lyke to his ſimylitude / & he to the ymage of gode / This ſeth was a goode man / & he gate Enos and Enos Caynam / And Cynam begate Malael / and Malael Jareth / And Jareth Enoch / and Enoch Matuſſale / And matuſſale Lamech / And Lamech Noe / And lyke as in the generacion of Cayn the ſeuenth was the werſt / ſo in the generacion of Seth the ſeuenth was the beſte / ȳ was Enoch whom gode toke and brought hym in to paradys vnto the tyme that he ſhal come with holy for to conuerte the hertes of the faders in to the ſones / And adam lyued after that he had begoten Seth vij C yere and engendrid ſones and doughtres Somme holde opinyon xxx ſones and xxx doughtres and ſome .l. of that one / and .l. of that other / we fynde no certenyte of thē in the bible / But alle the dayes of adã lyuynge here in erthe amoũte to the ſomme of ix C xxx yere / And in thende of his lyf whan he ſholde dye / it is saide but of none auctorite / that he ſente Seth his ſone in to paradys for to fetche the oyle of mercy / where he wrey· uyde certayn graynes of the fruyt of the tree of mercy by an angel / And whan he come agayn / he fonde his fader adam yet alyue and tolde hym what he had doon And thenne Adam lalbed firſt / and thenne deyed / and thenne he leyde the greynes or kernelkis vnder his faders tonge and buryed hym / in the vale of ebron / and out of his mouth grewe thre trees of the thre graynes / of whiche the croſſe that our lorde ſuffred his paſſion on / was made by vertue of whiche he gate very mercy and was brought out of derkines in to verray lyght of heuen / to the whiche he brynge vs that lyueth and regneth gode worlde with oute ende /

Here endeth the lyf of Adam /

Hye begynneth the hyſtorye of Noe the firſt ſonday in Sexagelmẽ /

After that Adam was dede deyd Eue / and was buryed by hym At the be· gynnyng in the firſt age the peple lyued longe / Adam lyuyd ix C xxx yere / And Matuſſale lyued ix .C lxix yere / Seynt Jherom ſaid that he deyde the ſame yere the flode was / Thenne Noe was the tenthe

fro adam in the generacion of seth/in whō the first age was endedy / The lxx Interpretors saye that this first age duredy ij M ij C xliij yere / Seynt Jherom saith not fully ij M and Methodius full ij M cc / Noe thenne was a man perfight and rightwys and kept godes comandement / And whan he was v C yere oldy he gate Sem Cham and Jafeth This tyme men began to multeplye on therthe / and the chyldren of godi / that is to saye of Seth /as religious salve the doghters of men that is to saye of Cayn/ And were overcome by concupiscēce/and toke them to theyr wyues / This tyme was somoche synne on therthe in the synne of lecherye / whiche was mysusedy agayn nature wherfore godi was displesidy / and determynedy in his prescience to destroye man that he hadi made & saidi I shal put mā alway that I haue made And my spirite shal not abide in man for euer / For he is flesshy / as who saide I shal not punysshy man perpetuelly as I doo the deuyll/ For man is frayll/ And yet er I shal destroye hym / I shal gyue hym space and tyme of repentance and tamende hym yf he will /the tyme of repentance shal be/ C xx yere / Thenne noe rightwys and perfyght walkedy with godi /that is in hie lalbes/and the erthe was corupt by synne and fyllydi /whan godi salve therthe to be corupte/and that euery man was corupte by synne vpon therthe / he saidi to noe / the ende of all peple is come to fore me excepte them that shal be saudy / And the erthe is repleneshydy with theyr wickednesse / I shal destroye them with therthe id ē wyth the fertilite of therthe / Make to the an arcke of tree helden / polysshydi and squaredi / And make ther dyuerse places And lyme it with cleye and pitche within and with out / that is to wete with glewe whiche is so feruēte that the tymbre may not be losedy / And thou shal make it iij C Cubytes of lengthe/ Fyfty in brede/ and xxx of heyghte / And make therin dyuerse distynctions of places and chambres / and of warderopes/ And the Arcke hath a dore for to entre in & come out / And a wyndolw was made theron whiche y the hebrews saye was of crystall / This Arcke was on makyng fro the begynnyng that godi comandedi first to make it C xx yere / In whiche tyme Noe ofte desired the peple to leue their synne / And how he hadi spoken with godi and that he was comandedi to make the shippe / For godi sholdi destroye hem for their synne but yf they left it /

And they mockedy hym and saidi that he ravedy and was a foole and gaf no faith to his sayengi / and contynuedy in theyr synnne and wickednes / Thenne whan the Arcke was parfyghtly maad godi badi hym to take in to it of all the bestis of therthe/and also of the fowles of thayer of eche two male and female / that they may lyue and also of all the metes of therthe that ben comestible /that they may serue and fede the and them / And Noe dyde all that our lordi commādedi hym / Thenne saidi our lordi to Noe entre thou and all thy housholdi in to the Arke / that is to saye thou and thy wyf and thy thre sones & theyr thre wiuys I haue seen that thou art rightful in this generacion / Of all bestis that ben clene thou shalt take seuen / and of vnclene bestis but only two And of the byrdes seuen and seuen male and female / that they may be sauedy on the face of therthe Yet after vij dayes I shal rayne vpon therthe / xl dayes and xl nyghtis and shal destroye all the substance that I made on the erthe / And Noe dyde all thyngi that our lord comādedi hym/he was vj C yere oldi whan the floodi began on the erthe / And thenne Noe entredi in and his sones / his wyf and the wyues of his sones /all in to the arke tschelue the waters of the floodi / Of all the bestis and the fowles and of all that meuydi and hadi lyf on erthe male and female Noe toke in to hym as our lordi hadi bodeyn / And seuen dayes after they were entredi the water began encrece/ The welles of the abyssines were brokeni / And the cataractes of heuen were openedi /that is to saye the cloudes /and it raynedi on therthe xl dayes and xl nyghtes /

And the arke was eleuate and borne vpon the waters on height aboue the mōtaynes and hylles/ For the water was growen hyer xv cubites aboue all the mōtaynes/ that it sholdi purge and wasshe the fylthe of thayer/ Thenne was consumed all that was on therthe lyuyng mā woman and beest / and byrdes / And

alle that euer bare lyf / so that nothynge abode vpon therthe for the watter was xv cubytes aboue the hyest montayne of therthe / And whan Noe was entrid / he shitte the doze fast without forth and lymed it with gleme / And so the watres abode eleuate in highte an C l dayes fro the daye that Noe entred in / And our lord thenne remembred Noe and all the that were in the arke with hym and also on the beestis and foules / and cessed the watres / And the welles and catharactes were closid / And the raynes were prohybited and forboden to rayne no more The vij moneth the xxvij day of the moneth the arke rested on the hylles of Armenye The x moneth the first day of the moneth the toppes of the hylles appiered first / After thise xl dayes after the lassyng of the watres / Noe opened the wyndowe / And desired sore to haue tydynges of cessyng of the flood And sente out a Rauen / for to haue tydynges / And whan she was goon/ retorned nomore agayn / For rauentus she fonde sowme dede carayne of a beest flymmyng on the water / and lighted thewon to fede her and was lefte there / After this he sente out a doue whiche flewe out / And whan she coude fynde no place to reste ne sette her foot on / she retorned vnto Noe And he tooke her in / yet thenne were not the toppes of the hilles bare / And vij dayes after he sente here out agayn / whiche at euē retorned bryng a braunche of an olyue tree burgyng in her mouth / And after other vij dayes he sente her agayn / whiche cam nomore agayne Thenne in the yere of Noe vj C· j the first day of the moneth Noe opened the couerynge of the arke and salve that the erthe was drye / but he durst not goo out but abode the commandement of our lord / The seconde moneth the xxvij day of the moneth / our lord said to Noe / Goo oute of the arke thou and thy wyf thy sones and the wyues of thy sones / he cōmanded them to goo coniunctly out / whiche disiunctly entred / And late goo out with the alle the beestis and foules lyuynge and all the reptyle euerich after his kynde and gendre / to whom our lord saide growe ye and multiplye vpon therthe / Thenne Noe yssued out and his wyf & his sones with their wyues and all the beestis the same day a yere after they entryd in / euerich after his gendre / Noe thenne edefyed an alter to our lord and tooke of all the beestis that were clene and offrid sacrefise vnto our lord / And our lord smelled the swetenes of the sacrefise / and said to Noe / from hens forth I shal not curse the erthe for man / for he is prone and redy to fall fro the begynnyng of his yougthe / I shal nomore destroye man by suche vengeance And thenne our lord blessid hem and said growe ye and multeplye the erthe And be ye lordes of all the beestis of therthe of the foules of thayer and of the fisshes / I haue gyuen alle thynges to you but ete not flesh with the blood / I commande you to slee noman ne to shede no mans blood / I haue made man after myn ymage / who som euer shedeth his broders blood / his blood shal be shedde / Go ye forth and growe and multeplye and fylle the erthe / this said our lord to Noe and his sones / Lo I haue made a couenaunt with yow and with them that shal come after yow / that I shal nomore bryngе suche a flood to slee alle peple / And in token therof I haue sette my rayne bowe in the clowdes of heuen / For who that trespaceth I shal doo Justice otherwyse on hym / Noe lyued after the flood iij C l yere / Fro the tyme of Adam vnto after Noes flood the tyme And seson was alle way grene and temprid / And alle that tyme men ete no flesh / For therbes and fruytes were thenne of grete strengthe and effecte they were pure and norisshyng / But after the flood the erthe was weyker & brogh not forth so good fruyte wherfore flesshe was ordeyned to be eten / And thēne noe began te labour for his lyfelode with his sones / and began to tylye therthe destroye breris and thornys / And to plante Vignes / And so on a tyme noe had dronke so mocke of the wyne that he was dronke / and laye and slepte / And his preby mēbree laye bare and open / Cham his myddelest sone espied it / and lowhe and scornyd his fader and called his brethern to see / whiche cam backward for to couure her fader and wold not loke on hit / and rebuked cham of his folye and synne / & whan Noe was couured with the mantel / anon he awoke & whan

he vnderstode holy cham his sone had scor
ned hym/ he cursid hym / And also his
sone Canaan / And blessyd Sem and
Japhet by cause they couerd hym/ Alle
the dayes of Noe were ix C.l.yere And
thenne deyed / And after his deth his
sones deled alle the world bytwene hem
Sem had all asye / Cham affryke/ And
Japhet all Europe /Thus was it depar=
tid / Asye is the best part / and is as
moche as the other two and that is in the
est/ Affryke is the south part and ther=
in is cartage and many ryche contre/ther
in ben blew and blacke men / Cham had
that to his parte Affrica / The thyrde
parte is Europe which is in the north &
weste / therin is grece / Rome and Ger=
manye / In Europe regneth nowe moste
the apsten lawe and faith wherin is ma
ny ryche Royame And so was the world
departed to the iij sones of Noe /

Thus endeth the lyf of Noe

Here folowyth the lyf of abra=ham /

The sonday called quin
quagesme is rede in the
chirche thystorye of the holy
patriarke Abraham which
was sone of Thare / This
Thare was the tenthe fro Noe in the ge=
neracion of sem / Japhet had vij sones /
& cham four sones/ Out of the generacō
of cham Nembroth cam which was a
wicked man and cursid in his werkis
And began to make the tour of babylone
which was grete and hye / And at the
makyng of this tour god chaunged the
langages / in suche wyse that noman
vnderstode other / For tofore the byldyng
of that tour was but one maner speche
in all the world / And ther were made
lxxij speches / The tour was grete / it
was v myle aboute and v M lxxxiiij /
steppes of height / This Nembroth was
the first man that founde maumetrye &
ydolatrye/ which endured long and yet
doth / Thenne I torne agayne to Thare
which had thre sones / which was
abram / Nacor and Aram/Of nacor cam
Vs / Lus / and batuel / Of Vs cam Job
of Bus cam balam / And of batuel rebec
ca and laban / Of aram cam both and ij
doughtres melcha and sara/ Nowe I shal
speke of abram of whom our blessid la=
dy come / he wedded Sara doughter of
his broder aram / Abram was euer faith
ful and trewe / he was lxxv yere old
whan his fader deyde/ For whom he mor
ned tyl our lord comforted hym/ which
said to abram / Abram make the redy &
goo out of thy lande and kynrede and
also fro the howse of thy fader / and co=
me in to the lande that I shal shewe to
the / I shal make the growe in to moche
peple / I shal blesse the and shal magne
fye thy name and thou shalt be blessyd
and I shall blesse them that blesse the &
curse them that curse the / And in the
shal be blessyd Alle the kynredes of the
erthe / Abram was lxxv yere olde whan
he departed from the lond of Aram /
And he toke with hym Sara his wyf
and both the sone of his broder and their
meyne and his catell and substaunce and
Cam in to the lande of Canaan and cam
in to the vale of Sichem / in which were
alle peple which were the peple of Ca=
naan / And our lord saide to Abram
I shal gyue to the this lande and to thyn
eyres / Thenne Abram did reyse an aul=
ter on which he dide sacrefise / And
blessid and thankyd our lord/ Abram
beheld all the londe towardes the south /
And salwe the bealute therof and fonde
hit lyke as our lord told hym / But he

had not be longe in the lande but that ther fylle grete hungre therin/ wherfore he lefte that contre & wente in to egypte And̄ toke with hym Sara his wyf / And̄ as they wente by the way Abram saide to his wif/ I fere & drede sore that whan we come to this peple which ben lasbles/ that they shal take the for thy beaute/ and sle me / by cause they wolde vse the wherfore saye that thou art my suster and̄ I thy brother / And̄ she agreed therto /
And̄ whan they were comen in to that cōtre / the peple salwe that she was so fayr anon they tolde the kynge / which anon cōmanded that she sholde be brought vn to his presence / And̄ whan she was come / gode of his goode grace so pourueyed for her that noman hade power to vse ony lecherye with her ne to doo her vylanye / Wherfore the kynge was ferd that gode wolde haue taken vengeaunce on hym for her / And̄ sende for abram /
And̄ saide to hym that he sholde take his wyf/ and̄ that he hade euyl doy to saye that she was his suster/ And̄ so delyuerde her agayn and̄ gaf hym golde and siluer and̄ bad that men sholde worshipp hym in al his londe / And̄ he sholde frely at his playsyr departe with all his goodes /
Thenne after this Abram toke his wyf Sara and̄ wente home agayn / And̄ cam in to Bethel and̄ sette there an aulter of stone / And̄ there he adoured and̄ worshipped the name of gode / his store and̄ beestis began to multeplye / And̄ Loth with his meyne was also there/
And̄ theyr beestis began so sore to encre and̄ multeplye that vnnethe the contre myght suffyse to theyr pasture / in so moche that rumour and̄ gruchynge began to sourde and̄ ryse bytwene the herdmen of Abram / And̄ the herdmen of loth / Thenne Abram saide to Loth / Lo this contre is grete and̄ wyde / I praye the to cese on which hande thou wilt goo and̄ take it for thy meyne & thy beestis / And̄ late no strif be bytwene me and̄ the / ne bytwene my herdmen ne thy herdmen / Lo beholde all the contrey is to fore the take which thou wilt yf thou goo on the right side I shal goo on the lyft side / And̄ yf thou take the lyft / I will goo on the right side / Thenne loth byheld the contrey and̄ saide a fair playn towardes flom Jordan / which was playsaūt & the flode ran towardes Sodom and̄ Gomor / which was lyke a paradys / and̄ tok that parte for hym / And̄ Abram toke towardes the weste / which was beside the peple of Canaan at the foot of Mount mambre / And̄ Loth dwelled in Sodo mys / the peple of Sodom were worst of all peple / Our lorde saide to Abram lyfte vp thyn eyen and̄ see direcly fro the place that thou art now in / fro the north to the south and̄ fro the eest to the weste Alle this londe that thou seest I shal gyue the and̄ to thy seede for euermore /
I shal make thy seede as pouldre or dust of therthe/ who that may nombre the dust of the erthe / shal nombre thy seede /
Arise therfore and̄ walke the londe in lengthe and̄ in brede for I shal gyue it to the/ Abram meuyd thenne his tabernacle and̄ dwelled in the valey of mambre which is in Ebron / and̄ sette there his tabernacle / It happed sone after that ther was a werre in that lande that foure kynges warred agayn other fyue kynges which were of Sodom Gomor and̄ other/ And̄ the iiij kynges ouerthrewe the fyue and̄ slewe them/ and̄ spoyled and̄ toke alle the substaunce of the contre / And̄ toke also with hym loth and̄ alle his goode / and̄ a man gate a way fro them and̄ cam to Abram and̄ tolde hym how that loth was taken and̄ lad away/ And̄ thenne anon Abrā dyde do gadre his peple to gydre the nombre of iij C xviij / And̄ forthwyd after / and̄ departed his peple in to two partyes / by cause they sholde not escape / And̄ Abram smote in emonge them and̄ slewe the kynges and̄ Rescolued Loth and̄ all his goodis and̄ delyuerde the men of Sodom that were taken and̄ the women / And̄ they of Sodom cam agayn hym / and̄ Melchisedech cam and̄ mette with hym and̄ offrid to hym brede & wyn/ this melchisedech was kynge and preest of Jhrlm & all the contree / And̄ blessid abram/ & there abram gaf to hym the tythes of all that he hade/ & the kynge of sodō wold þ abrā sholde haue had suche pray as he toke/ but he wold not haue as moche as þ lachet of a shoo / & thus gate abrā moche loue of all þ peple/ After this our lord appeerd to abrā in a visiō & saide Abrā drede the nothyng I am thy protector

And thy reward and mede shal be gre-
te / Abram answerd / lord god what
wylt thou gyue me / thou wotest welle/
I haue no children/ and sith I haue non I
wil wel that eleazar the sone of my baily
be myn heyr / Nay said our lord he shal
not be thyn heir/ but he that shal yssue &
come of thy seed shal be thyn heyr / our
lord ledde hym out & bad hym beholde the
heuen & nombre the sterres yf thou mayst
& said to hym/so shal thy offspryngyng &
seed be / And abram byleuyd it & gaf
faith to our lordes wordes & it was repu
ted to hym to Justice/ And our lord said
to hym I am the lord that ladde þ out of
the londe of hur of the chaldeis for to gy-
ue to the this londe in to thy possession/
and abram said lord how shal I knowe
that I shal possede it A voys said to abrā
thy seed after the shal be exiled in to egip
te by the space of iiij C yere/ and shal be
there in seruitude/ & after I shal brynge
thē hether agayn in the fourthe generacō
thou shalt abyde here by to thy goody age
& shal be buryed here & goo with thy fa-
deres in pees/ sara was yet with out childe
she had an handmayd named Agar an
egypcian & she on a day sayd to abram
her housbond / thou seyst I may here no
chyld/ wherfore I wold thou take Agar
my maide & lye by her that thou myght ge
te a childe which I myght kepe & holde
as for myn/ & y yere after that Abraham
had dwelled in that londe/ he toke agar &
gate her with childe/ & anon as she felte
her self with childe/ she despised her mai-
stresse/ thenne sara said to abrā thou dost
euyl I gaf the licence to lye with my ser-
uant & nold syth she is conceyued by the
she hath me in despyte/ god Juge this by-
twene the & me/ to whom abrā answerd
thyn hādmaid is in thyn hādes chastise
her as it pleseth þ/ after this sara chastised
agar & put her to so grete affliction that
she wente alday/ and as she wente an aū
gel mette with her in the wildernes by a
well/ and said/ agar whens comest & whi
ther goost þ / She answerd I flee alday
fro the face of my lady sara/ to whom the
angele sayde/ Retorne agayn & submytte
the by humblenes vnto thy lady/ and I
shal multeplye thy seed/ & so moche peple
shal come of it that it can not by nōbred
for multytude/ & he said forthermore/ thou
haste cōceyued & shal bere a child & shalt
calle hym ysmael/ he shal be a fiers man/
he shal be agayn alle men/ and alle men
agayn hym / Thēne agar retorned home
and scruyd her lady/ and sone after she
was delyuered of ysmael/ Abram was
lxxxvj yere old when Ismael was
born / when abram was lxxxxix yere
our lord apperid to hym & saide/ Abram
loo I am the lord almyghty walke thou
bifore me & be parfyght/ and I shal kepe
couenaūt bitwene me & the / And shal
multeplye thy seed gretly / And abram
fyll doun lowtyng lowe to therthe & thā-
ked hym/ Thēne our lord said I am & my
couenaūt I shal kepe to the/ thou shalt be
fader of moche peple/ Thou shalt nomore
be called abram/ but abraham/ For I ha-
ue ordeyned the/ fader of moche peple / I
shal make the encrece most habondantly
kynges & prynces shal come of the/ and
shal stablisshe my couenaūt bytwene me
& the/ & thy seed in thy generacōs/ I shal
gyue to the & to thy seed after the/ the lon
de of thy pylgremage/ all the londe of ca-
naan in to their possession / & I shal be
theyr god/ yet said god to abrahā And
thou shalt kepe thy couenāt to me & thyn
heyres after the in theyr generacions/ and
this shal be the couenaūt that ye shal ke
pe/ and thyn heyres after the/ Euery man
chyld and male shal be circūsicēd in his
preuy membre that it be a token bytwene
me & you / Euery chyld masculyn that
shal be born / shal be circūcysed when he
is viij dayes old / And I wyl that this
signe shal be in your flesshe/ And see that
the men in your generacion be circūcised
begynne at thy self & thy chyldren & alle
that dwelle in thy kynred / who of yold
that shal not be circūcised in his flesshe
shal be caste & put out for euer fro my
peple by cause he obeyeth not my statute &
ordenaūce/ And thy wyf Saray shal be
callid nomore Saray/ but she shal be cal-
led Sara/ and I shal blesse her/ and shal
gyue to þ a sone of her/ whom I shal bles-
se also/ I shal hym encrece in to nacions
And kynges of peples shal come of
hym/ Abrahā fyl doun his face tolward
therthe and lawhed in his herte sayeng /
may it be that a woman of lxxxx yere
may cōceyue & bere a chyld / I beseche the
lord that Ismael may lyue to fore the /
Our lord said to abraham sara shal bryn
ge forth a sone whō þ shalt name ysaac

and I shal kepe my couenaũt to hym for
euermore and to his seyres after hym /
And I haue herde thy request for ysma-
el also I shal blesse hym & encrece & shal
multeplye his seed in to mocke peple/ xij
dukes shal come of hym/ I shal kepe my
couenaũt to ysaac / whom Sara shal
brynge forth the next yere / whan thise
wordes were fynysshed abrahã toke Ismа-
el his sone/ & all the men smale and grete
straũgers & other that were in his howes
& circũcised them / Ismael was xiij yere
old/ whan he was circũcised/ & abraham
was.99.yere whã he hym self was circũ
cised/ And thus that same day he & his
sone Ismael & all the men in his howes
as wel straũgers of what degre they we-
re wered this nelbe kalbe of circũcision
wherby they were knowen from other pe-
ple/ After this on a tyme as abrahã sat
te beside his hous in þ hale of mambre in
the hete of the day/ & as he lifte vp his ey
en / he salbe iij yongmen comyng to hym
& anon as he salbe thise iij standyng by
hym / he ran to them & worshipedy one
allone/ he salbe thre/ and worshipid but
one/ That bytokeneth the tryuyte/ & pra-
yd thē to be herberowed with hym/ & to
wate & wesshe their feet/ & prayd hem to
tarye vnder the tree/ and he wold brynge
brede to them for to cõforte hem/ And they
bad hym doo as he hady said/ he went &
bad sara to make iij asshy cakes and sente
his child for a tẽdre fat calf/ which was
sodey & boylledy/ and he seruidy hem with
butter & mylk/ & the calf & sette it tofore
them/ he stode by thē/ whan they had etey/
they demãded hym/ where ie sara thy wyf
& he said yonder in þ tabernacle And he
said I shal goo & come agayn and sara
thy wyf shal haue a childy/ and she stode
byhnde the dore & herd it/ & laughe/ And
seyde softly to her self how may it be that
my lord is so olde & I also that I sholdy
here a childe/ She thought it impossible /
Thẽne said our lordy to abrahã why lawh-
eth sara thy wyf/ Sayeng in scorne Shal
I here a childy/ but as I saidy to the to fo-
re/ I shal retorne & come agayn & she shal
haue a child in that tyme/ And he ayid
sara why she smylyd in scorne/ & she sayd
she smyld ne lawhed not/ And our lord
saidy/ it is not so/ for thou lawhedest/ whã
they had restid abraham cõueyed hem oy
the way/ And our lord said to abrahã/ I
shal not hyde fro the that I purpose to do
The cry of Sodome & gomor is multeplie-
dy & theyr synne is moche greuous / I
shal descẽde & see yf the synne be so grete
the stenche therof cometh to hue I shal ta-
ke vengeãce & destroye them/ Thẽne abra-
ham saidy/ I pe lordy thou wilt not des-
troye the juste & rightwis man with the
wicked synnar I beseche the lordy to spare
thē/ Our lord saidy yf ther be fyfty goody
& rightwis men emongy them/ I shal spare
them / And abrahã saide goody lordy yf
ther be foundy yl I praye the to spare thē
our lordy saidy yf ther be yl / I shal spare
them/ & so fro yl to xxx/ & fro xxx to xx
& fro xx to x & our lordy saidy yf ther be
foũdy x goody men emong thē I shal not
destroye them/ And thẽne our lordy wẽte
fro abrahã/ & he retorneday home agayn /
That same euentyde cam ij Angels in to
sodom/ & loth sat at his gate/ andy whã he
salbe hem he wente & worshipidy them &
prayd thē to come & reste in his hous & a-
byde there & wesshe your feet / And they
said nay we shal abide here in the strete/ &
loth cõstrayned them & brought hem in to
his hous & made a feest to them/ But er
they sholdy goo to bedde þ synful & cursidy
peple of the town yong & oldy bisette & en
uyroned loths hous/ & calledy loth & saide
where ley the mẽ that thou wokest in to thi
hous this nyght/ brynge them forth that
we may knowe & vse thē/ andy loth anoy
shette the dore and stode byhynde & saide to
them / O ye my brethery I beseche you þ
ye wyll not doo ne cõmyse thise wickedy
synne oy them/ I haue ij doughtres vir-
gyns which yet neuer knewe mã/ I shal
brynge them out to you/ & vse ye thē/ but
thise men I pray you to spare/ they ley en
tred vnder the shadowe of my protecion /
They said agayn to hym goo forth & fet-
che them/ Thou art entredy emongy vs as
a straũger/ shalt thou wolde & juge vs /
we shal put the to more affliction thany
them/ Loth withstode them myghtily they
had al most broken vp the dores but the
men sette handy to & dide helpe loth andy
brought hym in & dydy shette fast the dore
And smote thē that were with out with
blyndenes þ they myght not see/ ne fynde
the dore/ Thẽne said the angels to loth/ yf
þ haue here of thy kynred sones or douch-
tres all thē that longe to þ lede out of this
cyte/ we shal destroye this place / For the

cyte therof is comen to our lord which hath sente vs for to destroye them/ both wt & vnto his kynnesmen & saide arise & take your chyldren and goo out of this cyte/ For our lord shal destroye it/ And they supposed that they had rained or Ja= ped/ And as sone as it was day the an= gels saide to both arise & take thy wif & thy ij doughtres & goo out of this town leste that ye perisshe With the/ yet he dyssi= mylyng they toke hym by the hand and his wif & ij doughtres by cause that god shold spare hem/ & ladde the out of the cy te/ And there they said to hym/ Saue thy soule/ and loke not behynde the/ lest thou perysshe also/ but saue the in ꝑ montayn/ both said to hym/ I beseche the my lord for as mocke as thy seruaūt hath foūde gra= ce byfore the/ & that thou hast shewed thy mercy to me / & that peraduenture I myght take harm on the hille that I may goo in to the lytyl cyte here by & may be saued there/ he said to both/ I haue herd thy pray ers/ & for thy sake I sal not subuerte this town for which thou hast prayd/ hye the & saue thy self there / For I may do no= thynge tyl thou be therin/ Therfore that town is called Segor soo both went in to Segor/ And the sonne arose/ And our lord rayned fro heuē vpon Sodom & Gomor sulphur & fyre / & subuerted the cytres & all the dwellers of the tounes aboute that regiō/ And all that was the re growing & burgenynge/ bothis wif tur ned her & loked toward the cytres & and she was turned in to a statue or ymage of salte/ which abideth so in to this day/ Abrahā arose in the mornyng erly/ & lo= ked toward the cytres & salde the smo= ke ascendynge fro the places/ lyke as it had be the layte of a fornays/ what tyme our lord subuerted thise cytres he remem= bred abraham/ & delyuered both fro the vē geaunce of the cytres in which he duelled Thēne both ascended from segor & dwel= led in the mōtayne/ and his ij doughtres with hym / he dredde to abyde ony lenger in the town/ but dwelled in a caue he and his ij doughtres with hym/ Thēne the el= der doughter saide to ꝑ yonger/ Our fadr is old/ And ther is nomā lefte on the erthe lyuynge that may doo haue a doo with vs after the maner of the worlde / come & late vs make hym dronke & late vs slepe with hym that we may haue som

sted of hym / They gaf their fader wyne to drynke that nyght & made hym drōke And the elder doughter went to hym & conceyued of hym he not knowyng of it And the secondy nyght in lyke wyse con= ceyued the yonger doughter/ & both was not knowyng therof/ they cōceyued both of theyr fader/ The more had a sone & cal= led hym Moab/ he is fader of the moabi tes vnto this day / The yonger brought forth a nother sone & callid hym amon / he is fader of the amonytes vnto this day Abrahā departed fro thens & went south ward / & dwelled bytwene cades & Sur & went a pilgremage to geraris/ he said that his wif was his suster/ Abymelech the kyng of geraris sente for her & toke her/ God came to abymeleth in his slepe & said Thou shal be dede for the womā that thou hast taken / she hath an husbonde / Abymeleth towched her not/ & saide lord wilt thou sle a mā ygnoraūt & rightful She saide that she was his suster/ In the symplenes of my herte & clennes of my handes I dyde this/ And god said to hym I knowe wel that with a symple herte thou dydest it/ And therfore I haue kep= te the fro hauyng to doo with her/ Nowe yelde the woman to her husbond/ And he shal pray for the/ he is a prophete/ & thou shalt lyue/ and yf thou delyuer her not / thou shalt dye & all they that ben in thy hous / Abymelech arose vp the same nyght & called all his seruaūtes & told them all thise wordes/ all they dredde so = re/ also abymelech called abrahā & saide to hym/ what hast thou don to vs / that we haue trespaced to the/ Thou hast cau= sed me & my Royam to synne gretly/ thou hast don that thou sholdest not haue don / What salvest thou for to do so/ Abraham saide/ I thought that ꝑ drede of god was not in this place/ & that ye wold sle me for my wyf/ & certaynly otherwyse she is also my suster/ the doughter of my fader/ but not of my moder and I haue wedded her/ & after that I went fro the holds of my fader I saide to her/ where someuer we goo/ Saye thou art my suster/ Thēne aby melech toke sheep & oxen/ & seruaūtes & maydens & gaf to abrahā and delyuerid to hym sara his wif & said/ lo the londe is here to fore the whersomeuer ꝑ wilt dwell & abyde / & he saide to sara/ lo I haue gyuē to thy brother a .M. pens of syluer /

this ſhal be to the a beylle of thyn eyen / & wherſoeuer thou goo remembre that thou were taken/ Abrahã prayde for abymelech & his meyne/and god̃ heled hym his wyf & all his ſeruauntes & conceyued/ Our lord̃ had̃ cloſed the place of engendrng of alle the holes of abymelech for Sara the wyf of abraham / Our lord̃ thẽne viſyted Sara & ſhe cõceyued and brought forth a ſone in her old̃ age/ that ſame tyme that god̃ had̃ promyſed̃ / Abraham called̃ his ſone that ſhe had̃ born ysaac/ and̃ when he was viij dayes old̃ he circũciſed̃ hym as god had̃ commãded̃ & abraham was thenne an honderd̃ yere old̃ / Thẽne ſaid̃ Sara/ who wold̃ haue ſuppoſed̃ that I ſhold̃ gyue ſouke to my child̃ beyng ſo olde I ſalbed whã I herd̃ our lord̃ ſaye ſoo/ And̃ all they that ſhal here of it may wel ſalbe / The child̃ grewe & was wened̃ fro the papye / And̃ abraham made a grete feſte at the day c^ hys wenyng/ After thys on a day wha.) Sara ſalbe the ſone of agar her handmayde playe with her ſone ysaac ſhe ſaid to abraham/ Caſte out this handmayde and her ſone/ The ſone of the handmayde ſhal not be her with my ſone ysaac Abrahã toke this word hard̃ & greuouſly for his ſone / thẽne god̃ ſaid̃ to hym late it not be harde to the for thy ſone & handmayde/ what ſomeuer Sara ſaye to the here her voys / For in Iſaac ſhal thy ſeed̃ be called̃ / yet ſhal I make the ſone of the handmayd̃ growe in to grete peple for he is of thy ſeed̃/ Abrahã aroſe erly in the mornyng & toke brede & a botell of water and̃ leyd̃ hyt on her ſholdre & gaf to her the child̃ & lete her goo/ whiche whan ſhe was departed̃ erryd̃ in the wyldrenes of berſabee / And̃ whan the water was cõſumed̃ that was in the botel/ ſhe lefte the child vnder a tre that was there & went thens as fer as a bolbe ſhote and̃ ſette her doun / and̃ ſaid̃ I ſhal not ſee my ſone dye and̃ there ſhe wepte / Our lord̃ herde the voys of the child̃/ And̃ an angele called̃ Agar ſayeng/ what doeſt thou Agar/ be not aferd̃ / our lord̃ hath herde the voys of the child̃ fro the place whiche he is nolb Inne/ Aryſe & take the child & hold̃ hym by the honde/ for I ſhal make hym grete in to moche peple / God̃ opened̃ her eyen/ And̃ ſhe ſalve a pytte of water and̃ anon ſhe went̃ & fylled̃ the botell and̃ gaf the child̃ to drynke/ and abode with hym which grewe & dwelled̃ in the wildernes/ and̃ became there a yong man & an archer/ & dwelled alſo in the deſerte of pharam/ And̃ his moder toke to hym a wyf of the lond̃ of egypte / That ſame tyme ſaid̃ Abymelech & phicol the prynce of his ooſt vnto abraham/ Our lord̃ is with the in all thynges that thou doeſt / Swere thou by the lord̃ that thou greue not me ne them that ſhal come after me ne my kynrede / but after the mercy that I haue ſhewed̃ to the / ſo doo to me & my londe in whiche thou haſt dwelled̃ as a ſtraunger / And Abrahã ſaid̃ I ſhal ſwere/ And he blamed̃ abymelech for the pytte of water whiche his ſeruaũtis had̃ taken away by ſtrengthe / Abymelech anſwerd̃/ I knowe not who hath don̄ this thynge / And thou woldeſt me not therof/ and̃ I neuer herd̃ therof tyl this day And̃ then after this they made couenaunt to gyder/ & promyſed̃ eche to other to be frendes to gyder/ After alle thyſe thynges god̃ temptyd̃ Abraham and̃ ſaid̃ to hym/ Abraham/ abraham / he anſwerd̃ & ſaid̃ I am here / & he ſaid̃ to hym Take thou thyn only ſone that thou loueſt ysaac & goo in to the londe of vyſyon and offre hym in ſacrefyſe to me vpon one of the hilles that I ſhal ſhewe to the Thenne Abraham aroſe in the nyght and made redy his aſſe & toke with hym two yong men & ysaac his ſone/ And̃ whan they had̃ kloven and̃ gadred the wood̃ to gyder to make ſacrefyſe/ they went̃ to the place that god cõmanded̃ hym / The thyrde day after he lyft vp his eyen and̃ ſalve fro ferre the place / and̃ he ſaid̃ to his children/ Abyde ye here with the aſſe I and̃ my ſone ſhal goo to yonder place and̃ whan we haue worſhipped̃ there / we ſhal retorne to you/ thẽne he toke the wode of the ſacrefiſe & leyd̃ it on his ſone ysaac/ & he bare in his hondes fyre and the ſwerd̃/ And̃ as they went̃ bothe to gyder/ ysaac ſaid̃ to his fader/ fader myn what wilt thou my ſone ſaid abraham/ & he ſaid loo here is fyre & wode where is the ſacrefiſe þ ſhal be offred̃/ abrahã anſwerd̃ my ſone god ſhal prouide for hym a ſacrefiſe wel ynough/ They wẽt forth & cam to the place þ god had̃ ordeyned̃/ & there made an alter/ & leyd̃ the wode therõ/ And

toke ysaac & sette hym on the wode on the
alter/ and toke his swerde and wold
haue offred hym vp to god / And lo the
angele of god cryed to hym fro heuen say
eng/ Abraham/ Abrahã/ which answerd
I am here/ & he said to hym/ Extende not
thy hande vpon thy child/ & do nothyng
to hym/ Nolw I knolwe that thou dredest
god And hast not spared thyn only so
ne for me / Abraham loked behynde hym
& salwe emonge the breres a rãme faste
by the hornes / which he toke & offrid
hym in sacrefyse for his sone/ He called
that place/ the lord seeth/ The ãgele called
Abraham the second tyme sayeng / I ha
ue sworn by my self saith the lord / By
cause thou hast don this thing/ and hast
not sparid thyn onely sone for me/ I shal
blesse the and shal multeplye thy seed as
the sterres of heuen & lyke the granel þ
is on the see syde/ Thy seed shal possede
the yates of theyr enemyes/ And in thy
seed shal be blessyd all the peple of ther
the for thou obeydest to me/ Abraham thē
ne retorned to his seruantes & wente vn
to bersabee and dwelled there / Sara ly
uyd an C xxvij yere & deyed in the cyte
of Arbee which is hebron in the londe of
Canaan/ For whom abrahã made sorow
and wepte/ And bought of the childrem
of heth a felde and buryed her worship
fully in a dobble spelunke / Abraham
was an old man and god blessyd hym
in all his thingis/ he said to the eldest &
vpperist seruaunt of all his howse/ I char
ge and coniure the by the name of god
of heuen & of erthe / that thou suffre not
my sone ysaac to take no wyf of þ dough
tres of Canaan emonge whom I dwelle
but goo in to the contre where my kynre
de is /and take of them a wyf to my so
ne / And the seruaunt answerd/ yf no
womã there wil come with me in to this
contre/ shal I brynge thy sone in to that
cõtre fro whens thou camest / Abraham
said/ kepe that thou lede not my sone
theder/ The lord of heuen & of erthe that
toke me fro the howse of my fader and
fro the place of my natyuyte hath said
and sworn to me sayeng / to thy seed I
shal gyue this londe / he shal sende his
angele to fore the / and thou shalt take
there a wyf for my sone / yf no woman
wil come with the/ thou shalt not be cõ
den by thyn oth / but in no wyse lede my
sone thyder/ his seruaũt thēne swore and
promysyd to hym that he wold soo do/ he
toke x cameles of the flock of his lord /
and of alle his goodes bare with hym
& wente in to mesopotany vnto the toun
of Nachor / And he made the cameles to
taryе without the toun by a pytte syde
at suche tyme as the women hen wonte
to come out for to drawe water / And
there he prayd our lord sayengе/ lord god
of my lord abraham/ I beseche the to helpe
me this day/ and do mercy vnto my lord
Abraham// Lo I stonde here nyhe by the
welle of water & the doughters of the
dwellers of this toun come hether for to
drawe water/ Therfore the mayde to whõ
I saye sette doun thy potte that I may
drynke/ and thēne she sette doun her potte
and saye I will gyue to the drynke and
to the camelis that I may vnderstande
therby that she be the mayde that thou
hast ordeyned to thy seruaunt ysaac / and
thou shewest thy mercy to my lord abra
hã/ he had not fully fynyssh̄id these wor
des with in hym self / but that Rebecca
doughter of bathuel sone of melche wyf of
Nachor brother of Abraham cam out of
the toun hauyng a potte on her sholder
which was a right faire mayde and mo
che beautefous and vnknolwē to the man
She wente doun to the welle and fylled
her pot with water and retorned / The
seruaunt of abraham ranne to her and
saide/ I praye the to gyue me a lytil of the
water in thy potte for to drynke/ which
said drynke my lord/ and lyghtly toke
the potte fro her sholdre and helde it and
gaf hym drynke/ and when he had dron
ke she said yet/ I shal gyue to thy cameles
drynke and drawe water for them tyl
alle haue dronken / And she poured out
the water in to a vessel that was there
for beestis to drynke and ran to the pytte
and drewe water that euerich̄e dranke
his draught̄e/ he thenne thought in hym
self secretly that god had made hym to
haue a prosperous Journey / After they
had dronke he gaf her ij rynges to hange
on her eeris weyeng ij sycles & as many
armyllis weyeng x sycles & asked her
whos doughter she wae / & yf ther were
ony rome in her faders hous to be lodged
& she answerd I am doughter to bathuel
nachors sone/ and in my faders howse is
place ynough to lodge the & thy camels &

plente of Chaf & heye for them/ And the
may enclyned doun to the grounde/ And
worshipped god sayeng / blessid be
the lord god of my lord abraham which
hath not take alway his mercy ne hys
trouthe fro my lord/ and hath brought
me in my journey right in to the hous
of my lordes brother / The mayde Rebecca
ran and tolde at home alle that she had
herd/ Rebecca had a brother named labā
which hastely went out to the man whe
re as he was/ whan he had seen the ryn=
gis in his susters eeris & her poynettis
or armylles on her handes and had herd
her saye alle that the man saide/ he cam to
the man that stode by the welle yet and
said to hym / Come in thou blessyd of
god/ why standeste thou without/ I haue
made redy the hous for the and haue or=
deyned place for thy cameles / And
brought hym in & strowed his cameles
& gaf them chaf and heye / and water to
wasshe the camels feet/ & the mens feet
that cam with hym/ And they sette forth
brede to fore hym/ whiche saide/ I shal not
ete tyl I haue don myn erande and said
wherfor I am comen/ & it was answerd
to hym/ saye on/ & he saide/ I am seruaunt
of Abraham/ And god hath blessyd &
magnefyed hym gretly/ and hath gyuen
to hym Oxen & sheep / syluer and gold
seruauntes men & wymen Cameles and
asses/ And Sara his wyf hath brought
hym forth a sone in her olde age/ and he
hath gyuen to hym alle that he had/ And
my lord hath charged and adiured me
sayeng/ In no wyse take my sone ysaac ha
ue no wyf of the doughters of canaan in
whos londe he dwelleth but goo vnto the
hous of my fader and of my kynrede &
of them thou shalt take a wyf to my so=
ne/ wherfore I am comen hether and told
alle how he prayd god of som token and
how rebecca dyde to hym/ And in conclu
sion desired to haue Rebecca for his lord
ysaac/ & yf he wold not that he myght
departe and goo in to some other place on
the right side or the lyft to seke a wyf
for his lordes sone/ Thenne bathuel and
laban said to hym / This worde is comen
of god/ agayn his wille we may no=
thyng do / Lo Rebecca standeth to fore
the take her and goo forth that she may
be wyf vnto the sone of thy lord as our
lord hath said/ whiche wordes whā Abra
hams seruaūt had herde fylle doun to the
grouūd & thanked our lord/ And anon
toke forth syluer vessell & of gold and
good clothis and gaf them to Rebecca for
a yefte/ And to her brethern & moder he
gaf also yeftes/ And anon made a feste
& ete and were Joyeful to gyder On the
morn betymes the seruaūt of abraham
awoos/ And desyred to departe and take
Rebecca with hym and goo to his lord /
Thēne the moder & her brethern said/ late
the mayde abyde with vs but only x
dayes & thenne take her & goo thy waye
I pray you said he Ye tetyne ne lette me
not/ our lord hath adressyd my way/ and
acheyeuyd my erand wherfor late me goo
to my lord/ and they saide/ we shal calle
the mayde & knowe her wille/ and whan
she was demanded yf she wold goo with
that man / She saide/ ye I shal goo with
hym/ Thenne they lete her goo and her
noryce wyth her/ And so she departyd &
they sayd to her thou art our suster we
pray god that thou may encrece in to a
thousand thousand/ And that thy seed
may possede the yates of theyr enemyes/
Thenne Rebecca and her maydens ascen=
ded vpon the cameles & folowed the ser=
uaunt of Abraham which hastely retur
ned vnto his lord/ That same tyme whā
they come / Ysaac walked by the way
without forth and loked vp & salve the
cameles comyng fro ferre/ Rebecca espyed
hym & demanded of the seruaūt who that
he was that cam in the felde ayenst them/
he answerd & saide/ that is my lord ysa=
ac/ And anon she toke her palle or mātel
& couerd her/ The seruaūt anon tolde vn
to his lord ysaac alle that he had doon /
which receyued her & lad her in to the
tabernacle of sara his moder and wedded
her & toke her in to his wyf/ and so moche
loued her that the loue attempered the so=
rowe that he had for his moder/ Abraham
after this wedded another wyf/ by whō
he had diuerse childrē/ Abraham gaf to
ysaac alle his possessyons/ And to his
other childrē he gaf meuable goodes / &
departed the sones of his cōcubynes fro
his sone ysaac whyles he yet lyued And
alle the dayes of the lyf of abraham we
re C lxxv yere/ And thēne deyed in good
mynde and age / And ysaac & Ismael
buryed hym by his wyf Sara in a dou=
ble spelunke

Here begynneth the lyf of ysaac with thistorye of Esau and of Jacob whiche is redde in the chirche the second sonday of lente

Ysaac was xl yere olde whan he wedded rebecca/ and she bare hym no children / wherfore he besought our lord that she myght cõceyue & bringe forth fruyt Our lord herd his praeyr that she conceyued of hym And had tweyne sones atwones / whiche two er they were born fought ofte in their moders bely / For whiche cause she prayd god to cõsylle her and to geue her comfort / whiche apperid and said to her/ two maner people ben in thy bely / and two maner folke shal be deuyded fro thy wombe/ people shal ouercome people / And the more shal serue the lasse / Thus said our lord to her/ After this whã tyme cam that she shold be delyuerd/ ther were tweyne to be born The first that yssued was rough fro the hed to the foot & he was named Esau And forthwith followed that other holdyng the plante of his broders foot in his hond / And he was named Jacob Ysaac the fader was lx yer old whan thise children were born/ And after this whan they were growen to resonable age Esau became a plowhman and a tylyar of therthe / And an hunter / And Jacob was symple and dwelled at home with his moder / Ysaac the fader loued wel Esau / by cause he ete ofte of the venyson that Esau toke / And rebecca the moder loued Jacob / Jacob on a tyme had made good potage / And Esau his broder had ben an hunting al day and cam home sore an hungred & fonde Jacob hauyng good potage /and prayd hym to gyue hym some For he was wery and mocke hungry / to whom Jacob said yf thou wylt selle to me thy patrymony and heritage I shal gyue the somme potage / And Esau answerd / Lo I dye for hungre / what shal auayle me myn enheritaunce yf I dye/and what shal profyte me my patrymonye / I am contẽte that thou take it for this potage Jacob thẽne said/ Swere that to me that thou shalt neuer clayme hit/ & that thou art content that I shal enioye it / And Esau sware it / and so sold alway his patrymony / And toke the potage and ete it and wente his waye/ settyng nothyng therby that he had sold his patrimony / This aforsaid is for to bringe in my matter of thystorye that is redde / For nold folowyth the legende as it is redd in the chirche /

Ysaac began to waxe olde & his eyen fayled and dymmed that he myght not clerly se/ and on a tyme he called Esau his oldest sone and said to hym / Sone myne / which answerde / Fader I am here redy /to whom the fader saide / behold that I waxe olde / and knowe not the day that I shal dye and departe out of this world / wherfore take thyn harneys/ thy bowe and quyuer with takles and goo forth an huntynge / And whã thou hast taken ony venyson / make to me therof suche maner mete as thou knowest that I am wonen to ete / And bringe it to me that I may ete it / and that my soule may blesse the or I dye / Whiche all thise wordis Rebecca herde / & Esau wente forth for taccomplysshe the comãdement of his fader/ & she saide thẽne to Jacob / I haue herde thy fader saye to Esau thy brother / bringe to me of thy venyson and make therof mete that I

may ete and that I may blesse the to fore our lord er I dye / Nowe my sone take here to my conseyll/ and goo forth to the flock & bringe to me two the beste kyd des that thou canst fynde / And I shal make of them mete suche as thy fader shal gladly ete / whiche whan thou hast brought to hym & hath eten he may blesse the er he dye / to whom Jacob answerd knowest thou not that my brother is rowhe and heery/ and I smothe / yf my fader take me to hym and taste me and fele / I drede me that he shal thynke that I mocke hym/and shal gyue me his curse for the blessyng/The moder thenne seid to hym / In me saidy she be this curse my sone / Neuertheles here me go to the floc ke and doo that I haue saidy to the he wē te / and fette the kydes and delyuerd them to his moder / And she wente and ordeyned them in to suche mete as she knewe wel that his fader louyd/ And toke the beste clothes that Esau had and dyde hem on Jacob / And the skynnes of the kydes she dyde aboute his necke and handes there as he was bare / And delyuerd to hym brede and the pulmen te that she had broyled / And he wente to his fader and saide / fader myn/ And he answerd I here /who art thou my so ne / Jacob saide / I am Esau thy fyrst be goten sone / I haue don as thou comaun dest me / Aryse / sitte and ete of the ve nyson of myn huntyng / that thy soule may blesse me/Thenne said ysaac agayn to his sone how myghtest thou saidy he so soone fynde and take it my sone / To whom he answerd / it was the wyll of god / that suche thyng as I desired cam sone to my hande / Ysaac saidy to hym/ Come hether to me my sone that I may touche and handle the / that I may pre ue whether thou be my sone Esau or not he cam to his fader / And whan he had felte hym / ysaac saide / the voys truly is the voys of Jacob / but the handes ben the handes of Esau/ And he knewe hym not / For his handes expressyd the lyknes and symylitude of the more bro ther / Therfore blessyng hym he saidy to hym /thou art thenne my sone Esau he answerd & saidy /I am he / Thenne saidy Ysaac bringe to me the mete of thyn hū tyng my sone /that my soule may blesse the / whiche he offrid and gaf to his fader / and also wyn / And whan he had eten & dronken a goody draught of the wyn he saidy to Jacob / Come hether to me my sone and kysse me/ & he wente to hym and kyssedy hym / Anone as he felte the swete sauour and smelle of his clothes / blessyng hym he saidy / Lo the swete odour of my sone / is as the odour of a felde ful of flowres/ whom our lordy blesse/ Godi gyue to the of the delve of heuen and of the fattenes of therthe habū daunce of whete /wyne / and oyle / And the peple serue the/and the trybus worshipe the/ Be thou lordy of thy bre thern/ And the sones of thy moder shal lowe and knele to the / who someuer curse the be he accursedy / and who that blessyth the with blessynges be he fulfyl ledy / Vnneth ysaac hady fulfilledy thyse wordes/ and Jacob goy out / whan that Esau cam with his mete that he hady go ten with huntyng entredy in and offredy to his fader sayeng / Aryse fader myn and ete of the venyson that thy sone hath ordeyneday for thy/ that thy soule may bles se me/ Ysaac saidy to hym /who art thou to whom he answerdy / I am thy fyrst be gotey sone Esau/Ysaac thenne was gret ly abasshid and astoned/ And meruayl led more than can be thought credyble / And thenne he was in a traunce as the mayster of hystoryes saith in whiche he had knowlecke / that god wold that Ja cob shold haue the blessyng / And said to Esau / who thenne was he that rygt nowe ⁊ lityl to fore thy comyng brought to my venyson / and I haue eten of alle that he brought to me er thou camest / I haue blessyd hym/ and he shal be blessyd whan Esau herde thise wordes of his fader / he cryedy with a grete crye and was sore astonyedy and saide / fader I praye the blesse me also/ to whom he saidy Thy brother germayn is comen fraude ⁊ lenily and hath receyuyd thy blessyng Thenne saidy Esau certaynly and Justly may his name be calledy Jacob / For oy another tyme to fore this / he supplan tedy me of my patrymonye / and nowe secondly he |hath| vndernome fro me my blessyng / And yet thenne he saidy to his fader / hast thou not reseruyd to me one blessyng / Ysaac answerdy / I haue ordeyneday hym to be thy lordy / I haue sub duedy alle his brethern to his seruytude /

I haue stablysshed hym in whete / wyne & oyle/ And after this / what shal I doo to the my sone / To whom Esau said hast thou not fader yet one blessyng / I beseche the to blesse me / Thenne with a grete syghyng & weppyng ysaac moued said to hym / In the fatnes of therthe and in the delbe of heuen shal be thy blessyng / thou shalt lyue in thy swerdy / and shalt serue thy brother / Thenne was Esau woo begoon / And hatrd Jacob for supplantyng of his blessyng that his fader had blessyd hym with / And seid in his herte / the dayes of sorowe shal come to my fader / For I shal slee my brother Jacob / This was told to Rebecca whiche anon sente for Jacob her sone and sayd to hym / lo Esau thy brother threteneth to slee the / Therfore now my sone here my woys and doo as I shal counseyl Make the redy and goo to my brother in Aran / And dwelle ther with hym vn to the tyme that his angre and furye ben ouer passed and his indignacion cessed and that he forgete suche thynges that thou hast don to hym / and thenne after that I shal sende for the and brynge the hether agayn / and rebecca wente to ysaac her husboud and saide / I am wery of my lyf by cause of the doughters of heth / yf Jacob take to hym a wyf of that kynrede I wyll no lenger lyue / Ysaac thenne calld Jacob and blessyd hym & comanded to hym sayeng / I charge the in no wyse to take a wyfe of the kynrede of Canaan / but goo and walke in to mesopotamye of Syrye vnto the holde of Bathuel fader of thy moder / And take to the there a wyf of the doughtres of laban thyn vncle / God almyghty blesse the and make the growe and multeplye that thou may be encreced in to tourbes of peple / And gyue to the / the blessynges of abraham and to thy seed after the that thou may possesse and olde the londe of thy pylgremage / whiche he graūted to thy grauntsyre / whan ysaac had thus said and gyue hym leue to goo / he departed anon and wente in to mesopotamye of Sirye to laban sone of bathuel brother of Rebekke his moder / Esau seeyng that his fader had blessid Jacob / And sente hym in mesopotamye of syrie for to wedde a wyf there / And that after his blessyng cōmanded to hym sayeng / Take thou no wif of the doughtres of Canaan / And he obeyeng his fader wente in to Syrye / prouyng therby that his fader salde not gladly the doughtres of canaan / he went to Ismael and toke hym a wyf besyde them that he had taken to forn / that was meleth doughter of Ismael sone of abraham / Thenne Jacob departed fro berse bee / wente forth on his journey tolward Aran / whan he cam to a certayn place after goyng down of the sonne / and wold reste there alle nyght / toke of the stones that were there and keped vnder his hed and slepte in the same place / And there he salwe in his sleep a ladder standyng on therthe / And the vpper ende therof touched heuen / And angeles of god ascendyng and descendyng vpon it / and our lord in the myddys of the ladder sayeng to hym I am the lord god of abraham thy fader and of ysaac / The londe on whiche thou slepest I shal gyue to the and to thy seed / And thy seed shal be as duste of therthe / thou shalt sprede a brood vnto the eest and to the weste / and north and south / And alle the trybus of therthe shalle be blessid in the and in thy seed / And I shal be thy keper whersomeuer thou shalt goo / And shal brynge the agayn in to this londe / And I shal not leue tyl I haue accomplysshed alle that I haue said / whan Jacob was awaked fro his sleep and dremyng he said / Verely god is in this place / and I wist not of it / And he said dredyngly / how terryble is this place / None other thynge is here but the holde of god and the yate of heuen / thenne Jacob arose erly / and toke the stone that laye vnder his hed / and reysed it for wytnes / pouryng oyle theron And calld the name of the place bethel / whiche tofore was calld luza / And there he made a vowe to our lord sayeng yf god be with me and kepe me in the waye that I walke and gyue me brede to ete / and clothes to couer me / and may retorne prosperously in to the holde of my fader / the lord shal be my god and this stone that I haue reysed in wytnes this shal be called the holde of god / And good of alle thynges that thou gyuest to me / I shal offre to the the tythes and trenth part / Thenne Jacob wente forth in to the eest / and salwe a pytte

in a felde and thre flockes of ſheep lyeng by it/ For of that pytte were the beeſtis watred / And the mouth therof was ſtytte and cloſed with a grete ſtone / For the cuſtom was whan alle the ſheep were gadred they rolled away the ſtone / and whan they had dronken they leyde the ſtone agayn at the pitte mouth/ and thēne he ſaide to the ſhepherdes/ Brethern whens ar ye / Which anſwerde of Aran Thēne he aſkyng them ſaide / knowe ye not Laban ſone of Nachor/ they ſaide/ We knowe hym well holl farith he ſaid he is al hool/ he farith wel ſaide they/ And loo Rachel his doughter cometh there with her flocke / Thenne ſaide Jacob it is yet fer to euē/ it is yet tyme that the flockes be ledde to drynke / and after be dryuen to paſture/ Which anſwerd / we may not ſo doo til alle the beeſtis be gadred / and thēne we remeue the ſtone fro the mouth of the pitte and watre our beeſtis/ And as they talked Rachel cam with the flock of her fader / For ſhe kepte that tyme the beeſtes/ And whan Jacob ſalue her and knewe that ſhe was his emes doughter and that they were his emes ſheep/ he remeuyd the ſtone fro the pittes mouth / and whan her ſheep had dronkē he kiſſed her and weppyng he tolde her that he was brother to her fader and ſone of Rebecca / Thenne ſhe hyed her and told it to her fader / Which whan he Vnderſtode that Jacob his ſuſter ſone was come / he ran ayenſt hym and enbracyng kiſſed hym / and lad hym in to his hous /
And whan he had herde the cauſe of his Journey he ſaid/ thou art my mouth and my fleſſh And whan he had ben there the ſpace of a moneth / he demaunded Jacob yf he wold gladly ſerue hym by cauſe he was his coſyn / and what hyre and Relward he wold haue/ he had two doughters / the more was named lya / and the laſſe was called Rachel/ but lya was bleereyed / and Rachel was fair of Viſage and wel fauoured/ whom Jacob loued and ſaide/ I ſhal ſerue the for Rachel thy yonger doughter vij yere Laban anſwerd/ it is better that I gyue her to the than to a ſtraunge man/ dwelle and abyde with me / and thou ſhalt haue her /
And ſo Jacob ſeruyd hym for Rachel vij yere / and hym thought it but a lytil while / by cauſe of the grete loue that he had to her / And at thende of vij yere Jacob ſaid to laban gyue to me my wyf for the tyme is come that I ſhold haue her / Thenne laban callid alle his frendes and made a feſte for the weddyng / and at nyght he brought in lya the more doughter / and delyuerd to her an hand mayde named zelpha / Thenne wenyng Jacob that it had ben Rachel wente to her as the maner is/ & whan the morwyg cam & ſalue that it was lya / he ſaid to laban her fader what haſte thou doon haue I not ſerued the for Rachel why haſt thou brought lya to me / laban anſwerd/ it is not the Vſage ne cuſtome of our cōtre to gyue the yonger firſt to be wedded / but fulfylle and make an ende of this coplement and maryage this weke/ and thēne ſhal I gyue to the Rachel my doughter / for other vij yer that thou ſhalt yet ſerue to me / Jacob agreed gladly/ and whan that weke was paſſed / he wed / ded Rachel to his wyf / To whom laban her fader gaf an handmayde named Bala / Neuertheles whan the weddyng of the yonger was fynyſſhyd by cauſe of the grete loue that he had to her / hym thought that the other vij yere were but ſhorte / Our lord ſalue that he deſpyſed lya / he lete lya conceyue / and Rachel her ſuſter abode bareyne which thēne lya bare a ſone & named hym Ruben ſayeng Our lord god hath beholden myn humylite and mekenes / Nowe ſhal myn huſbonde loue me / She conceyued yet and bare a nother ſone and ſaide / by cauſe our lord ſalue me deſpyſed he hath gyuē to me this ſone / And ſhe called hym Symeon / She conceyuyd the thyrd and brought forth another ſone and ſaid / Nowe ſhal my huſbonde be coupled to me by cauſe I haue born to hym thre ſones / And ſhe called his name leuy/ She conceyuyd the fourth ſone and was delyuerd of hym & ſaide / Nowe I ſhal knowleche me to our lord/ And therfor ſhe named hym Judas/ And thenne ſhe ceſſed of beryng of chyldren / Rachel ſeeyng her ſelf bareyn had enuye to her ſuſter / and ſaid to Jacob her huſbond / Make me with child or elles I ſhal deye / To whom Jacob was wroth and anſwerde what weneſt thou that I were god / and hath preued fro the the fruyt of thy bely/ Thēne ſhe ſaid I haue my ſeruannt bala

God vnto her and take her conceyue of the of my knees that I may haue of her somme sones/ She gaf bala vnto her husbond to knolbe her /vbiche vban Jacob had knolben she conceyued and bare a sone /Thenne sayde Rachel /Our lord hath herde my peticion gyvyng to me a sonne & she named hym dan / After that bala conceyued agayn and bare another sone For vbom Rachel saide / Our lord hath compared me to my suster/ & haue a vay led/ and she named hym Neptalim/Then de lya felyng that she conceyued nomore she gaf zelpha her handmaide to her husbonde vbiche conceyued and bare a sone vbom lya named Gad/ After Zelpha conceyued another sone / For vbom lya sayde /This is for my blessidnes / and certaynly alle generations shal saye that I am blessyd Therfor she called hym aser Hit happed that ruben vente out in hareest tyme in to the felde / And toke there a mandrake vbiche he brought and gaf to his moder / Thenne Rachel said to her suster lya / Gyue me somme parte of the mandrake of thy sone / lya answerd is it not ynough to take fro me my husbonde / but that also thou wilt haue parte of the mandrake of my sone / Thēne said Rachel he shal slepe vbith the this nyght for the mandrake of thy sone /At euen vban Jacob cam home fro the felde lya vente ayenst hym & said to hym/ Thou shalt this nyght slepe vbith me/ for I haue bought the for the mede of the mādrake of my sone / he slepte vbith her that nyght / And our lord herde her prayers / She conceyued and brought forth the fyfthe sone / and she said/ God hath relvarded me / by cause I gaf my handmayde to my husbond / she called his name ysachar / yet lya conceyued & bare the sixthe sone and said / God hath endolved my vbith a good dolber / yet shal my husbond abyde vbith me by cause I haue born to hym vj sones / And she called his name zabulon/ After this she cōceyued and bare a doughter named dyna/ Thenne our lord remembryd Rachel and herde her/ and opende the place of conception vbiche conceyued and bare a sone sayeng / Our lord hath taken alday myn obprobrye and shame And named his name Joseph sayeng I praye god to sende me another / Whan Joseph vbas born Jacob saide to laban his vbyuys fader / Gyue me leue to de parte that I may goo in to my contre and my londe / gyue to me my vbyuys and chyldren for vbom I haue seruyd the that I may goo hens/ Thou knolbest vbhat seruyse I haue seruyd the / Laban said to hym I haue foūden grace in thy sight/ I knolbe it by experience that god hath blessyd me for the I haue ordeyned the relvard that I shal gyue to the/ thēne Jacob answerd / Thou knolbest holv I haue serued the/ and holv moche thy possession vbas in my handes /Thou haddest but lytyl vbhan I cam to the/ And nolv thou art ryche god hath blessyd the at myn entre / hit it nolv right that I prouyde somvbhat tolvard myn holvs/ Labā saide vbhat shal I gyue to the / Jacob answerd/ I vbyll nothyng but that thou doo that I demaunde I shal yet fede and kepe thy bestes / and departe a sondre all the shep of dyuerse colour / And alle that euer that shal be of dyuerse colours and spotty as vbel in shepe as in gheet/ late me haue them for my relvard and mede / And Laban graunted therto / Thenne Jacob toke Rodes grene / and toke part of the Rynde albay and made tho Rodes to be of ij colours and sette them to fore the shep and bestis vbhan they sholden engendre and the bestes conceyued seeyng the Rodes of varyable colour In lyke vbyse alle the lambes that cā forth that vere vberr vbhyte and black & of dyuerse colour / Thenne Laban salve that Jacob hath the moste parte / and chaunged the couenaunt the next yere & vbolde haue all them of variable colour / and Jacob sholde haue all them that vbere of one colour / And Jacob thenne sette Rodes |of one colour |afore them vbhan the shep and bestis conceyued / Thenne atte tyme of departyng Laban toke them of tvbo colours / and Jacob thē that vbere of one colour / Thus vbas Jacob made moche ryche ouf of mesure/ and had many flockes/seruauntes bothe men and vbymen Camels and asses /

After that Jacob had herde laban sones saye/ Jacob hath taken alle that vbas our faders from hym and of his faculte is made ryche / he vbas abasshed / And vnderstode vbel by Labans folkyng / that he vbas not so frendly to hym vbardy as he

hady ley to fore /andy also our lordy said to hym that he sholdy retorne in to the lon; de of his faders andy to his generacion andy that he wolday be with hym/ he thēne calledy Pachel andy lya in to the felde whe re as he fedde his flockes & saidy to them I see wel by youre faders visage ꝑ he is not toward me as he was yesterday or ꝑ otherday Forsothe the gody of my fa der was with me/& ye knolde wel how I haue seruyd your fader with alle my myght andy strength /But he hath decey ued me andy hath chaunged myn hyre & mede .x. tymes/ Andy yet our lordy hath not suffredy hym to greue me / whā he saidy the knesties of party colour sholdy be myn / thenne alle the elues brought forth lambes of variable colours/ Andy whan he saidy the contrarye/ they brought forth alle whyte / Gody hath taken the substaunce of your fader andy hath gyuē it to me / Andy nowe gody hath comaun; dedy me to departe / wherfore make you redy andy late vs departe hens / Thenne answerdy Pachel andy lya / Shal we ha ue nothyngy elles of our faders faculte & of theritage of his howes/ Shal he repute vs as straungers/ andy he hath eten andy soldy our goody / Sith gody hath taken the goodes of our fader andy hath gyuen it to vs andy to our chyldreny/ wherfor alle that god comandeth to the doo it / Jacob arose andy sette his childreny and his wy ues vpon his camels & wente his waye andy toke alle his substaunce andy flockes andy alle that he hady goteny in mesopota; mye/ andy wente toward his Fader ysa; ac in to the londe of Canaany/ That tyme was labany goony to shere his sheep/ Andy Pachel stale alway the ydolles of her fa; der / Jacob wold not lete labany knowe of his departyng/ whan he was depar; ted with alle that longedy to hym of right he cam to the mount of galaady / it was toldy to labany the thirde day after that Ja cob was fledy andy goony / who anon to; ke his brethreny andy pursiewedy hym by the spate of vij dayes / andy ouertoke hym in the mount of galaady / he salde our lordy in his sleep sayeng to hym/ Be ware that thou speke not āgerly ne hard wordes to Jacob / that tyme Jacob had sette his tabernacle in the hylle / andy whan he cam thedery with his brothery he saidy to Jacob why hast thou doy thus to me to take alway my doughters as prysoners takey by swerdy/ why fleddest fro me andy wouldest not lete me haue knowlecke therof / thou hast not suffredy me to kysse my sones andy doughtres thou hast doy folyly/ Nowe may I doo the harmy andy euyll / but the gody of thy fa; der saidy to me yesterday / Beware that thou speke no hardy wordes ayenst Ja; cob / Thou desiryst to goo to the howes of thy fader/ why hast thou stoley my god; des / Jacob answerd that I departedy the not knowyngy /I dredde that violently thou wouldest haue take fro me thy dough ters / andy where thou repreuest me of theftr/ who someuer haue stoley thy god; des late hym be slayn tofore our brethery Seche & what thou fyndest that is thyn / take with the / he sayengy this knewe not that Pachel hady stoley her faders goddes Thenne labany entredy the tabernacle of Jacob andy lya andy soughte and fonde nothyngy / Andy whan he cam in to the tabernacle of Pachel / she hyedy her andy hydde the Idolles vnder the lytter of the the camel andy satte vpon it / Andy he soughte andy fondy nought / thēne saidy Pachel late not my lordy be wroth / for I may not aryse to the / For nowe suche sekenes as wymen hey wonte to haue is fallen to me/ & so she deceyuyd her fader / Thēne Jacob keyng angry & grutchyng said to labany/ what is my trespaas andy what haue I synnedy to the that thou thus hast pursiewedy me / andy hast ser; chedy eueri thyngy / what hast thou nowe foūdey of alle the substaunce of thy hous leye it forth to for my brethery andy thy brethery that they Juge betwene me and the/ I haue seruyd the xx yere andy haue ben with the/ thy sheep andy thy gheet wes re neuer barreyn/ I haue etey no wethers of thy flock / ner beste hath destroyedy no ne / I shal make alle goody / what was stoley/ I praydy therfore/ day andy nyght I labouredy bothe in hete andy in Colde / Slepe fledy from myn eyen / Thus I ser; uyd the in thy howes xx yere viij for thy doughters /andy sixe for thy flockes / Thou hast chaūged myn hyre & trwardy x tymes/ but yf god of my fader Abra; ham and the drede of ysaac had ben with me / happely thou wouldest nowe haue left me nakedy / Our lord god hath be; holdey myn affliction andy the labour of

myn handes / and repreuyd the yester day / Laban answerd to hym my doughters & sones / and thy flockes & all that thou beholdest ar thyn / What may I doo to my sones and neuewes / late vs nowe be frendes & make we a faste legue and confederacy to gydre / Thenne Jacob reysed a stone & reysed it in token of frendship and pees and so they ete to gydre in frendship / and sware eche to other to abide in loue euer after / And after this Laban rose in the nyght and kyssyd his doughtres and sones and blessyd them and retorned in to his contre / Jacob went forth in his Journey that he had taken / Angeles of god mette hym / which when he salwe / he saide thyse ben the ostrikis of god / and called that place manaym / he sente messagers tofore hym to Esau his brother in the londe of Seir in the londe of Edom / and bad them saye thus to Esau / This saith thy broder Jacob / I haue dwelled with Laban vnto this day / I haue oxen and asses seruaūtes bothe men and wymen I sende nowe a legacion vnto my lord that I may fynde grace in his sight / Thise messagers retorned to Jacob / and saide / we cam to Esau thy brother / And lo he cometh for to mete with the with iiij C men Jacob was sore aferde thenne / and deuyded his companye in to tweyne turmes sayeng / yf Esau come to that one & destroye that / that other shal yet be saued / Thēne saith Jacob O god of my fader abraham and god of my fader ysaac / O lord that saydest to me retorne in to thy londe and place of thy natyuyte and saidest I shal do wel to the / I am the leste in all thy mercyes & in thy trouth that hast graunted to thy seruaunt / with my staf I haue goon this ryuer of Jordan / And nowe I retorne with ij turmes / I beseche the lord kepe me fro the hondes of my brother Esau / For I fere hym gretly leste he come and smyte doun the moder with the sones / Thou hast sayde that thou shouldest do wel to me / And shouldest sprede my seed lyke vnto the grauel of the see and that it may not be nombred for multytude / Thēne when he had slept that nyght he ordeyned yeftes for to sende to his brother / gootes ij C kydes xx / shepp ij C and Cāmes xx / xl kyen / and xx bulles / xx asses and x foles of them

And he sente by his seruauntes all thise presētis / And bad them saye that Jacob his seruaunt sente to hym this presente and that he foloweth after / And Jacob thought to plese hym with yeftes / The nyght folowyng hym thought a mā wrastlyd with hym all that nyght tyl the morwnyng / And when he salwe he myght not ouercome hym / he hurted the synewe of his thye / that he halted therof / and saide to hym / late me goo and leue me for it is in the morwnyg / Thenne Jacob answerd I shal not leue the but yf thou blesse me / he saide to hym / what is thy name / he answerd Jacob / Thēne he saide / Nay saide he / thy name shal nomore be called Jacob / but Israhel / For yf thou hast ben stronge ayenst god how mocke more shalt thou preuayle ayenst men / Thēne Jacob saide to hym what is thy name telle me / he answerd / why demandest thou my name which is merwayllous / And he blessyd hym in the same place / Jacob called the name of that same place phanuel sayeng / I haue seen our lord face to face / and my soule is made sauf / And anon as he was passed phanuel the sonne arose / he halted on his foot / therfore the chyldren of Israhel ete noo synewes by cause it dryed in the thye of Jacob / Thēne Jacob lyftyng vp his eyen / sawe Esau comyng and iiij C men with hym / and deuyded the sones of lya and of Rachel and of bothe her handmaydens / & sette eche hand maid & their children to fore in the first place / lya and her sones in the seconde and Rachel and Joseph al behynde / And he gooyng to fore kneled doun to grounde and worshippyng his brother approched hym / Esau ran for to mete with his brother / and enbraced hym straynyng his necke and weppyng kyssyd hym / & he loked forth and sawe the wymen and theyr children and saide / what ben thyse and to whom longen they / Jacob answerd / They ben chyldren which god hath gyuen to me thy seruaūt / and his handmaydens and their children approched and kneled doun / and lya with her chyldren also worshippid hym / And laste of alle Joseph and rachel worshippid hym / Thēne saide Esau / whos ben thise turmes that I haue mette / Jacob answerd / I haue sente them to the my

lord vnto thende that I may stande in thy grace / Esau saidȝ I haue many my self / kepe thyse andȝ lete them be thyn / Nay saidȝ Jacob I praye the to take this yefte whiche god hath sent me / that I may fynd grace in thy sight / For me semeth I see thy vysage lyke the vysage of god / andȝ therfore be thou to me mercyfnl andȝ take this blessyng of me / Vnneth by cõpellyng he takyngȝ it saide / late vs goon to gyder I shal accompanye the andȝ be felawe of thy Journey / Thenne saidȝ Jacob / thou knowest wel my lord that I haue yong childrẽ andȝ tendre andȝ sheep andȝ oxẽ whiche yf I ouer laboured sholdȝ deye alle in a daye / wherfore plese it yow my lordȝ to goo to fore andȝ I shal folowe as I may with my chyldren andȝ bestis / Esau answerdȝ / I pray the thẽne late my felaws abyde andȝ accompanye the what someuer nede thou hane / Jacob saidȝ it is no nede / I nede nomoo but one that I may stonde in thy fauour my lordȝ / Andȝ Esau retornedȝ thenne the same way andȝ Journey that he cã in to seir And Jacob cam in to Socot and bylde there an hous Andȝ fro thens he went in to Salem the toun of Sychymys whiche is in the londe of Canaan / andȝ bought there a parte of a felde in whiche he fixedȝ his tabernacles of the sones of Emor fader of Sychem for an hondredȝ lambes / Andȝ there he reysedȝ an alter / andȝ worshipedȝ vpon it the strengeste godȝ of Israhel / Hyt happedȝ that dyna doughter of lya went out for to see the wymen of that regyon / whiche whan Sychẽ sone of Emor prynce of that londe / salue / anon louydȝ andȝ rauyssedȝ and slepte with her / oppressyng her / by strengthe / Andȝ was assottedȝ on her in suche wyse as he wente to his fader Emor andȝ said / gyue me this damoyselle in maryage that she may be my wyf / whiche whan Jacob knelue & herde how his doughter was rauyssed / his sones thenne beyng absente in occupacion of feedyng of theyr bestis in the felde / he helde it secrete til they retornedȝ / thenne Emor wente for to speke of this matr to Jacob andȝ that tyme his sones cam fro the felde andȝ herde what was happendȝ and don & were passyng wroth and angry by cause he hadȝ so defolyledȝ theyr suster / Thenne saidȝ Emor to them / Sychem my sone louyth your doughter / gyue her to hym in maryage / andȝ take vs akye eche with other / take our doughters be gyuen to you andȝ youris to vs and duelle ye with vs Alle the contre is in your power / eyer; ise andȝ occupye it / bye andȝ selle andȝ take ye it / Thenne saidȝ Sichem to his fader andȝ brethern / what someuer ye axeyne I wyl doo / andȝ what ye de; mandẽ / yeftes or dolber I shal gladly gyue it so I may haue this damoyselle vnto my wif / Thenne answerd the sones of Jacob to sichem andȝ his fader in gyle / dissymilyng as they had not knowen the rauyssement of theyr suster / we may not doo that ye desyre / ne gyue our suster to a man marcumsicedȝ / it is a thyngȝ vnlauful andȝ grete synne to vs / yf ye wyl be circumsicedȝ in euery man emongȝ you andȝ may childȝ and be lyke as we be / we shal take your doughtres & ye ouris andȝ shal dwelle to gydre andȝ ben one peple / yf ye wyl not be circũsicedȝ we shal take our suster andȝ goo hens / This offre pleced te Emor and Sychem his sone / and ther was no yong man but anon was agreedȝ to that they asked / he louedȝ somoche the damoyselle / that anon he wente in to the cyte andȝ toldȝ al this to the peple / & that these men were pesible peple & wille dwelle emong vs / andȝ that ther was no lette but that we be not circũsicedȝ as they be / to whiche they assentedȝ andȝ forth with were circumsicedȝ / Andȝ the thirde day after whã the moste payne of the wouñdes greuedȝ them / Thenne tweyne of Jacobs sones Symeon and Leui bretheryn of Dyna dzelue out their swerdis & entredȝ in to the cyte hardely andȝ slewe alle the men / both Emor andȝ Sychem / andȝ take Dyna theyr suster with them fro Sychems howe / andȝ this don the other sones of Jacob fylle on the remenaũt andȝ slewe all that they fondȝ in auengyng the shame andȝ rauyssement of theyr suster / wastyngȝ oxen andȝ sheep / asses & other bestis / Andȝ token theyr wyues & chyldren in to captyuyte / whiche thyngis thus don Jacob saide to Symeon andȝ Leui / ye haue troubledȝ me / andȝ haue made me hateful to the cananees & pherseis dwellars in this contre / we ben but a felwe / they shal gadre them to gydre & destroye me andȝ my howe / They answerdȝ / sholdȝ we suffre our suster to be holdenȝ as a comyn womã / After this our lord apperidȝ

to Jacob and̄ saidꝫ / Aryse and̄ goo vp to Bethel & dwelle there/and̄ make there an alter to the lord that apperidꝫ to the in the way/whan ꝑ fledeste fro thy broder Esau/Jacob thenne calked alle them of his hous and̄ sayde/ Caste away fro you alle your straunge goddes that ben emonge you/and̄ make you clene and̄ chaunge your clothes/ Arise and̄ late vs go vp to bethel/and̄ make we there an alter to our lord̄ that herde me in the day of my tribulacion /and̄ was felaw of my Journey / Theune they gaf to hym alle their straunge goddes and̄ the golde that henge on their eeris/ And̄ he dalfe a pit be hynde the cyte of Sichem and̄ threwe hem therin/ And̄ whan they departed̄/alle the contrees thrr aboute were aferd̄ / & durste not purswe them Thenne Jacob cam to a place called̄ luza which is in the londe of Canaan & alle the peple with hym whiche otherwise is called̄ bethel / he edefyed there an alter to our lord̄ and̄ named̄ that place the hous of god̄ / Our lord̄ apperid̄ to hym in that place whan he fledde fro his broder Esau / that same tyme deyde debora the norys of Rebecca and̄ was buryed at the Rote of Bethel vnder an Oke / Our lord̄ apperid̄ agayn to Jacob after that he was retorned̄ fro mesopotamye of Syrye/and̄ was come in to Bethel / and̄ blessyd̄ hym sayenḡ / Thou shalt nomore be called̄ Jacob / but Israhel shal be thy name/ and̄ called̄ hym Israhel and said to hym/ I am god̄ almyghty / growe and̄ multeplye / Folkes and peples of nacion shal come of the / Reynges shal come of thy lendes/the londe that I gaf to abraham and̄ Isaac / I shal gyue to the and̄ thy seed̄ / And̄ vanyssheda alway fro hym / he thenne reysed̄ a stone for a remembraūce in the place where god spack to hym and enoynted it with oyle/ Callynḡ the name of the place Bethel / He wente thens & cam in leer tyme vnto the londe that goth to effratam / in which place Rachel trauayllede and̄ began for cause of chyldynḡ to deye / the mydwyf said̄ to her be not aferd for thou shalt haue a sonne / And̄ the deth dralwynḡ nere she named̄ hym benonm which is as moche to saye / as the sone of my sorowe / The fader called̄ hym Benamin / that is saye / the sone of the right hand̄ / Ther Rachel deyde and̄ was buryed̄ in the way towardꝫ Effratam / that is Bethleem / Jacob reysid̄ a tytle vpon her tombe / this is the tytle of the monumēte of Rachel vnto this present day / Jacob wente thens And̄ cam to ysaac his fader in to Mambre cyte of arbre / that is ebron In which dwelled̄ Abraham & ysaac/& alle the dayes of ysaac were complete which were an hondred̄ & foure score yere/ And̄ he consumed̄ / deyd̄ in good̄ mynde /and Esau and̄ Jacob his sones beryed̄ hym/

Thus endeth thystorye of ysaac and his two sones Esau and Jacob

Hyer begynneth thystorye of Joseph and his brethern which is red the thirde sonday in Lente /

Joseph whan he was yong̃ yere old̄ began to kepe and fede the flock with his brethern / he beyng̃ yet a child̄ / And̄ was accompanyed̄ with the sones of bila and̄ zelpha wyues of his fader / Joseph cōplayned̄ on his brethern and̄ accused̄ them to their fader of the moste euylle synne /

Israhel louyd Joseph aboue all his sonnes for as moche as he had gotyn hym in his old age / And made for hym a motley cote / his brethern thene seeyng that he was byloued of his fader more thā they were / hatrd hym & myght not speke to hym a peyble worde / It happed on a tyme that Joseph dremed & salde a sheuene & told it to his brethern / which causedē hem to hate hym ꝑ more / Joseph saide to his brethern / here ye my dreme that I had / Me thought that we bonde shrupe in the felde / And my sheef stoode vp / & youres stōdyng rōde aboute & worshipe my sheef / his brethern answerde / Shalt thou be our kyng / And shal we be subgette & obey thy comandement / Therfor this cause of dremes & of thyse wordes mynysted the more fume of hate and enuye / Joseph salde another sheuene and told to his fader and brethern / Me thought I salde in my sleep the sonne the mone and vj sterres worshipe me / which when his fader and his brothern had herd / the fader blamed hym and saide what may betokene this dreme that thou salde / Trowest thou that I. thy moder. and thy brethern shal worshipe the vpon therthe / his brethern had grete enuye here at / The fader thought and consydered a thynge secretly in hym self / On a tyme when hys brethern kepte theyr flockes of shepe in Sichem / Israhel saide to Joseph / Thy brethern fede their shep in Sichem Come and I shal sende the to them / Which answerde I am redy / and he saide / goo and see yf all thynge be wel and prosperous at thy brethern and beestis and come agayn and telle me what they doo / He went fro the vale of Ebron and cam vnto Sichem there was a man fonde hym erryng in the felde / and axed hym what he sought And he answerde / I seche my brethern telle me where they fede their flockes / The man saide to hym / They ben departed fro this place I herde them saye / late vs goo in to Dothaim / which thenne when his brethern salde hym come fro ferre to fore he approched to them they thoughte to slee hym / and spack to gyder sayeng / Loo see the dremer cometh / Come and lete vs slee hym and put hym in to this olde cisterne / And we shal saye that som wilde euyl beest hath deuoured hym / And thenne shal appere what his dremes shalle proufyte hym / Ruben heryng this thought for to delyuer hym fro their handes and saide / Late vs not sle hym ne shede his blood / but kepe your hondes vndefoulyed / This he saide willyng to kepe hym fro theyr handes / and rendre hym agayn to his fader / Anon thenne as he cam they toke of his motley cote / and sette hym in to an olde cisterne that had no watre / As they satte for to ete brede / they salde ysmaelites come fro Galaad and theyr camels bryngyng spyces and Reysyns in to egypte / Thenne saide Judas to his brethern / What sholde it prouffyte vs / yf we slelde our brother and shedde his blood it is better that he be solde to Ismalytes / and our handes be not defoulyed / he is our brother and our flesh his brethern agreed to his wordes / And drelde hym out of the cysterne solde hym to the Madyanytes marchantes passyng forth by to Ismalytes for xxx peas of sylner / which lad hym in to egypte / At this tyme when he was solde Ruben was not there but was in another felde with his beestis / And when he retorned & cam vnto the cysterne and fonde not Joseph / he tare his clothes for sorowe and cam to his brethern and saide the chyld is not yonder whyther shal I goo to seche hym / he had supposed his brethern had slayn hym in his absence / they told hym what they had don / and toke hie cote and besprenkled it with the blood of a kyd which they slalde / and sente it to their fader sayeng / See whether this be the cote of thy sone or not / this we haue foūden / which anon as the fader salde it saide / This is my sones cote / an euyl wylde beeste haue deuouryd hym Sōme beste hath etyn hym / & rētr his clothis & dyde on hym a sacke cloth he waylyng & sorowyng his sone a long tyme / Alle his sones gadred them to gyder for to comforte their fader and asswage his sorowe / but he wold take no comforte but saide /

I shal descende to my sone in to helle for to helpaylle hym there / And thus he abydyng in sorowe the madianytes caryed Joseph in to egypte/ & solde hym to putiphar eunuche of pharao maister of his knyghtes/ thus was Joseph ledde in to egypte/ & putiphar prynce of the ooste of pharao an egyptian bought hym of the handes of Ismaelites / Our lorde god was alway with Joseph/and he was wyse redy & prosperous in alle maner thynges/he dwelled in hys lordes hous/ & pleased so wel his lorde that he stode in his grace þ he made hym Vpperiste & aboue all other/ & betoke hym þ rule & gouernaūce of alle his howes / which wel & wysely gouerned þ houshold & alle that he hadde charge of/ Our lorde blessyd the howes of egypte for Josephs sake & multeplyed as wel in beestis as in feldes all his substaūce/ Joseph was fair of vysage & wel fauoured/after many dayes þ lady his maisters wyf beheld & caste her eyen on Joseph & said to Joseph/ come & slepe with me/which anon refused that/ & wold not attende ne lysté vnto her wordes/ne wold not consente to so synful alderbe/ & said to her/ Lo hath not my lord delyuered to me all that he hath in his hous & he knowyth not what he hath / & ther is nothyng therin but that it is in my power & at my cōmandemēt / except the which art his wyf/holy may I doo this euyl & synne to my lorde/ suche maner or semblable wordes he saide dayly to her/ and the womā was the more desirous & greuous to the yong mā/ & he alway forsoke & refused the synne/ hit happed on a day that Joseph ētred in to the chābre aboute certayn nedes that he had to doo/ & she caught hym by hys mantel/ & held it faste & said to hym/ come & lye with me/ who anon wold not agree to her but fledde forth out of the doores/ & lefte hys mātel behynde hym in her hāde/ and when the lady sawe þ she was refused & his mantel in her hande / She cryed & called the mē of the hous & said to hē/ Loo this ebrewe is comen to my chābre & wold haue enforced & haue leyn by me / & when I cryed he fledde out of the chābre and lefte for hast his mantel that I held behynde hym/ & in to witnes of trouthe she shewde to her husbonde the mantel when he cam home & saide / Thy seruaūt hebrewe whom thou hast brought in to this hous is entred in to my chābre for to haue leyn by me And when I cryde he lefte his mātel that I held & fledde alway / when the lorde herde this anon he gaf faith & byleuyde hys wyf/ And beyng sore wroth/ sette Joseph in pryson/ where as the prysoners of þ kyng were kept/ & he was ther faste sette in / Our lorde god was with Joseph & had mercy on hym and made hym in the fauour & grace of the chief kepar of the pryson in so moche þ he delyuered to Joseph the kepyng of all the prysoners/ & what he dyde was doon & þ chyef gayler was plesid with all/ Our lorde was with hym & directed all his werkis/ After this it fylle so that ij offycers of the kynges trespaced vnto their lorde / wherfor he was wroth with hem & comanded thē to the pryson where as Joseph was / That one of thē was the botelar/ & that other the baker/ and the kepar betoke them to Joseph to kepe/ & he seruyd them/ After a whyle that they had ben in pryson they bothe salwe on one nyght a dreme/ of which they were astonyed & abasshed/ & when Joseph was comen in to serue them and salwe thē bely/ he demāded thē/ why they were heuyer than they were wonedy to be/ which answerd/ we haue dremed & ther is none to Interprete it to vs/ Joseph saidy to them/ suppose ye þ godys may not gyue me grace to interprete it/ Telle to me what ye salwe in your slepe/ Thēne the botelar tolde first / & saidy / me thought I salwe a vyne had iij brāches & after they had flowred þ grapes were rype/ & thēne I toke the cuppe of pharao in my hande & toke the grapes and wrange out of thē wyn in to the cuppe that I held & presentedy it to pharao to drynke/ Joseph answerdy/ The iij braunches ben yet iij dayes after which pharao shal remēbre thy seruyse/ & shal restore the in to thy formest offyce & gree/ for to serue hym as thou were wonedy to doo/ Thenne I pray the to remembre me when thou art at thyn aboue andy be to me so mercyful to sue vnto pharao that he take me out of this pryson / For I was stolen out of þ lōde of hebrews/ & am innocētly sette here in pryson/ thēne

the maister baker salve that he had wyse ly interpreted the botelers dreme / he saide/Me thought that I had iij basket; tes of mele vpon my heed and in that one basshette that was hiest me thought I bare all the mete of the backolves/ & bir des came & ete of hit/Joseph answerd/ This is thynterpretacō of the dreme/ þ iij bassketis ben iij dayes yet to come af ter which pharao shal smyte of thy heed & shal hāge the on the crosse/ & the byr des shal tere thy flessh/ & the thyrd day after this / pharao made a grete feeste vnto his childrey/ & remembrid hym hym emōg the meles on the maister bo; teler & the maister baker/ he restored his botelar vnto his office / & to serue hym of the cuppe/ And that other was han; ged that the trouth of the interpretour was bylenyd & proued/ Notwithston; dyng the maister botelar in his welth forgate Joseph his interpretour / Two yere after pharao salve in his slepe a dreme/ hym thought he stode vpō the ry uer fro which he salve vij oxen ascēde to the lande which were fair & right fatte & were fedde in a fatte pasture/ he salve other vij come out of the ryuer poure & lene & were fedde in places plentuous & bourgenyng This deuoured the other that were so fatte & fayr / here with he sterte out of his slepe / & after slepte agayn & salve another dreme / he salve seuen eeris of corn standyng on one stalke ful & fayr of cornes/ & as ma; ny other eeris voyde and smetyn with drought which deuoured the beaute of the first vij/ in þ mornyng pharao awoke & was gretly aferde of thyse dremes / & sente for all coniectours & dyuynours of Egypt & wyse men & whan they we re gadred he told to thē his dreme/ and ther was none that coude interprete it/ Thēne at laste the maister boteler re; mēbryng Joseph saide/ I knowlecke my synne/ on a tyme the kyng keyng wroth with his seruaūtis sente me & the maist ter of the bakers in to pryson/ where we in one nyght dremed bothe prodyges of thynges comyng/ And ther was a chylde of thebre wes seruaūt to the gay ler to whom we tolde our dremes/ & he expowned thē to vs & said what shold happene / I am restored to myn office & that other was hanged on the crosse /

Anone by the kynges cōmandemt Jo; seph was taken out of pryson & shauē bayned/ and chaūged his clothes and brought to fore pharao/ to whom he saide I salve a dreme which I haue shewd vn to wyse men/ & ther is none þ can telle me thinterpretacōn therof/ to whom Jo; seph āswerd god shal answere by me thynges prosperous to pharao / Thēne pharao told to hym his dremes like as is to fore wretō of the vij fatte oxen & vij lene & howe the lene deuoured þ fatte & in lyke wyse of the eeris/ Joseph ans; werde / the kyngis dreme one thyng; with god hath shewd to pharao/ The vij fatte oxen & þ vij eris fulle/ betoke; ne vij yere to come of grete plente & co; modyous / & the vij lene oxen & the vij voyde eeris smetyn with drought /betō; kene vij yere after thē of grete hungre/ & scarcete / Loo ther shal come first vij yere of grete fertilite & plēte/ in all the londe of egypt/ after whom shal folowe other vij yere of so grete sterilite/ bare y; ne & scarcete / that habundaūce of the first shal be al forgotē the gret hūgre of thyse latter yeres shal cōsume alle the plēte of the first yeris/ the latter dreme ptryneth to the same by cause god wold that yt shold be fulfylled/ Now therfor late þ kynge prouyde for a mā that is wyse & wytty/ that may comāde & ordey ne prouostis & officers in all places of the Royame that they gadre in to gar; ners & barnes the fyfthe part of all the corne & fruytes þ shal growe thyse first vij plenteuous yeres that ben to come / & that all this whete may be kepte in barnes & garners in towbnes & villages that it may be made redy ayenst the co; myng of the vij scarse yeris that shal oppresse by hūgre all egypt / to thēde þ the peple be not ēfamyned/ This cōseil pleysid moche to pharao & to all his my nystris Thēne pharao said to his seruā; tre/ where shold we fynde suche a man as this is which is fulfylled with the spirite of god/ & thēne he said to Joseph For as moch as god hath shewd to the all that thou hast spoken/ trowbest thou that we myght fynde ony wyser than thou or lyke to the/ Thou shalt be Bype; riset of my howse/ & to the cōmandemt of thy mouth all peple shal obeye / I only shal goo to fore the / and sytte but one

sette aboue the/ yet said pharao to Joseph Lo I haue ordeyned the aboue & maister vpon all the londe of egypte / he toke a ryngе fro hys hande & gaf it in to his hande/ & cladde hym with a double stole furryd with byse/ & a golden coler he put about his necke/ and made hym to ascēde vpon his chare/ the secondy trom; pet cryeng that all mē shold knele to fo re hym/ & that they sholdy knowe hym vpperyst prouoste of alle the londe of egypte/ Thēne saidy ꝑ kynge of egypte to Joseph/ I amy pharao/ without thy co; mandemēt shal nomā meue hande ne fo te in all the lāde of egypte/ he chaūgedy his name/ & called hym in the tōgue of egypte th' sauyour of the worldy / he gaf to hym a wyf namedy Assenech donghter of putiphar preest of Eliopo; leos/ Joseph wēte forth thēne in to the lōde of egypte/ Joseph was .xxx. yere olde whan he stode in the fauour & grace of pharao/ Andy he wēte round about all ꝑ regyone of egypte/ Ca; plētuos; nes & fertylyte of the vij yere cā/ Andy sheues & shockes of corn were brought in to the barnes/ Alle the habūdaunce of fruytes was leyde in euery town / Ther was so grete plēte of whete that it myght be compared to the grauel of the see/ & the plēte therof exceedeth mesure/ Joseph had ij sones by hys wyf er ꝑ fa; myne & hūgre cam whiche assenech the prestes doughter brought forth / of whom he callidy the name of ꝑ first Ma; nasses sayeng/ god hath made me to for gete alle my labours/ & the hous of my fader hath forgotē me/ he callid the name of the secōdy sone Effraim sayeng/ ody hath made me to growe in the londe of my pouerte/ Thēne passyd the vij yeris of plēte & fertylyte that were in egypte And the vij-yeris of scarcete & hungre began to come which Joseph had spoken of tofore/ andy hūgre began to weye & growe in the vnyuersal worldy /also in alle the londe of Egipt was hungre & scarcete & when the peple hungred they cryed to pharao ayyng mete to whom he answerdy goo ye to Joseph/ & what sō; euer he saye to you/ doo ye/ dayly grebe & encresyd the hūgre in all the londe/ thē ne Joseph openyd the barnes & garners & sold corn to thegipcēs/ For the hūgre oppressid thē sore/ all prouynces cā in to egypte for to bye mete to thē/ & refreshe the hungre / Jacob fader vnto Joseph herde telle that corn and vytayllis were sold in egypte/ & saide to his sones/ why be ye necglygēt/ I haue herdy saye that corn is soldy in egypte / Goo ye theder & bye for vs that is necessarye & behoef ful/ ꝑ we may lyue & consume not for nede / Thēne the y brethern of Joseph descēded in to egypte for to bye whete/ & beniamyn was left at home with the fader/ by cause what someuer happed to the brethern in her Journey/ thēne they entrid in to the londe of egypte with o; ther for to bye corn/ Ther was grete fa; myne in the lōde of Canaan/ & Joseph was prynce in ꝑ lōde of egypte/ also by his comandemēt whete was solde vnto ꝑ peple / Thēne whan his brethern were comē & had adouredy & worshipedy hym he anon knelwe thē/ & spack to them as to strangers harde wordes / demādyng them sayeng/ whens be ye whiche ans; werdy/ of the lōde of Canaan & come he ther to bye that is necessarye for vs / & though he knelwe his brethern / yet was he vnknowen of thē/ he remēbrydy the dremes that he somtyme hady seen & toldy them/ & saide ye be spyes & be comē hether for espye the weykest places of this lōde/ whiche saidy to hym/ it is not soo lorde/ but we thy seruaūtes ben co; men for to bye vytayllis/ we ben alle so nes to one mā/ we come pesybly ne we thy seruaūtes thynke ne ymagyne no; ne euyll/ to whō he answerdy/ it is alle other wyse/ ye be comē for to espye & con sidere the secretest places of this Roya; me/ Thēne they saide/ we were xij bre; thern thy seruants sones of one mā in the londe of Canaan the yongest is at home with our fader / & that other is deedy/ That is saidy he that I saide/ ye be spyes/ Nowe I haue of you thexperyence I swere to yowe by thelthe of pharao ye shal not departe tyl that your yongest brother come / Sende ye one of you for hym for to bryngе hym hether / ye shal abyde in fetters in prysony tyl the trou; the be prouydy whether tho thyngis that ye haue saidy be trewe or false / Els by thelthe of pharao ye be spyes/ · Andy delyuerydy them to be kepte thre dayes/ The thirdy day they were brought out of prysony to whom he sayde /

I drede godʒ yf ye be pesible as ye saye/ doo as ye haue saidʒ / andʒ ye shal kyue late one brother be bꝭdeʒ in pryson/ & goo ye your waye & lede home the whe; te that ye haue bought in to your hou ; ses/ & brynge to me with you your yon geste broder/thaʒ I may preue your wor; des ꝑ ye deye not/They dyde as he saide & spacken to gydre/we beʒ worthy and haue wel descruydʒ to suffre this / For we haue synned in our broder/Seeyng his anguyssh whan he praydʒ vs & we herdʒ hym not/Therfor this tribulation is falleʒ oʒ vs/Of whom Ruben saide/ Sayde not I to you /In no wyse synne not ye in the childʒ & ye woldʒ not here me / Nolw his blood is wroken/ They knewe not that Joseph vnderstode them for as mocke as he spack allway to thē by an interpretour/Thenne Josephꝫ tor ; nedʒ hym a lytyl & wepte/ After he re; turned to hē/& toke symeō in their pre; sence & bonde hym & sente hym to pryson And cōmandedʒ to his mynysteris to fil their sackis with whete/and to put eche mans money in their sackis/and aboue that to gyue thē mete to spende in their wayes dyde soo/ Andʒ they toke theyr whete & leyde it on theyr asses & depar; tedʒ on theyr way/ After one of them on the way opened his sack for to gyue his beest mete & fonde his money in the mouth of his sack andʒ saide to his bre; thern/ me money is gyuē to my agayn lo I haue foūde it in my sack/ & all they were astonyedʒ/What is this that godʒ hath doʒ to vs / Thēne they cam hom to their fader in to the londe of Canaan & told to hym all thynges that was falle to thē sayeng/ The lord of the contre hath spoken harde to vs/& had supposed that we had ben spyes of that prouynce/ To whō we answerd that we were pesible peple ne were no suche espyes/and that we were xij sones gote of one fader / One is deedʒ/& the yongest is with our fader in ꝑ londe of canaan/which thēne saide to vs/ Nolw shal I preue whether ye be pesible or no / ye shal leue here one broder with me/ & lede home that is ne ; cessarye for you/& goo your waye/and see that ye brynge with yolw/your yon geste broder that I may knowe that ye be none espyes/andʒ that ye maye ꝑsseyue this brother that I holdʒ in pryson/and thēne forthoʒ what that ye wil bye ye shal haue kynde / Andʒ this said/eche of them poured oute the whete / & euery man fonde his money bounden in the mouth of euery sack/Thēne saide Jacob their fader / ye haue made me without chyldren/Joseph is gooʒ & lost/ Symeō is bꝭdeʒ in pryson/and Beniamyn ye wil take alway fro me/In me comen all thyse euilles/To whom Ruben answerd Slee my twoo sones yf I brynge hym not agayn to the/delyuer hym to me in my hande & I shal restore hym agayn to the/the fader saide/my sone shal not goo with you/ his brother is deedʒ/ & he is lefte nolw allone / yf ony aduersyte sholdʒ happe to hym in the way that ye goo vnto/ye shal lede my olde heres with sorowe to helle/In the mene while famyne & hungre oppressidʒ alle the lon de gretly/ And whan the corn that they brought fro egypte was cōsumedʒ Ja ; cob saidʒ to his sones / Retorne ye in to egypte & bye for vs som mete that we may lyue/ Judas answerde/That man saidʒ to vs vnder swerynge of grete othes / That ye shal not see my face ne come to my presence but yf ye brynge your yongest brother with you/Therfor yf thou wil sende hym with vs / we shal goo to gyder andʒ shal bye for vs that shal be necessarye / & yf thou wilt not we shal not goo/The man saide as we ofte haue saidʒ to the / that yf we brynge hym not we shal not see his vi; sage/ Israhel saidʒ to them/ This haue ye don in to my mysery/ that ye tolde to hym that ye hadʒ another brother/ Andʒ they answerde/ The man demandedʒ of vs by ordre our progenye yf our fader lyued andʒ yf we hadʒ ony brother / Andʒ we answerde hym consequently after that he demandedʒ / we wiste not what he woldʒ saye ne ꝑ he saide brynge your broder with you/Sende the child with vs that we may goo forth / andʒ lyue/and that we ne our chyldrē deye not for hungre/I shal ressceyue thy sone Andʒ requyre hym of my hande/yf I le de hym not thedre & brynge hym agayn I shal be gylty ꝑ the of the synne euer after/yf ther hadʒ ben no delaye of this we had ben there andʒ comen agayn by this tyme / Thēne Israhel their fader sayde to thē / yf it be so necessarie as ye

saye/ doo ye as ye wyll/ take with you of the best fruytes of this londe in your vessellis/ and gyue ye & presente to that man yestes a lytyl Reysyns & hony/ Storax spaces/ therebithe & dates & ta= ke with you double money/ & also the same money that ye fonde in your sackes lest ther by ony errour therfore/ and take with you beniamin your brother My god that is almyghty make hym plaisañt vnto you/ And that ye may retorne in saefte with this your brother and hym also that he holdeth in prysoñ I shal be as a man barapen ther whiles wythout chyldren/ Thẽne the brethern toke the yestes & double money & benia myn/ And wente forth in to egypte & cam & stode to fore Joseph/ whom whan he had seen & beniamyn/ he cõmanded to ꝑ stelbard of his hous/ that he shold do slee sheep & calues & make a feste/ For thyse brethern shal dyne with me this day/ he dyde as he was cõmanded & brought the mẽ in to his lordes hous Thẽne were they all aferd & said soft= ly to gydre/ by cause of the money that we had in our sackis we be brought in that he take vs with the default/ and shal by violence brynge vs & our asses in to seruytude/ wherfor they said to the stelbard of the hous in the yate of the hous er they entrid sayeng/ we praye the to here vs/ the laste tyme that we cã to bye vitaille/ whiche whan we had bought & departed & were on our way for to gyue our beestis mete we opened our sackes & we fonde in the mouth of our sackis our money that we had pay= yd/ whiche we nold brynge agayn of the same weight/ & we haue more other for to bye to vs that shal be necessarye it is not in oure conscience to haue it/ we wete neuer who put it in our sackis he ãswerd to hym/ pees be emõge you Fere ye nothyng/ the god of your fader hath gyue to you ꝑ tresour ꝑ ye fõde in your sackes/ for the money ꝑ ye paid to me I haue it redy/ & thẽne he brought in symeon to them/ & brought them in to the hous & wesshe their feet/ & gaf me= te to their asses/ they made redy & ordey ned theyr yestes & presentes agayn the comynge of Joseph/ Tey herd saye that they shold dyne & etr there/ Thẽne Jo= seph ẽtrid in to the holys/ & they offred to hym the yestes holdynge thẽ in their handes & worshiped hym fallyng down to the grouñde/ And he debonairly sale= wed them/ & demanded thẽ sayenge/ Is your fader in good helth of whom ye told me/ lyueth he yet/ They answerd/ thy seruañt our fader is in good helth & lyueth yet/ & kneled doũ & worshipid hym/ Thẽne he castyng his eyen on his brother beniamyn that was of one mo= der & said/ Is this your yonge brother of whom ye told me/ & also said god be mercyful to the my sone/ he hyed hym fro them ward/ for he was meuyd in all his spirites & wept on his broder & wẽ te in to his bedde chãbre/ After this he wesshe his vysage & cã out makynge good contynañce & comãded to set brede on ꝑ borde/ & after ꝑ he set his brothern in ordre eche after their age & etr to gy dre/ & Joseph sat & etr with thegipciens For it was not lauful to thegipciens to etr with thebrelvis/ & eche of thẽ we= re wel seruyd/ but beniamyn had the beste part/ & they etr & dranke so moche that they were dronken/ Thẽne Joseph comãded the stylbard of his hous to fil le their sackes with whete as moche as they myght receyue/ & the money of the whete put it in to euery mannes sack/ & take my cuppe of siluer & the money of the yongest & put that in his sack/ & all this was doon/ & on the morn by tymes they were suffred to departe with their asses/ And whan they were goon out of the toun & a lytyl on their way thẽne Joseph said to his stelbard/ make the redy & ride after & saye to thẽ why haue ye don euyl for good/ the cuppe that my lord is acustmed to dryuke in ye haue stolen/ ye myght not doo a wer se thyng/ he dide as Joseph had comãded & ouertoke thẽ & said to them all by or dre like as he had charge/ which ans= werde/ why saith your lord so/ & doth to vs his seruañts suche lettyng/ the mo= ney that we fonde in our sackes we brought agayn to ꝑ fro the londe of Ca naan And how may it folowe ꝑ we shold stele ony gold or siluer fro ꝑ hous of thy lorde/ lokke at whom it be foũde of vs alle thy seruants/ late hym deye/ which saide to them/ be it after your sentence/ At whom that it euer be foun den he shal be my seruaunt/ & the other

shal goo free and be not gylty/Thenne he hyed and sette doun all their sacke begynnyng at tholdest vnto the yongest/and at last fonde the cuppe in the mouth of the sack of Beniamyn/Thēne they alle for sorowe cutte and rented their clothes and laded their asses agayn and retorned alle in to the toun agayn/Thenne Judas entrid first with his brethern vnto Joseph / And alle they to gydre fille doun platte to the grounde / To whom Joseph saide/Why haue ye doo thus / knowe not ye that there is noman lyke to me in the science of knowlecke / To whom Judas answerd/what shal we answer to the my lord / or what shal we speke or right fully desyre / God hath founden and remembrid thiniquite of vs thy seruaun tes For we all be thy seruantes /ye we and he at whom the cuppe was founden/Joseph answerd god forbede that I sholde so doo / who someuer steale the cuppe shal be my seruaūt / And go ye your waye for ye shal be free and goo to your fader / Thenne Judas approchyd ner hym and spack with a hardy chere to hym and saide / I beseche the my lorde to here me thy seruaunt that I may saye to thyn audyence a worde/ & and that thou wilt not be wroth to thy seruaunt / Thou art neyte to pharao my lord / Thou demandest first of vs thy seruauntes / haue ye a fader or brother / And we answerd to the my lord / Our fader is an old man / and we haue a brother a yonge childe which was born to hym in his old age / whos brother of the same moder is dede / and he is an only sone/whom the fader loueth tenderly / Thou saidest to vs thy seruauntes / bringe hem hether to me / that I may see / we told to the my lord for trouthe / Our fader may not forgoo the childe/ yf he forgoo hym certaynly he shal deye/ And thou saidest to vs thy seruants / but yf ye bringe hym with you ye shal nomore see my visage Thēne when we cam to our fader & tolde hym all thyse thynges and our fader bad vs to retorne & bye more corn/To whom we saide/ we may not go theder but yf our yongest bro ther goo with vs / For yf he be absente we dar not approche ne come to the pre sence of ꝑ man/ And he answerd to vs ye knowe well that my wyf brought to me forth but ij sones/That one were out & ye said that wild beestis had deuoured hym/& yet I herd neuer of hym ne he apperid not/yf nowe ye sholde take this my sone/ & ony thyng happend to hym in the waye ye sholde bringe myn hore here with sorowe to helle/ther for yf I sholde come home to my fader/ & bringe not the child with me sith the sowle & helth of my fader depende h of this childe/ & see ꝑ he is not come with vs/he shal deye/ and we thy seruantes shold lede his old age with waylyng & sorowe to helle / I my self shal be thy propre seruaūt/ whiche haue receyued hym vpon my faith & haue promysed for hym sayeng to my fader/yf I bryng hym not agayn / I shal be gylty of the synne to my fader euer after/ I shal abyde & contynue thy seruaūt for ꝑ child in the mynystery & seruyse of the my lorde I may not departe the chyld beyng absente / leste I be witnes of the sorowe that my fader shall take/ Wherfore I beseche the to suffre this childe to goo to his fader/& receyue me in to thy seruyse Thus said Judas with moche more as Josephus ātiquitatū rehearseth more pytously/ & saith more ouer that the cause why he dide do hyde the cuppe in benia myns sacke was to knowe whether they louyd bēiamyn or hatede hym as they dide hym what tyme they sold hym to thismaeliters/Thēne this requeste made Joseph myght no lēger forbere/ but comāded thē that stode by to withdrawe them & when all men were goon out/sauf he & his brethern/he began to saye to them weeping/I am Joseph your brother/lyueth yet my fader/The brethern were so aferd ꝑ they coude not speke ne answere to hym / Thēne he debonairly saide to them come hether to me/ And when they cam nere hym he saide / I am Joseph your brother that ye solde in to egypte/ Be ye not aferde/ne thynke not harde vnto you that ye solde me in to thise regions / God hath sente me to fore you in to egypte for your helth/ It is ij yere sith the famyne began & yet ben v yere to come in which man may not ere solue ne repe /
God hath sente me to fore you /

you/that ye shold be reseruyd on ther-
the / and that ye may haue mete to ly
ue by / It is not by your cōseyl that
I was sente hether / but by the wyll of
god / which hath ordyned me fader
of pharao / And lord of alle his
holde / and pryncē in all the londe of
egypte / Hye you and goo to my fader
and saye ye to hym / This worde sen-
deth to the thy sone Joseph / God hath
made me lord of the vnyuersal londe of
egypte / Come to me lest thou deye / &
thou shalt dwelle in the londe of Jessen
Thou shalt be next me/ p̄ & thy sones &
the sones of thy sones/ & I shal fede thy
shep thy beestis & alle that thou hast in
possessiō Yet resten fyue yere to come of
famyne/therfore come lest thou perysshe
thy holde & all that p̄ oldest Lo your
eyen and the eyen of my brother Ben-
iamyn see/ that my mouth speketh thy-
se wordes to you / Shelde ye to my fa-
der alle my glorye and alle that ye ha-
ue seen in egypte / Hye ye and brynge
hym to me / This saide he enbraced his
brother Beniamyn aboute his necke &
wepte / And he also wepte on hym /
Joseph thenne kyssed all his brethern
and wepte vpon eche of them / After
this they durste better speke to hym /
Anon it was tolde and knowen alle a
boute in the kynges halle/ that Josephs
brethern were comen/ And pharao was
joyeful and glad therof and alle his
housholde / and pharao said to Joseph
that he sholde saye to his brethern / lade
ye our beestis and goo in to the londe
of Canaan/ and brynge fro thens your
fader and kynred / and come to me /
And I shal gyue you alle the goodes
of egypte that ye may ete the mary of
therthe / Comande also that they take
cariage of this londe of egypte for the
cariage of their chyldren and wyues /
and saye to them / Take your fader &
come assone as ye may & leue nothyng
behynde you / For alle the beste thyn-
ges shal be yours / The sones of Isra
ēl dyde as they were cōmanded / To
whom Joseph gaf caryage after the cō
mandement of pharao and mete to ete
by the way / he comanded to gyue to
euerich two garmentis / To Benia-
myn he gaf iij C pieces of siluer with
fyue garmentis of the beste / and also
he sente clothynge to his fader/ addynge
to them ten asses which were laden all
with Richesses of egypte / And as
many asses laden and berynge brede &
vytayll to spende by the way / And
thus he lete his brethern departe fro
hym sayeng / Be ye not wroth in the
waye / Thenne they thus departynge cā
in to the londe of Canaan to theyr fa-
der / and shewde al this to their fader
and saide/ Joseph thy sone lyueth & he
lordeth in alle the londe of Egypte/ whā
Jacob herde this / he awoke as a man
had ben awakedy sodenly out of his sle
pe / yet neuertheles he byleuyd them
not / And they tolde to hym al the or-
dre of the matter / Whan he salve the ca
ryage and alle that he hady sente / his
spyrite reuyued and saide / It suffy-
seth to me yf Joseph my sone yet lyue/
I shal goo and see hym er I dye /
Thenne Israhel went forth with alle
that he hady and cam to the pytte where
to fore he had slwon to god / and sle-
we there beestis to make sacrefises to p̄
god of ysaac his fader / he herde god
by a vysion that same nyght sayeng to
hym / Jacob.Jacob.To whom he ans-
werd / I am here al redy / God said to
hym / I am strengest god of thy fader
ysaac /drede the not / but descende doun
in to egypte / I shal make the to growe
there in to grete peple / I shal descende
with the theder / and I shal brynge the
agayn whan thou retorneste / Joseph
sothly shal putte his handes vpon thyn
eyen / Jacob thenne awoos on the morn
erly And his sones toke hym with
their chyldren and wyues & sette them
on the caryages that pharao hady sente
to brynge hym and alle that he hady in
in the londe of Canaan / And so cam
in to egypte with all his progenye so-
nes and childrē &c̄ Thyse ben the na-
mes of the sones of Israhel that entrid
with hym in to egypt / The first bego-
ten Ruben with his childrē foure / Sy
meon with his vij sones / Leuy with
his iij sones/ Judas and his sones iij/
Ysachar and his iiij sones / Zabulon &
his sones iij . Thyse were sones of lya
that Jacob gate in mesopotamye and
dyna his doughter / Alle thyse sones
and doughtres were xxxiij / Gad al-
so entred with his chyldren vij / Aser

with his childrey vj / and of his chil-
dis childrey ij / Thise were sones of
zelphe / in nombre xvij / The sones of
Rachel were Joseph and keniamyn /
Joseph had two sones in the londe of
egipte by his wyf assenech / manasses
& Effraim / the sones of Beniamyn
were .x. / Alle thyse chyldrey that cam
of Rachel were in nombre xiiij / Dan
entrid with one sone / and Neptalim
with iij sones / Thise were the childrē
of Bala / they were in nombre vij /
Alle the Solvles that were yssued of
his seed that entrid in to Egipte with
hym without the wyues of his sones
were lxvj / The sones of Joseph that
were born in egypte tweyne / Sūma
of all the solvles of the holve of Jacob
that entrid in to egypte were in all lxx
Jacob sente thēne to fore hym Judas
vnto Joseph to shelve to hym his co-
mynge / And he cam to Joseph in Jes-
sey / And anon Joseph ascended his
chare went for to mete his fader and
when he salve hym he enbraced hym me
kely and wepte / And his fader re-
cevyd hym joyously and enbraced
also hym / Thenne said the fader to Jo
seph / Nolv shal I dye joyously by cau
se I have seen thy vysage / Thenne said
Joseph to his brethern and to alle the
holve of his fader / I shal goo and as
cende to pharao and shal saye to hym /
that my brethern and the holve of my
fader that were in the londe of Canaan
be come to me and ben men kepyng
shep and can the maner wel for to ke-
pe the flockes of shep / and that they
have brought with them their prestis &
alle that euer they had / when he shal
calle you / and aske you of what occu
pacion ye be / ye shal saye we ben shep
herdes thy seruaūtes from our chyldho-
de vnto nolv / & our faders also / This
shal ye saye that ye may dwelle in
the londe of Jessey / For thegipciens ha
ue spyte vnto herdmen of shep / Thenne
Joseph entred to fore pharao and said
to hym / my fader / my brethern their
shep and prestis ben comen fro the londe
of Canaan / and be in the londe of Jes-
sey / And he brouht fyue of his bre-
thern to fore the kynge / whom he dema-
ded / of what occupacion they were
of / they answerd / we ben kepers of
shep thy seruantes / we and our fa-
ders we be come to duelle in thy lande /
For ther is no grasse for the flockes of
shep of vs thy seruantis / the famyne
is so grete in the londe of Canaan / we
besech the that thou comande vs thy ser
uantes to dwelle in the lande of Jessey
Thenne said the kyng to Joseph / Thy
fader and thy brethern ben comen to the
The lande of egipt is at thy cōmande-
ment / make thou them to duelle in the
beste place and delyuer to them the lon-
de of Jessey / And yf thou knolve them
for connyng / ordeyne them to be mais-
tres of my prestis / After this Joseph
brought his fader in / And made hym
stande to fore the kynge / whiche blessid
hym / and was demanded of the kyn
ge holv old he was / he answerd / The
dayes of the pylgremage of my lif ben
an C.xxx yere smale and euyll / And
yet I am not comen vnto the dayes of
my faders that they haue lyuyd / and
he blessyd the kynge and went out /
Thenne Joseph gaf to his fader and
brethern possession in egipte in the best
soyle of Pamesses lyke as pharao had
commanded / and there fedde them gy-
uyng to eche of them vytaylle / In all
the world was scarcete of brede / And
hūgre and famyne oppressyd specyally
and most the land of egypte and the
londe of Canaan / Of whiche londes Jo
seph gate all the money for selkyng of
whete and brought it in to the kynges
tresore / when alle peple lacked mo-
ney all egypte cam to Joseph sayeng
gyue vs brede / why deye we to the lac
kyng money / To whom he answerd /
bryng to me youre prestis and I shal
gyue you for them vitailles yf ye have
no money / whiche when they brought
he gaf to them vitailles and foody for
horsee / shep / oxen and asses / and
susteyned them one yere for chaungyng
of theyr prestis / Thenne cam they
agayn the seconde yere and sayd / we
hyde not fro the our lorde / that our mo
ney is faylled / and also our prestie
ben goon / And ther is nothyng lefte
but our bodyes and our londe / why
thenne shal we deye in thy syght /
And we our self and also our lande
shal be thyne / Bye vs in to bondship
and sernytude of the kynge / & gyue

vs seedy to solve leste the erthe torne in to wilderues / Thenne Joseph bought all the londy of egypte / euery man selȝ lynge his possessions for the vehement hungre that they hadde/ he subduedy all vnto pharao / andy all his peple fro the laste termes of egipte vnto the vttryst endes of the same /exepte the lande lā gyng to the preestes which was gyuen to them by the kynge / to whom were gyuen vitaillis openly out of alle the barnes andy garners / Andy therfore they were not compellidy to selle their possessions / Thenne saidy Joseph to all the peples/ Lo nowe ye se and knowe that pharao owneth andy is in possessiō of you andy of your lande / take to you seedy andy solve ye the feldes that ye may haue fruyte / the fyfte part the rof ye shal gyue to the kynge / andy four partes I promyse to you to solve andy for mete to your seruauntes / and to your chyldren / whiche answerdy / Our helth is in thyn hōde/ late our lord only beholde vs andy we shal gladly serue ꝑ kynge/ fro that tyme vnto this present day/ In alle the lande of egipte the fifte part is paidy to the kynge/ andy it is holdeny for a lawe / exept the londe longyng to the prestes whiche is fre fro this condicion/ Thenne / Israhel dwelledy in egipte / in the londe of Jessen / andy was in possession therof / he encreecdy & multiplieny gretly andy luuedy therin xvij yere / andy alle the yeres of his lyf were an honderd and seuen andy fourty yere / whan he vnderstode that the day of his deth approchedy he callidy to hym his sone Joseph andy saidy to hym / Yf I may fynde so moche grace in thy sight do to me so moche mercy as thou promyse andy swere that thou kepe me not in egipte / but that I may reste with my faders/ andy take andy carye me fro this lande / Andy kepe me in the sepulchre of my forn faders / To whom Joseph answerdy / I shal doo that thou hast cō manndedy / thenne saidy he / Swere that to me / Andy so he swore/ Andy thenne Israhel adouredy andy worshippedy our lordy andy tornedy hym towardy his beddes heedy / Thenne this doy anon after it was toldy to Joseph that his fader was seke andy feble / who anon toke his sones Manasses andy effraim andy cam to his fader / anon it was toldy to the fader / Lo thy sone Joseph cometh to the / whiche thenne was confortedy satte vp in his bedde / Andy Joseph entridy in andy Jacob saide/ Almyghty god appeerid to me in luza whiche is in the londy of canaan / andy he blessid me andy saide I shal encrece the andy multe plye in to tourbes of peples / I shal gyue to the this londe andy to thy seedy after the in sempyternal possession / therfore thy two sones that ben borny to the in this londe of egypte to fore I cam hether to the/ shal ben my sones Effraȳ im andy manasses / they shal be repu ȝ tedy to me as symeon andy Ruben / The other that thou shalt gete after them shal be thyn / andy shal be calledy in the name of theyr brethern in theyr possesȝ sions / Thenne he seyngy Josephs so ȝ nes said to hym who ben thyse chyldren Joseph answerdy / they be My sones whiche god haue gyuen to me in this place / bryngе them hether saidy he to me that I may blesse them / Israels eyen were dymmedy and myght not see clerly for grete age he toke them to hym andy kyssedy them / andy saidy to Joseph I am not defraudedy fro the sight of the / andy furthermor godv hath shewedy to me thy seedy / Thenne whan Joseph toke them fro his faders lappe / he worȝ shipidy hym knelyngy lowe to therthe/ Andy sette Effraym on his right side & on the lyft syde of Israhel / andy manasses on the right side of his fader Israhel / whiche toke his right hande and leyde it on the heedy of effraim the yonȝ ger brother/ andy his lyft hande on the heed of manasses which was first borny Thenne Jacob blessedy the sones of Joseph andy saidy / Godv in whos sight walked my faders Abraham andy ysaac / Godv that had fedde me fro my yongthe vnto this present day / The angele that hath kepte me from alle euylis blesse thyse chyldren / andy my name be calledy on them andy the names of my fadres Abraham andy ysaac / & growe they in to multytude vpon therthe / Thenne Joseph seeyngy that his fader sette his right handy vpō the heed of effraim the yonger brother toke it heuyly / andy toke his faders hande andy wolde haue leydy it on the heedy of

manasses/and̄ saidȳ to his fader/Nay fader it is not conuenyent that ye doo this is the first begoten sone/ sette thy right hond̄ on his heedȳ/Which wenyedȳ that/and̄ wouldȳ not doo so/but saidȳ/I woote my sone/I woote what I doo/and̄ this sone shal encrece in to peples and̄ multeplye/but his yonger brother shal be greter than he/and̄ his seedȳ shal growe in to gentyles/ And̄ blessydȳ them sayēg that same tyme In the shal be blessyd̄ Israhel & shal be saidȳ/Make god the like to Effraim & manasses And̄ saidȳ to Joseph his sone/lo nowe I dye/ & godȳ shal be with you/ and̄ shal reduce and̄ bringe you agayn vn to the londe of youre faderes/And̄ I gyue to the one parte aboue thy brethern whiche I gate and̄ wan fro the hande of Amorrey with my swerdȳ and̄ mybowe/ Thenne Jacob calledȳ his sones to fore hym and̄ saidȳ to hem/gadre ye all to gydre to for me that I may shewe to you/thynges that ben to come/ And̄ here your fader Israhel/ And̄ there he toldȳ to eche of them his condicion singulerly/And̄ whan he hadȳ blessidȳ his vij sones he comandedȳ them to berye hym with his faderes in a double spelūke whiche is in the felde of ephron ethey/ayenst mambre in the londe of canaan whiche Abraham bought/ And̄ this saide he gadredȳ to hym hys feet and̄ deyde/whiche anon as Joseph sawe/ fylle on his visage and̄ kissedȳ hym/he comandedȳ / to his maistres of phisik & medicines whiche were his seruauntes / that they shouldȳ enbame the body of his fader with swete spices aromatykes/whiche was alle doȳ/and thenne wente they sorowynge hym .xl. dayes / the egypcyens waylledȳ hym lxx. dayes and̄ whan the waylynge was passydȳ Joseph dyde saye to pharao how he had sworn and̄ promysidȳ to berye hym in the londe of Canaan / To whom pharao saide Goo and̄ berye thy fader lyke as thou hast sworn / whiche thenne toke his faders body & wente / and̄ with hym were accompanyed all the aged men of pharaos hous And̄ the noblest men of burthe of all the londe of egypte/ the holde of Joseph with his brethern / without the yonge children . flockes and̄ beestis / whiche they lefte in the londe of Jessen/ he hadȳ in his felawship charres cartes & horsemen / And̄ was a grete tourbe & companye / and̄ cam ouer Jordan where as they habolued theyequyes by grete waylynge vij dayes long / And̄ whan they of the contre salwe this plaincte and̄ sorowynge / they saide /This is a grete sorow to thegypcyens / And̄ that same place is namedȳ yet / the kelwaylynge of egypte / The childrey of Israhel dyde as they were cōmandedȳ and̄ bare hym in to the londe of Caanan/and̄ buryedȳ hym in the double spelūke whiche abraham hadȳ bought / Thenne whan Jacob their fader was buryed/Joseph with alle his felowship retornedȳ in to egypte / Thenne his brethern after the deth of their fader spaken to gydre prywely and̄ dredyng that Joseph wouldȳ auenge the wronge and̄ euyll that they had doȳ to hym/camen to hym and̄ saide Thy fader comādedȳ be er he deyde/ that we shouldȳ saye thus to the / we praye the that thou wilt forgete and̄ not remembre the synne and̄ trespaas of thy brethern / ne the malyce that they exercysedȳ in the / we beseche the that thou wilt forgyue to thy fader seruaunt of of godȳ this wickednes/whiche whan Joseph herde wepte bitterly / and̄ his brethern cā to hym knelyng bowe to the grounde & worshippidȳ hym and̄ saydȳ/ we ben thy seruauntes / To whom he answerdȳ/be ye nothyng aferdȳ ne dredde you not / wene ye that we may resiste goddes wyll / ye thought to haue doȳ to me euyl/ but godȳ hath tornedȳ it in to goodȳ / and̄ hath exaltedȳ me as ye see and̄ knowe / that he shouldȳ saue mocche peple/Be ye nothyng aferde / I shal fede you and̄ your children And̄ conforted them with fair wordes and̄ spack frendely and̄ Joyously to them / And̄ he abode and̄ duelldȳ stylle in egypte with alle the houe of his fader / And̄ lyuyd an hondred & ten yere / And̄ sawe the sones of Effraym in to the thirde generation/
After thyse thynges he saidȳ to his brethern/ After my deth godȳ shal vysyte you/ and̄ shal doo you departe fro this londe / vnto the londe that he promysedȳ to Abraham.Ysaac.and̄ Jacob.whan that tyme shal come take my bones &

lede them with you fro this place/ and thenne deyde/ whos body was enbamed with swete spyces and aromatikes/ And leyde in a chest in egypte/

Thus endeth thystorye of Joseph and his brethern

Hyer next followeth thystorye of moyses whiche is redde in the chirche on mydlēte sonday:

These ben the names of the childrey of Israhel that entryd in to egipt with Jacob/ And eche entrid with their housholdy and meyne/ Ruben/ Symeon/ Leuy/ Judas/ Ysachar/ Zabulon/ Beniamyn/ Dan/ Neptalyn/ Gad & Aser/ they were alle in nombre that entredy lxx. Joseph was to fore in egypte/ And whan he was deed and all his brethern/ and kynredy the childrey of Israhel grewe and multeplyedy gretly and fylledy the erthe/ Thenne was ther a newe kynge vpon egypte/ which knewe nothyng Joseph/ and

said to his peple/ Loo & see/ the peple of the childrey of Israhel is grete and strenger than we be/ Come and late vs wysely oppresse them leste they multeplye & gyue vs bataylle and fyght with vs/ and dryue vs out of our londe/ Thenne he ordeynedy prouostes and maystres ouer them to sette them alberke and put them to affliction of burthens/ They byldedy to pharao two townes/ phitō and Ramesses// how moche more they oppressidy them so moche more they encreecdy and multeplyedy/ The egypcyens hatedy the childrey of israhel/ and put them to affliction scornyng and hauyng enuye at them/ & oppressyd bytterly theyr lyf with hardy and sore labours of tyle and claye/ and greuyd alle them in suche werkis/ The kynge of egypte said to the mydwyues of the hebrewes of whom that one was callyd Sephora/ and that other phua and comandedy/ whan so is that the tyme of burth is and that ye shal doo your offyce in helpyng in the burthe of childrey/ yf it be a mā childy slee hym yf it be a maidy childe kepe it and late it lyue/ The mydwyues dredde gody/ and dyde not as the kyng comandedy them/ but reseruydy and keptē the men childrey/ For whom the kynge sentē & saidy/ what is the cause that ye reserue and kepte the men childrey/ they answerdy/ Ther ben of thebrewys wymen that can the crafte of mydwyuys as wel as we/ and er we come the childrey be borny/ Gody dyde wel herfore vnto the mydwyues/ And the peple grewe and were gretly comfortedy/ And by cause the mydwyues dredde gody/ they edefyed to them houses/ Thenne Pharao cōmandedy to his peple sayenge/ whatsomeuer is borny of males/ Caste ye in to the Ryuer/ & what of wymen/ kepe ye them and late ye thē lyue/ After this was a man of the houys of leui wente out and toke a wyf of hys kynrede/ whiche conceyuydy and brought forth a sone/ and he sawe hym elegaunt and fayr/ hydde hym thre monethes/ And whan he myght no lenger hyde hym/ toke a lytyl kryble of ryssches and wykers/ and pitchidy it with glewe & pitche/ and put therin the childe/ and sette it on the Ryuer

And̄ lete it dryue donn̄ in the ſtreme / and̄ the ſuſter of the chyld̄ ſtondynḡ aferre conſyderynḡ what ſhold falle therof / and̄ it happed̄ that ſame tyme the doughter of kynḡe pharao deſcended doun̄ to the ryuer / for to waſſhe her in the water and̄ her maydens went̄ by the brynke/which thenne whan̄ ſhe ſaw the lytyl cryble or fiſcelle / ſhe sente one of her maydens to fetche and̄ take it vp / whyche ſo fette and̄ brought to her ſhe ſalue therin̄ lyenḡ a fayr chyld̄ and̄ ſhe hauynḡ pyte on it ſaid̄/ This is one of the chyldren̄ of the ebrelwis / To whom anon̄ ſpack the ſuſter of the chyld̄/ wilt thou ſaid̄ ſhe that I goo & calle the a woman̄ of thebrelws / that ſhal and̄ may noryſſhe this childe/ She anſwerd̄ / Go thy waye / The mayde went̄ and̄ called̄ his moder/ To whom pharaos doughter ſaide / Take this chylde and̄ noryſſhe hym to me / and̄ I ſhal gyue to the thy mede and̄ reward̄e / The moder toke her chyld̄/ and̄ noryſſhid̄ it/ And̄ whan̄ it was wened̄ and̄ coude goo ſhe delyured̄ it to the doughter of kynḡ pharao/ whom ſe receyuyd̄ and̄ adoptid̄ in ſtede of a ſone and̄ named̄ hym Moyſes/ ſayenḡ that I toke hym out of the water / And̄ he ther grelde and̄ weye a praty chyld̄ / And̄ as Joſephus antyquitatū ſaith this doughter of pharao which was named̄ termuthe louyd̄ wel moyſes & reputed̄ hym as her ſone by adopcion̄ / and̄ on a day brought hym to her fader who for his beaute toke hym in hys armes and̄ made moche of hym / And̄ ſette his dyademe on his hed̄ wherin̄ was his ydole / And̄ moyſes anon̄ to ke it and̄ caſte it vnder his feet and̄ trade on it / wherfore the kynḡ was wroth and̄ demanded̄ of the grete doctours and̄ magyciens what ſhold falle of this child̄ / And̄ they kalked̄ on his natyuyte and̄ ſaid̄/ this is he that ſhal deſtroye thy regne and̄ put it vnder foote / and̄ ſhal rewle and̄ gouerne thebrelws/ wherfore the kynge anon̄ decreed̄ that he ſhold̄ be put to deth/ but other ſaid̄ that moyſes dyde it of chyldhood̄ / and̄ ought not to dye therfor/ & conceyued̄ to make therof a preef/ and̄ ſo they dyde / th[illegible]e to fore hym a platre ful of colew[illegible]rennynge and̄ a platre ful of cherys and̄ bad̄ hym ete and̄ he toke and̄ put the hoote coles in his mouth / and̄ brenned̄ his tongue which lette his ſpeche euer after / & thus he eſcaped the deth/ Joſephus ſaid that whan̄ pharao wold̄ haue ſlayn̄ hym/ Thermuthe his doughter pluckede hym alway and̄ ſaued̄ hym/ Thenne on̄ a tyme as moyſes was fful growen he went̄ to his brethern̄ / and̄ ſalue the affliction̄ of them / and̄ a man̄ of egypte ſmytynḡ one of the hebrelws his brethern̄ / And̄ he loked̄ hether & theder & ſalue nomam̄ he ſmote thegypcien & ſtelue hym / and̄ hyd̄ hym in the ſonde / And̄ another day he went̄ out and̄ fonde two of the hebrelws braulynḡ & fyghtynḡ to gyd̄re / thenne he ſaid̄ to hym that dyde wronge / why ſmyteſt thou thy neyghbour / which anſwerd̄ / who hath ordeyned̄ the prince and̄ Juge vpon̄ vs/ wilt thou ſlee me as thou ſtelueſt that other day an̄ egypcyen / Moyſes was aferde and̄ ſaid̄ to hym ſelf / how is this dede knowen & made open̄ / Pharao herd̄ herof and̄ ſought moyſes for to ſlee hym̄ / which thenne fledde fro his ſyght and̄ dwellyd̄ in the londe of madyan̄ and̄ ſatte there by a pyt ſyde / The preſte of Madyan̄ had̄ vij doughters / which cam̄ theder for to drawe water / and̄ to fylle the veſſels for to gyue drynke to the flocks of the ſheep of their fader/ Thenne cam̄ on̄ them the herdmē & putte them from it / Thenne roſe moyſes and̄ defended̄ the maydens and̄ lete them watre their ſheep / which thenne retorned̄ to their fader Jetro/ and̄ he ſaid̄ to them why come ye nowe erlyer than̄ ye were wont to doo / They ſayde/ that a man̄ of Egypte hath delyuered̄ vs fro the hande of the herdmē/ & alſo he drewe water for vs and̄ gaf to the ſheep drynke / Where is he ſaide he / why lefte ye the man̄ after you / goo calle hym̄ that he may ete ſomme brede with vs / Thenne Moyſes ſware that he wold̄ dwelle with hym̄ / And̄ he toke Sephora one of his doughters and̄ wedded̄ her to his wyf which conceyued̄ and̄ bare hym̄ a ſone whom he called̄ Gerſam̄ ſayenḡ/ I was a ſtraunger in a ſtraunge londe She brought to hym̄ forth another ſone / whom he named̄ Eleazar ſayenḡ

The god of my fader is my helper / and hath kept me fro the hande of pharao / longe tyme after this / deyed the kyng of egypte / And the chyldren of Israhel wayllyng made grete sorowe for thoppression of theyr labour and arde vnto god for helpe / Their arde cam vnto god of theyr werkis and god her de theyr wayllyng / and remembryd the promyse that he made with Abrahã ysaac and Jacob / And our lord he held the chyldren of Israhel & kneIbe them moyses fedde the shepe of Jetro his wyues fader / when he had brought the shepe in to the inneryst part of deser te / he cam vnto the mount of god Oreb Our lord apperid to hym in flãme of fyre in the myddys of a busshe / And salbe the fyre in the busshe / and the busshe brennyd not Thenne said Moy ses / I shal goo and see this grete by syon why the busshe brenneth not / Our lord thenne beholdyng that he went for to see it / Calld hym keyng in the busshe & said Moyses . moyses . which answerd / I am here / Thenne said our lord / Approche no ner hyther ward / Take of thy shone fro thy feet / the pla ce that thou stondest on is holy groūd / and said also / I am god of thy fa der / god of Abraham and god of ysa ac & god of Jacob moyses thenne hyde his face & durst not loke toward god To whom god saide / I haue seen thaf fliction of my peple in egypte / and I haue herde theyr arde of the hardnes they suffre in their werkis / And I knolyng the sorowe of them am descen ded to delyuer them fro the hand of thegypcyens / and shal lede them fro this londe in to a good londe and spa cyous / in to a land that flowyth myl ke and hony / vnto the places of Ca naneis . Ethei . Amorrey . Pherezey . Eney and Jebusey / The arde of the chyldren of Israhel is comen to me / I haue seen theyr affliction how they ben oppressyd of thegypcyens but come to me and I shal sende the vnto pharao / that thou shalt lede the chyldren of Is rahel out of egypte / Thenne moyses said to hym / who am I that shal goo to pharao and lede the chyldren out of egypte / To whom god said I shal be with the / And this shal be the signe that I sende the / when thou shalt ha ue ledde out my peple of egypte / thou shalt offre to god vpon this hylle / Mo yses said vnto god / Loo yf I goo to the chyldren of Israhel and saye to them God of your faders hath sente me to you / yf they saye what is his name / what shal I saye / Our lord said to Moyses / Ego sum qui sum / I am that I am / he said / thus shal thou saye to the children of Israhel / He that is sente me to you / and yet shalt thou saye to them / The lord god of your fa dres / god of Abraham . god of ysa ac and god of Jacob hath apperid to me sayeng / Thys is my name for euer more / And this is my memoryall fro generacion to generacion / Go and ga dre to gydre / the seniors and aged men of Israhel and saye to them / the lord god of your faders hath apperyd to me god of Abraham / and god of ysaac / and god of Jacob sayeng / vy sytyng I haue vysited you / and ha ue seen all that is falled in egypte / and I shal lede you out of thaffliction of egypte in to the londe of Canane / Ethei & vnto the londe flowyng mylk and hony / And they shal here thy voys / Thou shalt goo and take with the se nyors of Israhel to the kynge of egyp te and shalt saye to hym / The lord god of thebrelbes hath called vs / we shal goo the Jorney of iij dayes in wylder nes that we may offre to our lord god but I knolde wel that the kynge of egypte shal not suffre you to goo but by stronge hande / I shal strecche out my hand and shal smyte egypte in all my meruaylles that I shal doo amyd emong them / After that he shal lete you goo / I shal thenne gyue my grace to this peple to fore thegypciens / And when ye shal goon out ye shal not de parte voyde ne with nought / but eue ry woma shal borowe of her neyghbur and of her hostesse vessel of syluer and of gold and clothes / and them shal ye leye on your sones & on your dough tres and ye shal robbe Egypte / Thẽne Moyses answerd and saide / They shal not byleue me ne here my voys / but shal saye / god hath not apperyd to the / God saith thenne to hym / what is that thou holdest in thyn honde / he

anſwerde a wodde / our lord ſaide / caſte it on the grounde he threlde it doun / And it tornede vnto a ſerpent wherof moyſes was aferde and wolde haue fledde / Our lorde ſaide to hym / put forth thy hande and holde hym by the taylle / he ſtratchede forth hys honde and helde hym / And it tornede agayn in to a Rodde / To this that they byleue the that I haue apperide to the / and yet our lorde ſaide to hym / Put thy honde in to thy boſom / Whiche whan he hath put in / and dralven out agayn / it was lyke a leprres handy / our lorde bade hym to withdralve it in to hys boſom agayn & drelve it out & it was thēne lyke that other fleſſhe / yf they here not the and byleue by the fyrſt ſigne and to ſkene / They ſhal byleue the by the ſeconde / yf they byleue none of the two ne here thy voys / Thenne take water of the Ryuer / and poure it on the drye grounde / And what someuer thou takeſt and dralveſt ſhal torne in to blode / Thenne Moyſes ſaide / I pray the lorde ſende ſom other / for I am not eloquente but haue a lettyng in my ſpeche / Our lorde ſaide to hym / Who made the mouth of a mā / or who hath made a man domme or deef / ſeeyng or blynde not I Go therfor I ſhal be in thy mouth and ſhal teche the what thou ſhalt ſaye Thenne ſaide Moyſes / I beſeche the lorde ſaid he / ſende ſomme other whom thou wilt / Our lorde was wroth on Moyſes and ſaide / Aaron thy brother dekē I knowe that he is eloquent / Lo he ſhal come & mete with the / and ſeeyng the / he ſhal be glade in hys herte / Speke thou to hym and put my wordes in his mouth And I ſhal be in thy mouth and in his mouth / and I ſhal ſhewe to you what ye ought to doo / And he ſhal ſpeke for the to the peple / And ſhal be thy mouth / and thou ſhal be in ſuche thynges as parteyne to gode / Take with the this Rodde in thyn hande / by whiche thou ſhalt doo ſignes and meruayles / Thenne Moyſes went to Jetro his wyuys fader and ſaide to hym / I ſhal goo and retorne to my brethern in to egypte / and ſee yf they yet lyue / To whom Jetro ſaide / Goo in goddes name and pees / Thenne ſaide onr lorde to moyſes / Goo and retorne in to egypte / / Alle they ben nolv dede that ſought for to ſlee the / Thenne Moyſes toke his wyf and hys ſones and ſette them vpon an aſſe and retorned in to egypte berynge the Rodde of gode in hys honde / Thenne our lorde ſaide to Aaron / Goo ayenſt Moyſes and mete with hym in deſerte / whiche went for to mete with hym vnto the mount of gode / and there kyſſed hym / And Moyſes tolde vnto Aaron alle that our lorde had ſaide to hym for whiche he ſente hym and alle the tokenes and ſignes that he had hym doo / They cam bothe to gydre and gadred & aſſamblyde alle the ſenyors and agede men of the chyldren of Iſrahel / And Aaron tolde to them alle that gode had ſaide to Moyſes / and made the ſygnes and tokenes to fore the peple / and the peple byleuyde it / they herde wel that our lorde had viſyted the chyldren of Iſrahel and that he had behold hyr thaffliction of them / wherfore they fyll doun bolve to the grounde and wor ſhipede our lorde / Aſter this Moyſes and Aaron went vnto pharao & ſaide / This ſaide the lorde gode of Iſrahel Suffre my peple to departe that they may ſacrefyſe to me in deſerte / Thenne ſaide pharao who is that lorde ꝑ I may here his voys and leue Iſrahel / I knowe not that lorde ne I wylle not leue Iſrahel / They ſaide to hym / Gode of the hebrelvis hath callide vs that we goo the journey of thre dayes in the wyldernes and ſacrefyſe vnto our lorde gode leſte parauenture peſtelence or warre falle to vs / The kynge of egypte ſaide to them / Why ſolycyte ye Moyſes and Aaron the peple fro theyr werkis and labour / Goo ye vnto your werke / Pharao alſo ſaide / The peple is moche See how they grolve and multeplye & yet moche more ſholde doo yf they reſted fro theyr labour / Therfore he comāded the ſame day / to the prefectes and maiſtres of theyr werkis ſayeng / Ye no wyſe gyue nomore chaf to the peple for to make bome and claye but late them goo and gadre ſtopple / and make thē to doo as moche labour as they dyde to fore / And laſſe it nothyng / They doo nolv but crye / late vs goo and make ſacrefyſe to our gode / late them be

oppreſſid̄ by labour and̄ exercisid that they attende not to leſynges / Thenne the prefectes and̄ maiſtres of theyr werke ſaid̄ to them / that pharao had̄ commanded̄ to gyue them no chaf / but they ſhold goo & gadre ſuche as they myght fynde / And̄ that theyr werke ſhold̄ not therfor be mynuſſhed̄ / Thenne the chyldren were dyſperplyd̄ for to gadre chaf / And̄ their maiſtres albayted on them / and̄ bad̄ them make an ende of your werke / as ye were wonte to doo whan that chaf was delyured̄ to yolb / And̄ thus they were put to more affliction / and̄ wold̄ make them to make as many tyles as they dyde to fore / Thenne the vpperiſt of the chyldren of Iſrahel cam̄ to pharao and complaynedē ſayenḡ why putteſt thou thy ſeruants to ſuche affliction / he ſaid̄ to them ye be ſo ydle that ye ſaye ye will goo and̄ ſacrefyſe to your god̄ / ye ſhal haue no chaf gyuen̄ to you / yet ye ſhal werke your auſtumable werke / and̄ gadre your chaf alſo / Thenne the eldeſt and̄ vpperiſt emonge thebrelbs wente to Moyſes and̄ Aaron̄ / and̄ ſaid̄ what haue ye don̄ / ye haue ſo don̄ that ye haue made our odour to ſtynke in ꝑ ſight of pharao / and̄ haue encorageđ hym to ſle vs / god̄ ſee and̄ Juge this by-twene you and̄ vs / Thenne Moyſes counſeylled̄ with our lord holy he ſhold doo and̄ ſaid̄ lord̄ why haſt thou ſente me hether / For ſith I haue ſpoken to pharao in thy name / he hath put thy peple to more affliction than they had̄ to fore / and̄ thou haſt not deliuerd̄ them / Our lord̄ ſaid̄ to Moyſes / Now thou ſhal ſee what I ſhal doo to pharao By ſtrongē hande he ſhal late you goo and̄ in a boyſtous he ſhal caſte you fro his land̄ / yet ſaid̄ our lord̄ to Moyſes I am the lord̄ god̄ that apperid̄ to Abraham Ysaac and̄ Jacob in my myght / And̄ my name is Adonay / I ſhewd̄ to them not that / I promyſed̄ and̄ made couenaunt with them that I ſhold̄ gyue to them the lond̄ of Canaan in which they dwelld̄ / I nold̄ haue herd̄ the wayllyng and̄ the tribulacions that thegypciens oppreſſe them with / For whiche I ſhal delyure and̄ bryngē them from the ſeruytude of thegypciēs / Moyſes told all thyſe thynges to the chyldren of Iſrahel / And̄ they byleuyd̄ hym not for the anguyſſh of their ſpirites that they were Inne / and̄ hard̄ labour / Thenne ſaid̄ our lord̄ to Moyſes / Goo and̄ entre in to pharao and̄ bydde hym delyure my peple of Iſrahel out of his land̄ / Moyſes āſwerd holy ſhold̄ pharao here me whā the chil dren of Iſrahel byleue me not / Therne our lord̄ ſaid̄ to Moyſes and̄ Aaron̄ that they bothe ſhold̄ goo to pharao / and̄ gyue hym in comandemēt to late the chyldren of Iſrahel to departe / And̄ he ſaid̄ to moyſes / Lo I heue ordeyned̄ the to be god̄ of pharao / And̄ Aarō thy brother ſhal be thy prophete / Thou ſhalt ſaye to hym all that I ſaye to the / And̄ he ſhal ſaye to pharao that he ſuffre the chyldren of Iſrahel to departe fro hys land̄ / but I ſhal enharde his herte / and̄ ſhal multeplye my ſignes and̄ tokenes in the land̄ of egypt And̄ he ſhal not here ne byleue you / And̄ I ſhal lede the chyldren of Iſrahel my peple / And̄ ſhal ſhewe myn hande and̄ ſuche wonders on egypte / that Egypciens ſhal knowe that I am the lord̄ / Moyſes and̄ Aaron̄ dyde as our lord̄ cōmanded̄ them / Moyſes was lxxx . yer old̄ whan he cam̄ and̄ ſtode to fore pharao / & Aaron̄ lxxxiij. yere whan they ſpack̄ to pharao / Thēne whan they were to fore pharao / Aaron̄ caſte the wode doun̄ to fore pharao / and anon̄ the wode tornēd̄ into a ſerpent / Thenne pharao callid̄ his magyciens & Jogelers and̄ bade them do the ſame / and̄ they made theyr witchecraft and̄ inuocacions / And̄ caſte doun̄ their wodes / whiche tornēd̄ in lyke wyſe in to ſerpentes / But the Rode of Aaron̄ deuourd̄ their Rodes / yet was the herte of pharao hard̄ and̄ ſo endurat that he wold̄ not doo as god̄ bad̄ / Thenne ſaid̄ our lord̄ to Moyſes / The herte of pharao is greuyd and̄ will not delyuer my peple / Goo to hym to morn in the mornynge / And̄ he ſhal come out / And̄ thou ſhal ſtande whan he cometh on̄ the banke of the Ryuer / and̄ take in thy hande the Rode that was tornēd̄ in to the ſerpent & ſaye to hym / The lord̄ god̄ of thebrelbs ſendeth me to the ſayenḡ / Delyure my peple that they may offre and̄ make ſacrefiſe to

me in deſerte / yet thou haſt no wille to
here me/Therfor our lordꝫ ſaidꝫ/ In this
ſhalt thou knolde that I am the lordꝫ
Loo I ſhal ſmyte with the wodde that is
in my hand the water of the floodꝫ/and
it ſhal torne in to blood/the fyſſhes that
ley in the water ſhal deye/ & thegipciēs
ſhall be put to affliction drynkyng of
it Thenne ſaidꝫ our lordꝫ to moyſes/ ſaye
thou to Aaron/take this wodde & ſtrat;
che thyn handꝫ vpon all the waters of
egypt vpon the floodes/ ryuers/ pondes
andꝫ vpon all the lakes where ony wa
ter is in that they torne in to bloodꝫ /
that it may be a vengeaunce in all the
land of egypte as well in treen veſſels
as in veſſels of erth & ſtone / Moyſes
& aaron dyde as god had cōmāded them
andꝫ ſmote the floodꝫ with the wodde to
fore pharao & his ſeruaūts whych tor;
ned in to blood & the fiſſhes that were
in the ryuer deyde/ & the water was cor
rupt/ And thegypciēs myght not dryn;
ke the water/ & all the water of egipte
was torned in to bloodꝫ/ Andꝫ in lyke
wyſe dyde thenchantours with theyr
witchecraft/ and the herte of pharao
was ſo indurat that he wouldꝫ not lete
the peple departe as our lord had coman
ded/but he retorneꝫ home for this tyme
Thegypciens wente and doluen pittes
for water all aboute by the ryuer/andꝫ
they fonde no water to drynke/but alle
was bloodꝫ/Andꝫ this plaghe endured
vij dayes/and what ſomeuer water the
chyldren of Iſrahel toke in this whyle
was fair & good water/This was the
firſt plaghe andꝫ vengeance/ The ſecōde
was that god ſente froſſhes ſo many
that all the londe was ful/the ryuers/
the holdſes/ chambres leddes that they
were woo begoon / Andꝫ thyſe froſſhes
entridꝫ in to their mete ſo many that
they couerd all the londe of egypte /
Thēne pharao prayꝫ moyſes & aaron
that god wold take alwaye theſe froſ;
ſhes/ & that he wold goo ſuffre the peple
to doo ſacrefiſe/ andꝫ thēne moyſes ayid
whā he wold delyure them yf þ froſſhes
were voided/ & pharao ſaid on the morn
Andꝫ thēne moyſes prayde & they uoy
ded alle / & whan pharao ſalde that he
was quyt of thē/ he kepte not his pro;
myſe & wold not lete them departe/ The
thirde vengeāge that god ſente to them
was a grete multitude of hongry horſe;
flyes/as many as thuſte of therthe /
which were on men & bote thē & beeſtis
andꝫ thēchantours ſaid thēne to pharao
this is the fyngre of god/yet wold not
pharao lete thē departe/The fourth ven;
geance was that god ſente alle maner
kynde of flyes & lyſe in ſuche wyſe
the vnyuerſal londe of egypte was ful
of all maner flyes & lyſe/but in the lā
de of Ieſſen were none/yet was he ſo in
durate that he wold not lete them goo/
but wold that they ſhold make their ſa
crefyſe to god in that londe/But moy;
ſes wold not ſo but goo iij dayes/Jour
ney in deſerte/ & ſacrefyſe to god there /
Qpharao ſaidꝫ I wil wel that ye goo in
to deſerte / but goo not fer/ & come ſone
agayn/ & praye ye for me/ and moyſes
prayd for hym to our lord/and the fly;
es voyded/that ther was not one lefte
& whā they were goon/ Qpharao wouldꝫ
not kepe his promyſe/Thēne the fyfthe
plaghe was that godꝫ ſhewd his honde
vpon the feldes & vpō the horſes/ aſſes
Camels/ſheep/ & oxen and was a grete
peſtelence on alle the beeſtis/Andꝫ godꝫ
ſhewd a wonder myracle / bytwene the
poſſeſſyons of the egypcyens & the poſ
ſeſſions of his peple of Iſrahel/ for of
the beeſtis of the chyldrē of Iſrahel ther
was not one that periſſhidꝫ / yet was
pharao ſo hard herted that he wold not
ſuffre the peple to departe / The ſixt
plaghe was that Moyſes tokе aſſhes
out of the chymney/ & caſted on the lon
de/Andꝫ anon alle the peple of egypte
as wel men as beeſtis were ful of bot;
chis beelis & blaynes/ & wounded andꝫ
ſwellyng in their bladders in ſuche wiſe
that thēchantours coude ne myght not
ſtōde for payne to for pharao/yet wouldꝫ
not pharao here thē ne doo as godꝫ hadꝫ
cōmādedꝫ The ſeuenth plaghe was
an haylle ſo grete that ther was neuer
none like to fore/ & thōdre & fire that it
deſtroied all the gras & herbes of egipte
Andꝫ ſmote doun alle that was in the
feldꝫ men andꝫ beeſtis / but in the
londe of Ieſſen was none herdꝫ ne harm
doon / yet wouldꝫ not Qpharao dely;
ure them / The eyghth onr
lordꝫ ſente to them beauſtes whiche is
a maner grete flye callydꝫ in ſome
place an adder bolte / whiche bote

them & ete vp all the corn & herbes that
was left in suche wyse that the peple cā
to pharao & desyred hym to delyure say-
eng that the londe peryssheth/ Thenne
pharao gaf to the men lycence to goo &
make their sacrefyse & leue theyr wy-
ues & chyldren there stylle tyl they co-
me agayn / but moyses & Aaron saide
that they must goo all/wherfor he wold
not lete them departe/ The ix plage &
vengeance was that god sente so gret
derknes vpon all the londe of egypte/
that the derknesse was so grete & horry
ble that they were palpable/ and it en-
dured iij dayes and iij nyghtes/ wher-
someuer the chyldren of Israhel wente
it was lyght/ Thēne pharao callide
Moyses & Aaron & saide to them/ Goo
ye & make your sacrefyse vnto your
lorde gode/ & late your sheep & bestis
only abyde/ To whom moyses saide/ we
shal take with vs suche hostyes & sacre-
fyses as we shal offre to our lorde gode
All our flockes & bestis shal goo
with vs/ ther shal not remayne as mo-
che as an naylle that shal be necessarye
in the honour of our lord gode/ For we
knolde not what we shal offre tyl we
come to the place/ pharao was so indu-
rate & hardy herted that he wolde not le
te them goo/ And bade moyses/ that he
shold nomore come in his sight / For
whan thou comest/ thou shalt deye /
Moyses answerde / be it as thou hast
saide/ I shal nomore come to thy presen-
ce/ And thēne our lorde saide to moyses
there resteth nolde but one plage & ven
geange / And after that he shal lete
you goo/ But first saye to all the peple
that euery man borowe of his frende &
womā of her neyghbour vessell of golde
of syluer & clothes/ our lord shal gyue
to his peple grace & fauour to borowe
of thegyptaiens/ & thenne gaf to them a
comandement holde they sholde departe /
and our lorde saide to moyses at myd-
nyght I shal entre in to Egypte / And
the first begoten chylde & heyr of alle
egypte shal deye / fro the first begoten
sone of pharao that sytteth in his trone
vnto the first begoten sone of the hand-
mayde that sytteth atte mylle/ & all the
first begotē of the bestis/ Ther shal be
a grete crye & clamour in alle the londe
of egypte / in suche wyse that ther was
neuer none lyke/ ne neuer shal be after
& emōg all the chyldren ther shal not
an houndy be hurt ne noman ne beest /
wherby ye shal knolde by what myra-
cle god deuydeth thegyptcyens & Isra-
hel/ Moyses & Aaron shelde alle thyse
sygnes & plagues to fore pharao / and
his herte was so indurate that he wold
not late thē departe/ Thenne whan moy
ses had saide to the chyldren holde they
sholde doo er they departed & ete theyr
passh lambe & all other cerymonyes as
ben expressyde in the byble/ for a lalde
tendure euer emōg thē/ whiche the chyl
dren of Israhel obeyed & accōplyssheden /
it was so that at mydnyght our lorde
smote & slewe euery fyrst begotyn sone
thurgh out all the londe of egypte/ be-
gynnyng at the first sone & heyr of pha
rao vnto the sone of the captyf that
laye in pryson/ & also the first begotyn
of the bestis / Pharao arose in the
nyght & all his seruaūtes & all egyp-
te/ & ther was a grete clamour & sorou
ful noyse & crye/ For ther was not an
holde in all / egypte but ther laye ther-
in one that was dede / Thēne pharao
dyde do calle Moyses & Aaron in the
nyght/ & saide/ Aryse ye & goo your
waye fro my peple ye & the chyldren of
Israhel as ye saye ye wyll/ Take your
sheep & bestis with you lyke as ye de-
syred/ & at your departyng blesse ye me
Thegyptcyens constrayned the chyldren
to departe & goo theyr waye hastely
sayeng/ we all shalle deye/ The chyldrē
of Israhel toke thenne mele and put it
on their sholdres as they were coman-
ded & borowed vessels of syluer & of
golde & moche clothyng/ our lorde gaf to
them suche fauour to fore thegyptcyens
that thegipcyēs lente to thē all ꝑ they
desyred/ & spoylled & robbed egypte /
Ded so the children of Israhel departed
nyke the nōbre of vj honderd thousand
foot men besyde wymen & chyldren whi-
che were innumerable/ And an huge
grete multytude of bestis of dyuerse
kynde/ The tyme that the chyldren of
Israhel had dwellyd in Egypte was
four honderd yere /
And so they departed out of Egypte
and wente not the ryght way by the
philisteis but our lorde lad them by the
way of deserte whiche is by the red se

And the chyldren descēded out of egipt armed̄ Moyses toke with hym the bo=nes of Joseph / for he charged thē so to doo whā he deyde/ They went in they=treme endes of the wyldernes/ and our lord went̄ to fore thē by daȳ in a co=lumpne of a cloude/ & by nyght in a co=lūpne of fyre/ & was theyr leder & duc the pyler of the cloude faylled neuer by daye/ ne the pyler of fyre by nyght to fore the peple/ Our lord said to moy=ses I shal make his herte so hardy that he shal folowe & pursyewe you/ and I shal be glorifyed in pharao & in all his hoost/ Thegipciēs shal knowe that I am lord/ & anon it was told to pharao that the chyldren of Israhel fledde/ and anō his herte was chaūged̄ & also the her=tes of his seruaūtes & saidē what shal we doo shal we suffre the chyldren to depte & nomore to serue vs/ forthwith he toke his chare & alle his peple with hym/ he toke with hym vj C chosen cha=res/ & all the chares & waynes of egip=te & the dukes of all his hoostes & he pursyewed the chyldren of Israhel & folowed them in grete pryde/ & whan he approched that the chyldren of Israhel salwe hym come/ they were sore aferd̄ & cryed to our lord̄ god̄ & said to moyses was ther not sepulture ynough for vs in egypt but that we must nowe deye in wylderneſſe/ Saidē not we to the/ Goo fro vs & late vs serue thegypcyens/ it had ben moche better for vs to haue ser=uyd thegypciens/ than to dye here in wylderne=s/ And moyses said to the pe=ple Be ye not aferd/ stāde & see ye the grete wondres that our lord̄ shal doo for you/ this daye/ Thegypciēs that ye nowe see/ ye shal neuer see thē after this daye / God̄ shal fyght for you/ & be ye stylle/ Our lord said thenne to moyses/ what cryest thou to me / saye to þ chyl=dren of Israhel that they goo forth/ ta=ke thou & wyse the rodde & stratche thy hande vpon the see & departe it/ that the chyldren of Israhel may goo drye thurgh the myddle of it/ I shal so indu=rate the herte of pharao/ that he shal fo=lowe you and̄ alle thegypciens/ and̄ I shal be glorifyed̄ in pharao and̄ in alle his hoost his cartes and̄ horsmen And̄ thegypciens shal knowe that I am lord̄ whan I shal so be glorifyed̄ /

The Angel of god̄ went̄ to fore the castellis of Israhel / and̄ another cam after in the cloude / which stode by=twene them of egypte and the chyldren of Israhel / And̄ the cloude was derke that þ hoost of pharao myght not come to them of all the nyght / Thēne Moy=ses stratched̄ his hond̄ vpon the see & ther cam a wynde blowyng in such wyse that it waxe drye / And̄ the chyl=dren of Israhel went̄ in thurgh the myddes of the reed̄ see alle drye foot/ For the waters stode vp as a walle on the ryght syde and̄ on the lyft syde / Thegypciens thenne pursyewyng thē folowed̄ and̄ entred̄ after them and̄ alle the cartes chares & horsmen thurgh the myddle of the see / And̄ thēne our lord̄ behelde that the chyldren of Isra=hel were passyn ouer and̄ were on the land̄ on that other syde/ Anon turned̄ the water on them / And̄ the wheles on theyr cartes turned̄ vp so doun / And̄ drouned all the hoost of pharao and̄ sancke doun in to the depe of the see / Thenne saidē thegypciens late vs flee Israhel / the lord fightith for them ayenst vs/ And̄ our lord̄ said̄ to moy=ses stratche out thyn hand̄ vpon the see and̄ lete the water retorne vpon thegyp=cyens vpon theyr cartes and̄ horsmen / And so Moyses stratched out his hand and̄ the see retorned̄ in to his first pla=ce / And̄ thenne thegypcyens wold̄ haue fledde / but the water cam and̄ ouerfolwed them in the myddys of the flood̄ / And̄ it coueriđ the chares and horsmen and̄ all hoost of pharao / and ther was not one sauyd̄ of them /
And̄ the chyldren of Israhel had̄ pas=syd̄ thurgh the mydel of the drye see and̄ cam a londe /
Thus delyuerid̄ our lord̄ the chyldren of Israhel fro the hond̄ of thegypcy=ens and̄ they salwe thegypcyens lyeng dred̄ vpon the brynkes of the see /
Alle the peple thenne dred̄ our lord̄ & byleuyd in hym/ and to Moyses his ser=uaūt/ Thēne moyses & þ childrē of Isra=hel songe this sōge to our lord/ Cātemꝰ dño magnificatus est / Late vs synge to our lord̄ he is magnefied̄ he hath o=uerthrowen the horsmen & carre men in the see/ & marie the suster of aaron a pphetesse toke a tympane in her hāde

de and alle the wymen folowed her
with tympanes and cordes and she wē
te to fore syngyng/Cantemus domino
Thenne moyses brought the chyldren of
Israhel fro the see in to the deserte of
Sur And walked with them iij dayes
and iij nyghtes/and fonde no watr
and cam in to marath and the waters
there were so bytter/ that they myght
not drynke therof/ Thenne the peple
grutched ayenst Moyses sayeng/what
shal we drynke/And he cryde vnto
our lord/ whiche shewed to hym a tre
whiche he toke and put in to the watr
and anon they were torned in to swet
nes/ There our lord ordeyned coman
dementis and Jugements/ And ther
he tempted hym sayeng/Yf thou herest
the voys of thy lord god/ and that
thou doo that is rightful to fore hym/
and obeyest his comandements/ and
kepe his preceptis/ I shal not brynge
none of the langours no sorowes vpon
the/ that I dyde in egypte/ I am lord
thy sauyour/ Thenne the chyldren of
Israhel cam in to helym/ where as were
xij fontaynes of waters/and lxx pal
me trees/ And they abode by tho wa
ters/ Thenne fro thens went alle the
multytude of the chyldren of Israhel in
to the deserte of syn which is bytwene
helym & Synay/ and grutched ayenst
Moyses and Aaron in that wildernes
and saide wolde god we had dyed
stylle in egypte/where as we satte and
hadde p'ente of brede and flesshe/ why
haue ye brought vs in to the deserte for
to slee alle this multytude by hunger/
Our lord saide thenne to moyses/I shal
rayne brede to you fro heuen/ late the
peple goo out and gadre euery day
that I may proue thē whether they wil
ke in my lawe or none/ The sixte day
late them gadre doble as moche as they
gadred in one day of the other/Thenne
saide Moyses & Aaron to all the chyl
dren of Israhel At euyn ye shal knowe
that god hath brought you fro the londe
of egypte/& to morn ye shal see ꝑ glorye
of our lord/I haue wel herd your mur
mour ayenst our lord/ what haue ye
mused ayenst vs/what be we/ and yet
saide moyses/ Our lord shal gyue you
at euen flesshe for to ete/& to morn bre
de vnto your fylle/ for as moche as ye
haue murmured ayenst hym/ what be
we/ your murmour is not ayenst vs
but ayenst our lord/As Aaron spack
to all the companye of the chyldren of
Israhel they beheld towardes the wylder
nes/and our lord spack to moyses in a
clowde/& said I haue herd the grutchyn
ges of the chyldren of Israhel/ saye to
them/at euē ye shal ete flesshe & to morn
ye shal be fylled with brede & ye shal
knowe that I am your lord god/ And
whan the euen was come ther cam so
many curlews that it couerid all their
lodgyngis/And on the morn ther laye
lyke delwe all aboute in their circuyte/
which whan they salwe & cam for to ga
de it was smal & white lyke to Co
lyandre/And they wondred on it and
saide Manhu/ that is as moche to saye
what is this/ To whom moyses sayd/
this is the brede that god hath sente
you to ete/& god comandeth that euery
man sholde gadre as moche for euery
heed as is the mesur of gomor/ And
late notyng be left tyl on the morn/
And the sixthe day gadre ye doble so
moche that is two mesures of gomor/
And kepe that one mesure for the sab
te/ which god hath sanctefyed and
comandeth you to halowe it/ yet some
of them brake goddes comandement
and gadred more than they ete and
kept it tyl on the morn/ And thēne
it began to putrefye and be ful of wor
mes/ And that they kept for the sa
bate day was good and putrefyed
not// And thus our lord fedde the
chyldren of Israhel yl were in deserte/
And it was called manna/moyses to
ke one gomor therof & put it in the ta
bernacle for to be kept for a perpetuel
memorye & remēbraūce/ Thēne went
they forth alle the multytude of the
chyldren of Israhel in the deserte of syn
in her māsyons & cam in to Raphydym
where as they had no watr/ thēne alle
grutchyng they said to moyses gyue vs
watr for to drynke/ To whō moyses
answerd/ what grutche ye ayenst me
why tēpte ye our lord/ the peple thirsted
sore for lacke & penurye of watr say
eng/why hast thou brought vs out of
egipte for to sle vs & our chyldrē and
beestis/ Thenne moyses cryde
vnto our lord sayeng/

what shal I doo to this peple / I trowe
within a whyle they shal stone me to
deth/ Thēne our lordy said to Moyses /
Goo to fore the peple and take with the
the oldremē and senyors of Israhel / &
take the rodde that thou smotest with
the flody in thy handy / & I shal stonde
to fore vpon the stone of Oreb / And
smyte thou the stone with the rodde /
And the waters shal come out therof /
that the peple may drynke/ Moyses dy-
de so to fore the senyors of Israhel/ and
callyd that place/ Temptacion/ by cause
of the grutche of the chyldrē of Israhel
& said is god with vs or not/ Thēne cā
Amalech & fought ayenst the chyldren
of Israhel in Raphidim / Moyses said
thēne to Josue / Chese to the men & goo
out & fyght ayenst Amalech to morow
I shal stande on the toppe of the hylle
hauyng the rodde of god in my handy /
Josue dyde as moyses comanded hym/ &
faught ayenst Amalech/ Moyses Aa-
ron & hur ascēded in to the hylle/ when
moyses held vp his hādes/ Israhel wan
& ouercam their enemyes / & when he
leyd thē doun thenne Amalech had the
better/ The hādes of moyses were huy/
Aaron and hur toke thēne a stone and
put it vnder hem/ And they susteyned
his handes on eyther syde/ & so his han
des were not wery vnto the goyng doū
of the sonne/ & so Josue made Amalech
to flee and his peple by strength of his
swerdy/ Our lord said to moyses wryte
this for a remembrauce in a book/ & de-
lyure it to the eeris of Josue/ I shal de-
stroye & put alwaye the memorye of A-
malech vnder heuē/ Moyses thēne edefi-
ed an aulter vnto our lordy / & callyd
there on the name of our lordy/ the lordy
is myn exultacion sayeng / for this is
the handy only of god/ And the batayll
of god shal be ayenst Amalech fro ge-
neracion to generacō / when Jetro the
prest of madyan which was cosyn of
Moyses herdy saye what our lord hady
doy to moyses & to the chyldren of Isra
hel hie peple / Toke sepho
ra the wyf of moyses & his ij sones ger
sam & elyazar/ & cam with them to hym
in to deserte / whom Moyses receyuyd
wyth worship & kyssyd hym / & when
they were to gydre Moyses toldy hym
all what our lord had dō to pharao & to
thegypcyēs for Israhel/ & all the labour
that they endured & how our lordy hady
delyuerd thē/ Jetro was glady for alle
thise thynges that god had so sauyd thē
fro the handes of thegypcyēs/ & said /
Blessid by the lord that hath delyuerid
you fro the hand of thegypcyens & of
pharao/ and hath sauyd his peple/ nowe
I knowe that he is a grete lord aboue all
goddes / by cause they dyde so proudly
ayenst thē/ And Jetro offredy sacrefyces
& offryngis to our lordy / Aaron & alle
the senyors of Israhel cam & ete with
hym so fore our lordy/ the neyt day moy
ses satte & Juged & demed the peple fro
mornyng vnto euenyng/ whiche when
his cosyn sawe / he said to hym / what
doost thou/ why sittest thou allone/ & all
the peple tarye fro the mory til euen/ to
whō moyses answerdy/ The peple come
to me demaūdyng sentence & the dome
of gody/ whā ther is ony debate or dyffe
rence emonge thē they come to me to Ju
ge them & to shewe to them the precep-
tes & lawes of god/ Thēne said Jetro
thou dost not wel ne wysely / For by
folye thou consumest thy self & the pe-
ple with the/ ꝑ doost aboue thy mygh-
Thou maist not allone susteyne it / but
here me & doo ther after/ & our lord shal
be with the/ Be thou vnto the peple in
tho thynges that appartayne to gody/ ꝑ
thou telle to thē what they shold do &
the cerymonyes & ryte to worshipe gody
& the way by which they sholdy goo / &
what werk they shal doo / Chorwyde of
all the peple wyse men & dredyngy godi
in whom is trouth/ and hem that hate
auarice & couetyse/ & ordeyne of them
tribunes & centuriones & denes that
may in all tymes Juge the peple/ And
yf ther be of a grete charge & weight /
late it be referrid to the / And late
them Juge the smale thinges/ it shal be
the esyer to the to bere the charge when
it is so partedy / yf thou doo soo thou
shalt fulfylle the comandement of gody
and susteyne his preceptis/ And the
peple shall goo hom to theyr places in
pees which thynges whā Moyses hady
herde & vnderstonden/ he dyde all that he
had cōceyllyd hym / And chase
out ꝑ strēgest & wyseste peple of all Isra
hel/ & ordeyned thē prynces of the peple
tribunes Cēturiones/ quinquagenaries

and denes / Which at alle tymes ſhold Juge and deme the peple / And alle the grete & weyghty maters they referryd to hym / demyng and Jugyng the ſmale cauſes / And thenne his co-ſyn departed and went in to his con-tre/ The thirde moneth after the childzen departed out of egypte that ſame day they cā in to the wylderneſſe of Synay and ther a boute the regyon of the mounte they fyxed theyr tentes/ Moyſes aſcended in to the hylle Vnto god / God callid hym on the hylle and ſaid this ſhalt thou ſaye to the holus of Jacob and to the chyldzen of Iſrahel / ye your ſelf haue ſeen what I haue don to the egypciens/ And how I haue born you on the whynges of Egles and haue taken you to me / yf ye therfor here my voys and kepe my couenaunt /ye ſhal be to me in the reg ne of preeſthod and holy peple / thyſe ben the wordes that thou ſhalt ſaye to the chyldzen of Iſrahel/ Moyſes cam doun and gadred all the moſt of byrthe / and expolwned in them alle the wordes that our lord had comaun-ded hym / Alle the peple anſwerd / Alle that euer our lord hath ſaid/ we ſhal doo / Whan Moyſes had ſhewd to the peple the wordes of our lord/our lord ſaid to hym / Now I ſhal come to the in a clowde / that the peple may he-re me ſpekyng to the / that they bylee-ue the euer after / Moyſes went a-gen and told this to the peple / & our lord bade them to ſanctefie the peple this day and to morow/and lete them weſſhe their clothes & be redy the thirde day / The thirde day our lord ſhal deſce-de to fore all the peple on the mount of Synay / And ordeyne to the peple the markes and termes in the araupte & ſaid to them / Beware that ye aſcen de not on the hylle ne towche the endes of it/ who ſomeuer towcheth the hylle ſhal dye by deth / ther ſhal no hande towche hym / but with ſtones he ſhal be oppreſſid and with caſtyng of them on hym he ſhal be tokyn / whether it be man or beeſt he ſhal not lyue / When thou herſt the trompe blowen thenne aſ-cende to the hylle/ Moyſes went doun to the peple & ſanctefyed & halowed the and when they had waſſhyn her clo-thes / he ſaid to them/ Be ye redy at the thirde daye and approche not your wyf-ues/when the thirde daye cam and the mornyng weyed clere they herde thon-dre & lyghtnyng and ſaw a grete cloud de coure the moūte / and the crye of the trompe was ſo ſhrylle that the peple was ſore aferd / When moyſes had brought them forth vnto the Pote of the hylle they ſtode there all the mounte of ſynay ſmoked for ſomoche as our lord deſcended on it in fyre/ And the ſmo-ke aſcended fro the hylle / as it had be fro a fornays/ The mount was terry ble and dredeful/ & the ſoun of the trō pe grewe a lytyl more and contynued lenger /Moyſes ſpack/ And our lord anſwerd hym / Our lord deſcended vpon the toppe of the mounte of ſynay euen on the toppe of hit / And called Moyſes to hym / Which when he come ſaid to hym /Goo doun and charge the peple ꝑ they come not to the termes of the hylle for to ſee the lord / for yf they doo / mocke multitude ſhal periſſhe of them / the preeſtis that ſhal come/ late them be ſanctefyed / leſt they be ſmeten doun / And thou and Aaron ſhal aſcende the hylle / Alle the peple and preeſtes late them not paſſe theyr boun des leſte god ſmyte them/ Thenne moy-ſes deſcended and told to the peple alle that our lord hath ſaid / After this our lord calkyd Moyſes / And ſaid I am the lord god that brought you out of egypte and of thraldom / And gaf hym the comandemētis firſt by ſpe-kyng and many ceremonyes as ben reherſed in the byble/ Which is not re-quyſyte to be wreten here / but the ten comandementes euery man is bounden to knowe / And er Moyſes rehearſed them wreton / he went vp in to the mount of Synay and faſted there xl dayes and xl nyghtes er he receyued them / In which tyme he comanded hym to make many thynges/ and to or-deyne the lawes and ceremonyes which now ben not had in the newe la we/ & alſo as doctours ſaye moyſes ler-ned that tyme all thyſtoryes to fore wreton of the makyng of heuen & erthe of adam/ noe/ abraham/ yſaac/ Jacob / & of Joſeph with his brethern /
And atte laſte delyuerd to hym

two tables of stone bothe wreton with the honde of god / which followen /

Here folowen the ten comandements of our lawe /

The first comandement that god comanded is this Thou shalt not worshipe no straunge ne dyuerse goddes that is to seye thou shalt worshipe no god but me / And thou shalt not restreyne thyn hope but in me / For who that setteth pryncypally his hope on ony creature or faith or byleue in ony thyng more than in me synneth dedly / And suche ben they that worshippe ydoles / and make their god of a creature / who someuer so doth synneth ayenst this comandement / And so doo they ꝑ ouermoche loue their tresours gold or syluer or ony other erthely thynge that ben passyng and transytorye or sette their herte or hope on ony thynge by which they forgete and leue god their creatour and maker / which hath lente to them alle that they lyue by / And therfor ought they to serue hym with al their goodes / And aboue alle thynge to loue hym and worshipe hym with all theyr herte with alle their soule / and with all their strengthe / lyke as the first comandement enseigneth & techeth vs /

The seconde comandement is this / that thou shalt not take the name of god in vayn / that is to saye thou shalt not swere by hym for nothynge /
In this comandement our lord comandeth in the gospel / that thou shalt not swere by the heuen / ne by erthe / ne by other creature / But for good cause and rightful a man may swere without synne / as in Iugement / or in requyryng of trouthe / or without Iugement in good and nedful causes /
And in none other maner without reson by the name of our lord and for nought / yf he swere falsely wetyngly / he is forsworn / And that is ayenst the comaudement and synneth dedely / for he sweryth ayenst his conscience / & that is whan he swerith by aups & by delyberacion / but a man shold swere truly & yet not for nought or for ony vayn or ylle thynge / ne malycyously / but to swere lyghtly without hurte or blame / is venyal synne / But the custome therof is perylous / and may welcome to dedly synne / But yf he take hede / But he thenne that sweryth horribly by our lord or by ony of his membris or by his sayntes in despyte / and blasphemeth in thynges that ben not true / or other wyse / he synneth dedely / he may haue no reson wherby he may excuse hym And they that most accustome them in this synne / they synne most &c /

The thirde comandement is / that thou shalt haue mynde and remembre that thou halowe and kepe holy thy sabate day or sonday / That is to saye / that thou shalt doo no werke ne operacion on the sonday or holy daye / but ꝑ shalt reste fro alle worldly labour / and entende to prayer and to serue god thy maker / which restid the . vij. day of the werkes that he made in the vj. dayes to fore / In which he made and ordeyned the world / This comandemẽt accõplysshyth he ꝑ kepeth to his power ꝑ pees of his cõsience / for to serue god more holyly / Thẽne this day that the Jelwes called sabate / is as moche to saye as reste / This comandemẽt may noman kepe spirituelly / that is accõbred in his cõsience with dedely synne / Suche a cõsiẽce can not be in reste ne in pees as lõge as he is in suche astate / In the stede of the sabate day which was straitly kept in the olde lalwe holy chirche hath stablysshid the sonday in the nelwe lalwe For our lord aroos fro deth to lyf on ꝑ sonday / And therfore we ought to kepe it holyly & be in reste fro the werkes of ꝑ weke to fore / & to cesse of the werke of synne / & tẽtende to doo ghostely werkes / & to folowe our lord refechyng hym of mercy / & to thãcke hym for his benefaitrs / for they that breke the sonday & the other solẽpne festes / that ben stablysshed to be halowed in holy chirche they synne dedly / For they do directly ayenst the comandemẽt of god aforsaid & holy chyrche / but yf it be for some necessite that holy chirche amytteth and graũteth / But they synne moche more thẽne ꝑ ẽploye the sondayes & the festes

in ſynnes / in lecherye/in goyng to ta-
uernes in the ſeruyſe tyme/ in glout-
nye and drynkyng dronke / & in other
ſynnes oultrages ayenſt god / For
alas for ſorowe I trowe ther is more
ſynne cõmyſed on the ſonday and ho-
ly dayes and feſtes / than in the other
werke dayes/ For thenne ben they drõ-
ke/ Fyghte/and ſlee/and ben not occu
pyed vertuouſly/ in goddes ſeruyce as
they ought to doo/and as god coman-
deth vs to remembre and haue in myn
de to kepe and halowe the holy day /
they that ſo doo/ ſynne dedely and obſer-
ue and kepe not this third comande-
ment/ Thyſe thre comandementes ben
wreton in the firſt table and appartey-
nen only to god /

The fourth comandement is / that
thou ſhalt honoure and worſhipe thy
fader and moder/ For thou ſhalt lyue
the lenger on therthe/ This comandemẽt
admoneſteth vs/ that we be wel ware
to angre fader and moder in ony wyſe/
Or who that curſeth them/or ſette hande
on them in euyl wylle ſynneth dedely/
In this comandement is vnderſtanden
thonour that we ſhold doo to our goo-
ſtly and ſpirytuel faders/that is to thẽ
that haue the cure of vs / to teche and
chaſtyſe vs / as ben the prelates of the
chirche/and they that haue the charge
and cure of our ſoules / and to kepe
our bodyes/ And he that wil not obeye
to hym that hath the cure ouer hym whã
he enſcigneth and techeth hym good
that he is bounden to doo / he ſynneth gre
uouſly / and is inobedyent whiche is
dedely ſynne /

The fyf the comãdement is/that thon
ſhal ſlee noman / This comandement
wil that noman ſhal ſlee other / for
vngeance/ ne for his goodes/ or for ony
other euyl cauſe/it is dedely ſynne/ but
for to ſlee malefactours in executyng
of Juſtice for other good cauſe/ yf it be
lawful / it may wel be doon/ In this
comandement is defended the ſynne of
wrath and hate / of Pauncour and of
yre / For as the ſcripture ſaith / who
hateth his brother is an homycide/ whã
it is by his wylle and he ſinneth dede-
ly / And he that kepeth angre in his
herte longe / For ſuche ire longe holden
in the herte is Pauncour & hate which
is dedly ſynne and is ayenſt this co-
mandement / And yet ſynneth he mo-
re that doth or pourchaceth ſhame by-
lonye or hurte to another wrongful-
ly / or counſeylleth or helpeth to greue
another for tauenge hym / But wrath
or angre lyghtly paſſed without wylle
to noye or greue ony other / is not ded
ly ſynne /

The ſixthe comandemẽt is thou ſhalt
not doo aduoultrye/that is to ſaye thou
ſhalt not haue fleſſhly cõpanye with a
nother mãnes wyf In this comãdemnẽt
it is forboden & defended all maner ſyn
ne of the fleſſhe which is called gene-
rally lecherye / which is a right foule
ſynne/ and vylaynous/how be it that
ther is ſomme braunche of it /that is
not dedly ſynne / As ofte meuynges
of the fleſſhe that may not be eſchewed
whiche men ought to reſtrayne and re
frayne as moche as they maye / And
this cometh ofte tymes by outrageous
drynkyng & etynge/or by euyl thought
or foule touchyng / For in ſuche thyn-
ges may be grete peryll / And in this
comandement is defended alle ſynne a-
yenſt nature in what maner it be don
in his perſone or other /

The ſeuenth comandement is / that
thou ſhal do no theſte/ This comande-
ment forbedeth to take away other mẽ-
nes thynges what ſomeuer they be
without reſon ayenſt the wylle of them
that owe or make them / in this comã-
dement is defended Pauayne / Vſure /
Robberye and deceyte and begylyng
other for to haue theyr hauoyr or good
And he that doth ayenſt this comande
ment is bounden to make reſtitucion &
yelde agayn that he hath ſo goten or ta-
ken / yf he knowe to whom he ought to
rendre it / And yf he knowe not /
he is bounden to gyue it for goddes ſa-
ke or doo by the counſeyl of holy chirch
For who reteyneth wrongfully and
without reſon other mennes good a-
gayn theyr wylle / ſynneth dedely / yf
he paye not where as he oweth yf he
knowe where and be in his power and
hath wherof/ And yf he knowe not /
late hym doo by the counſeyl of holy
chirche / And who ſo doth not ſo/ſyn-
neth ayenſt this comandement dedely /

The viij comandement is / that thou

shalt not bere false witnesse/ayenst thy neyghbour/ in this comandement is forbodē / that noman shall lye wetyngly/ For who so lyeth doth ayenst this comandement / And also that he forsake not hym in Jugement ne make no lesynges to noye ne greue another / ner he ought not to mysssaye ne speke euyl of other in entencion tenpayre his good name and fame / For it is dedly synne/ Ayenst this comandement do they that saye euyl of goody men behynde them and backbyte them / And do this wetyngly by malyce which is called detraction / And also they that accuse somme of theyr folye/ or herkene by maner of adulacion or flaterynge / when they that men speke of / be not present/ they that doo thus and saye such wordes / doo ayenst this comandement/ for they be all false witnessis /

The nyne comandement is / that thou shalt not desyre the wyf of thy neyghbour / ne shalt not coueyte her in thyn herte/ that is to saye thou shalt not consente to synne with her with thy body / This comandement defendeth to desyre to haue companye with all maner wymen out of maryage / And the euyl sygnes that ben without forth make men for to dralbe them to synne/ as the euyl wordes of suche matere / or the foule and euyl attouchynge/ kyssynge/ handlynge and suche other/ And the dyfference betwene this comandement and the sixthe aforsaid / is that the sixthe comandement forbedeth the dede without forth / And this forbedeth the consentynge within forth/ For the consentyng within forth to haue companye with a woman that is not his by maryage/ is dedely synne / after the sentēce of the gospel that saith / Who that seeth a woman and coueyteth her in his herte / he hath nowe synneth in his herte and dedly / This is to vnderstonde of the consentynge expresse in his thought /

The tenth comandemēt is / that thou shalt not coueyte nothynge that is or longeth to thy neyghbour / This comandement defendeth wylle to haue thynges that longe to other men by euyll raysoy or wrongfully / In this comandemēt is defended euye of other mēnes wele of other mennes grace or welfare For suche enuye cometh of euyl couetyse to haue suche goody or suche grace or fortune / as he seeth in other/ And this couetyse is when the consentynge and thoughte be certaynly one / thenne is it dedly synne/ And yf ther be onyelle mouynges without wyll & consentynge of damage or hurte of other this is not dedly synne/ yf he synne herin it is but venyel synne/ thyse ben the x comdement of our lord of which the iij first belonge to god/ And the vij other ben ordeyned for our neyghbours /

Euery persone that hath witte and vnderstandynge in hym self and age is bounde to knowe them and obeye & kepe thise x comandemens aforsaid / or elles he synneth dedly /

Thus moyses abode in the hill xl dayes and xl nyghtes And receyued of Almyghty god the tables with the comandements wreten with the hond of god and also receyued and lerned many ceremonyes and statutes that god ordeyned by which the childrey of Jsrahel shold be reuled and juged by / and whiles that Moyses was thus with our lord on the mounte/ The childrey of Jsrahel salwe that he taried and descended not and somme of them said that helpas dede or goon alway and wold not retorne agayn / And somme said nay but in conclusiō they gadred them to gydre ayenst Aaron and said to hym / Make to vs somme goddes that may goo to fore vs / we knowe not what is befallen to Moyses/ Thēne Aaron saide take the gold that hangeth in the eeris of your wyues and your chyldren and bryngе it to me / The peple dyde as he bad and brought the gold to Aaron / which he toke and molte it / And made therof a Calf / Thenne they sayd thyse ben thy goddes Jsrahel that brought the out of the londe of Egypte / And the peple made an aulter to fore it and made grete Joye and myrthe and ete and dronke and daunced and pleyed to fore the Calf and offrid and made sacrefises therto Our lord spack to Moyses sayeng Goo hens and descend doun thy peple haue synned whom thou hast brought fro the lond of egypte / They haue sone

forsake and dy lefte the waye/which thou hast shewed to them / They haue made to them a Calf blolden and haue wor= shypped it and offred sacrefyses therto sayeng / Thise be thy goddes Israhel that haue brought the out of the londe of egypte yet sayd our lord to Moyses I see wel that this peple is of euyl dis= posicion / Suffre me that I may wreke my wrath on them and I shal destroye them / I shal make the gouernour of grete peple / Moyses th enne prayd our lord god sayeng/why art thou wroth lord ayenst thy peple that thou hast brought out of the londe of egypte in a grete strengthe and a boysteous hande / I beseche the lord late not thegypcyens saye / that their god hath locked them out for to slee them in the montayns I praye the lord that thy wrath may as= swage/ and be thou pleysid and benyg ne vpon the wickednes of thy peple / Remembre Abraham.Ysaac and Jacob thy seruaũtes/to whom thou promysyst and sware st by thy self sayeng/I shal multeplye your seed as the sterres of heuen / And the vnyuersal londe of whiche I haue spoken I shal gyue to your seed / And ye shal possede and haue it euer / And with thise wordes our lord was pleased / that he wold do no harme as he had said vnto his peple / And moyses retorned fro the moũt keryng tlvo tables of stone wre= ton both with the hande of god And the scripture that was in the tables / were the ten comandementis as fore he wreton / Josue heering the grete noyse of the chyldren of Israhel said to Moyses I trolve they fyght kenethe / which answerd and said / it is no crye of exortyng men to fyght / ne noy= se to compelle men to flee / but I here the voys of syngyng / when he approched to them / he salve the Calf / and the in strumentis of myrthe / and he was so wroth that he threlve doun the tables & brake them atte fote of the hylle/ & ran and raught doun the Calf that they had made and brente and smote it al to pouldre / which he caste in to water and gaf it to drynke to the chyldren of Israhel/Thenne said Moyses to Aaron What hath this peple don to ỹ that thou hast made to synne greuously/to whom he answerd/ late not my lord take no= ne indignacion at me / Thou knowest wel that this peple is prone and redy to synne / They said to me / Make to vs goddes that may goo tofore vs We knolve not what is falle to this Moyses that lad vs out of egypte To whom I said / who of you that hath gold geue it me / they toke and gaf it to me / And I caste it in to the fire and therof cam out this Calf / And thenne said moises / Alle they that ben of goddis parte and haue not synned in this Calf late hem Joyne to me/And the chyldren of leui Joyned to hym/and lade eche mã take a swerd on his side / and take vengeance and slee euerych his brother his frende and neygbour/that haue trespaced/And so the chyldren of leui wente and slelve xxxiij M .of the children of Israhel/ And thenne said Moyses ye haue ha= lowed this day your handes vnto our lord/And ye shal be therfore blessyd / The second day moyses spack to the pe= ple and said / ye haue commysed and don the grettest synne that may be / I shal ascende vnto our lord agayn/and shal praye hym for your synne/Thenne Moyses ascended agayn and receyued afterward tlvo tables agayn /whiche our lord lad hym make/ And therin our lord wrote the comandements / And after our lord comanded hym to make an arke and a tabernacle / In whiche arke was kepte thre thinges

First the Podde

with whiche he dide meruailles/A potte ful of manna/and the .ij. tables with the comandementis/ And thenne after Moyses taught hem the lalve/ hold eche man shold behaue hym ayenst other / and what he shold doo / and what he shold not doo /And departed them in xij tribus / And comanded that euery man shold brynge a Podde in to the tabernacle / And Moyses wrote eche name on the Podde And Moyses shytte fast the tabernacle/ And on the morn ther was founde one of the wod= des that burgeyned / bare leuys and fruyt / And was of on almonde tree/ that Podde fyl to Aaron/ And after thys longe tyme the chyldren desired to ete flesshe & remembrid of the flesshe

that they ete in egypte / And grud ⸗
ehyd agayn Moyses / And wold ha⸗
ue ordyned to them a duc for to haue
retorned in to egypte / Wherfore Moy⸗
ses was so woo that he |desired of our
lord to delyure hym fro this lyf / by
cause he salue them so vnkynde ayenst
god / thenne god sente to them so grete
plente of quelles /that two dayes and
one nyght they fedde so thycke by the
ground that they toke gete nombre /
For they fedde but the heyght of two
cubytes / and they had so many that
they dryde hem hangyng on their ta ⸗
bernacles and tentes / yet were they
not content but euer grutchyng/ Wher ⸗
fore god smote them & toke vengeaūce
on hem by a grete plagthe / And ma ⸗
ny deyde and were buryed there/ And
thenne fro thens they went in to Ase ⸗
roth and dwellyd / After this Maria
and Aaron brother and suster of mo⸗
yses began to spekte agayn moyses by
cause of his wif whiche was of ethyo ⸗
pe / and said god hath not spoken on⸗
ly by Moyses / hath he not also spokē
to vs / wherfore our lord was wroth/
Moyses was the humbleste and mekeste
man that was in all the world /
Anone thenne our lord said to hym &
to Aaron and to marye / Goo ye thre
only vnto the tabernacle / And there
our lord said that ther was none lyke
to Moyses / to whom he had spoken
mouth to mouth and repreuyd aaron
and maria by cause they spack so to
Moyses / And leyng wroth departed
fro them / And anone maria was sme⸗
ten and made lepre and whyte lyke
snolue / And whan Aaron beheld her
and salue her smeten with lepre / he
said to moyses I beseche the lord / that
thou sette not this synne on vs whiche
we haue commysed folyly / And late
not this our suster be as a deed woma
or as born out of tyme & caste alway
from her moder / behold and see half
her flesshe is deuoured of the lepre /
Thenne Moyses cryed vnto our lord
sayeng / I beseche the lord that thou
hele her to whom our lord said / yf her
fader had spytte in her face / sholde she
not be put to shame |and |rebuke vij
dayes/ late her departe out of þ castelles
vij dayes / and after she shal be callyd
in agayn / So maria was shytte out
of the castelles vij dayes / & the peple
remeuyd not fro the place/ tyl she was
callyd agayn / After this our lord co
manded Moyses to sende men in to the
londe of canaan/ that he shold gyue the
charge for see and considere the good ⸗
nes therof And that of euery tryke / he
shold sende some / Moyses dyde soo as
our lord had comaunded/ whiche wente
in & brought of the fruytes with hem
and they brought a braunche with one
clustre of grapes as moche as two me
myght bere hyt wene them vpon a cole ⸗
staf / whan they had seen the contre &
conspdered by the space of xl dayes thei
retorned / and tolde the commodytees
of the londe / but some said that the pe
ple were stronge and many kynges
and gyauntes/ in suche wyse that they
said it was imprenable / and that the
peple were moche strenger than they we
re / wherfore the peple anon were afer⸗
de and murmured agayn moyses and
wold retorne agayn in to egypte /
Thenne Josue & Chaleph whiche were
two of them that had conspdered the lō
de / said to the peple why grutche ye /
and wherof be ye aferd / we haue wel
seen the contrey / and it is good to
wynne / the contrey floweth ful of
mylke and hony/ be not rebelle ayenst
god he shal gyue it vs / be ye not a ⸗
ferd / Thenne alle the peple cryed
ayenst hem and whan they wold haue
taken stones and stoned hem our lord
in his glorye apperyd in a cloude vpon
the couerynge of the tabernacle / and
said to Moyses thys peple byleueth not
the sygnes and wondres that I haue
schewd and don to hem/ I shal destroye
them alle by pestylence / And I shal
make the a prynce vpon peple gretter &
strenger than this is / Thenne prayd
Moyses to our lord for the peple / that
he wold haue pyte on them and not
destroye them / but to haue mercy on
them after the magnytude of his mercy
And our lord at his requeste for ⸗
gaf them / Neuertheles our lord said
that all tho men that had seen his ma⸗
geste and the sygnes and meruaylles
that he dyde in Egypte and in deserte
and haue temptedē hym ten tymes and
not obeyed vnto his voys shal not see

ne come in to the contrey and londe that I haue promysed to theyr faders But Josue and caleph my seruantes shal entre in to the londe / And theyr seed shal possesse it / Moyses told all this vnto the chyldren / And they waylled and sorowed gretly therfor/ After this the pple remeuyd fro thens and cam in to the deserte of Syn/ And there Maria suster of moyses and Aaron deyde and was buryed in the same place / Thenne the pple lacked water and cam and grutched ayenst Moyses and yet wessshed they had abyden in Egypte / Thenne Moyses and Aaron entryd in to the tabernacle / and fylle doun to the grounde lolde and prayd vnto our lord sepenge / lord god here the clamour of thy pple / And opene to thē thy tresour a fontayn of lyuynge water / that they may drynke and the murmuracion of them may cesse /
Our lord said to hym thenne / Take the rodde in thy hande / and thou and Aaron thy brother assemble and gadre the pple/ And speke ye to the stone / And it shal gyue out water and whan the water cometh late alle the multytude drynke and theyr bestis /
Moyses thenne toke the rodde as our lord bade and gadred all the pple to fore the stone and said to them / here ye rebelles and out of byleue /Trowe ye not that we may gyue you watre out of this stone / And he lefte vp his hand and smote twyes the stone/and water cam and flowed out in the most largest wyse in suche wyse that the pple and bestis dronke theyr fylle/
Thenne said god to Moyses and Aaron / by cause ye haue not byleuyd me and sanctefyed my name to fore the chyldren of Israhel and gyuen to me the laude / but haue don this in your name /ye shal not brynge this pple in to the londe that I shal gyue to them /
And therfor this water was callyd the water of contradiction where the chyldren grutched agayn god /
Anon after this by goddes comandement Moyses toke Aaron vpon the hylle & despoylled of his vesture and clothid therwith his sone Eleazar and made hym vppenst bysshop for his fader Aaron / And there Aaron deyde in the toppe of the hylle / And moyses descendyd with Eleazar / And whan alle the multytude of pple salwe that Aarō was deed / they wepte & waylled on hym xxx dayes in euery tryke & fame lye after this the pple went aboute the londe of Edom and begā to weye wery and grutchyd ayenst our lord & Moyses / and sayd yet/ why hast thou ledde vs out of the londe of Egypte for to slee vs in this deserte and wil dernes / Breed failleth vs / ther is no water And our solules abhorre and lothe this light mete / For which cause god sente emonge them fyry serpentes / which bote and wounded many of them and slewe also / Thenne they that were hurte cam to Moyses and said we haue synned for we haue spoken ayenst our lord and the /praye for vs vnto god that he delyuer fro vs thise serpentes /
Thenne Moyses prayd our lord for the pple / And our lord said to hym /
Make a serpente of brasse and sette it vp for a signe / And who someuer be hurte/ and loketh theron/ & beholdeth it / shal lyue and be hole / Thenne Moyses made a serpente of brasse and sette it vp for a sygne / And whan they that were hurte beheld it / were made hole / After this whan Moyses had shewed to them all the lawes of our lord and cerymonyes / and had gouerned them yl yere / And that he was an C xx. yere old / he ascended fro the feldes of Moab vpon the mountayn of Nebo in to the toppe of phasga ayenst Jerico/ and there our lord shewd to hym alle the londe of Galaad vnto dan / And all the londe of promyssyō fro that one ende to that other / And thenne our lord sayd to hym / This is the land that I promysed to Abraham Ysaac and Jacob sayenge I shal gyue it to thy seed / Now thou hast seen it with thyn eyen / And shalt not entre ne come therin / And there in that place deyede Moyses seruaunt of our lord as god comanded / and was buryed in the vale of the londe of Moab ayenst Phogor / And yet neuer man knewe his sepulcre vnto this day / Moyses was an hondred and twenty yere old whan he deyde / his eyen neuer dimed ne his teeth were neuer meuyd /

The chyldren of Israhel wepte and mor
nedy for hym xxx dayes in the feldes
of Moab/Josue the sone of Num was
repleneſſyd with the ſpyryte of wiſdom
for moyses sette on hym his handes /
And the chyldren obeyed hym as our
lordy had comanded to Moyses / And
ther was neuer after a prophete in Is=
rahel lyke vnto Moyses/which knewe
and ſpack to gody face to face / in alle
signes and tokenes that gody dyde and
ſhewd by hym in the londe of egypte to
pharao and alle hys seruauntes /

Here endeth the lyf and thyſ=torye of Moyses

After Moyses Josue was duc and ledar of the chyldren of Israhel and brought them in to the londe of behest / And dyde many grete ba=tayllis for whom gody ſhewd many grete meruayllys / and in eſpecyal one that was that the ſonne ſtode ſtylle at his requeſt tyl he hady ouercome his enemyes by the ſpace of a day / And our lordy whan he fraught ſent down ſu=che hayl ſtones that ſlewe moo of his enemyes with tho ſtones than with mannes hondy / Josue was a noble may and gouernedy wel Israhel / and deuyded the londe vnto the xij try=bus by lotte / And whan he was C x. yere oldy he deyde / And dyuerſe du=kes after hym Juged and demedy Isra=hel / of whom ben noble hyſtorye as of Jepte / Gedeon / and Sampſon / which I paſſe ouer vnto thyſtorye of the kynges / which is redde in holy chyrche fro the fyrſt ſonday after tryny=te ſonday vnto the firſt ſonday of Au=guſt / And in the moneth of Auguſt is redde the book of ſapience / And in the moneth of Septembre ben redde thyſ=torye of Job . of Thobye . and of Judith/ And in Octobre the hyſtorye of the Machabeis / And in Nouembre the book of Ezechiel and his viſions/ And in Decembre the hyſtorye of Ad=uent and the book of ysaye vnto cryſ=tmaſſe & after the feſt of Epyphanye vnto Septuageſme ben redy thepiſtles of paule / And this is the Pelyle of the temporal thurgh the yere &c /

The firſt londay after Trynyte londay vnto the firſt londay of the moneth of Auguſt is redde the book of kynges

This hyſtorye ma=keth mencion that ther was a may named Hel=cana which hady two wyues / that one was named Anna/ and the name of the ſeconde Fenenna/ Fenenne hady chyldren / And Anna hady none but was bareyn / The goody may at ſu=che dayes as he was bounden wente to his cyte for to make hys ſacrefyſe and worſhipe gody In thie tyme Ophny & Phynees ſones of hely the grete preeſt were preeſtes of our lordy/ This Hel=cana gaf to Fenenna at ſuche tyme as he offredy to her ſones and doughters certayn partes/ and vnto Anna he gaf but one parte / Fenenne dyde moche ſo=rowe and wreef to Anna by cauſe ſhe

hadꝫ no chyldren/ andꝫ thus dyde euery
yere / andꝫ prouoked ꝫ hꝛ to wꝛath/ but
ſhe wepte for ſoꝛow and ete no mete /
To whom helcana her huſbondꝫ ſaidꝫ /
Anna why wepeſt thou / and wherfoꝛ
etſt thou not / why is thyn hertꝛ put
to affliction / Am I not better to the
than ten ſones / Thenne anna aroſe
after ſhe hadꝫ etyn andꝫ dronken in Sy
lo / andꝫ went to praye vnto our lordꝫ
Holy that tyme ſatte to foꝛe the poſtes
of the holy of our lordꝫ / Andꝫ anna
beſought andꝫ praydꝫ our lordꝫ makyng
to hym a vowe yf that ſhe myght haue
a ſone / ſhe ſholdꝫ offꝛe hym to our lord
Andꝫ it was ſo that ſhe praydꝫ ſo hertꝛ
ly in her thought andꝫ mynde / that her
lyppes meuydꝫ not / wherfoꝛ holy hare
her ayn hand that ſhe was dronke/ And
ſhe ſaidꝫ nay / my lordꝫ / I am a ſynful
woman / I haue dronken no wyn ne
dꝛynke that may cauſe me to be dꝛõ
ken / but I haue made my prayers &
caſt my ſoule in the ſight of almyghty
godꝫ/ Reputꝛ me not as one of the
doughtꝛes of Belial / Foꝛ the prayer
that I haue made andꝫ ſpoken yet is of
the multytude of the heuynes andꝫ ſo ꝛ
row of myn hertꝛ/ Thenne holy the preeſt
ſaidꝫ to her / Goo in pees the godꝫ of
Iſrahel gyue to the / the peticion of thy
hertꝛ / Foꝛ that thou haſt praydꝫ hym
& ſhe ſaidꝫ / wholdꝫ godꝫ that thy hand ꝛ
ſeruaunt myght fynde that grace in thy ꝛ
ſyght / Andꝫ ſo ſhe departedꝫ / Andꝫ on
the mornꝫ they went home agayn in ꝛ to
Ramatha / After this our lordꝫ remem
bꝛydꝫ her Andꝫ Helcana knew
her / Andꝫ ſhe conceyuydꝫ & at ty
me acuſtomedꝫ bꝛought foꝛth andꝫ bare
a fair ſone & namedꝫ hym Samuel foꝛ
becauſe as ſhe ayedꝫ hym of our lordꝫ /
wherfoꝛ helcana her huſbondꝫ went &
offꝛedꝫ a ſolompne ſacꝛefyce / andꝫ his
vowe acomplyſſhydꝫ bꝛought Anna aſcen ꝛ
dedꝫ not with hym/ She ſaidꝫ to her huſ
bondꝫ that ſhe wouldꝫ not goo / tyl her
chyldꝫ were wenedꝫ / andꝫ taken fro the
pappe / Andꝫ after whan ſamuel
was wenedꝫ andꝫ was an Infaunt /
The moder toke hym andꝫ iij calues &
iij meſures of mele andꝫ a botel of wyn
& bꝛought hym vnto the holy of our
lordꝫ in Sylo/ & ſacꝛefyedꝫ that calf / &
offꝛedꝫ the chylde to holy & told to holy
that ſhe was the woman that prayd ꝫ
our lordꝫ foꝛ that chyld ꝫ / Andꝫ there
Anna worſhyppidꝫ o ur lordꝫ andꝫ than ꝛ
kydꝫ hym / Andꝫ th e ꝛ made this pſalme
which is one of th e canticles/ Exulta ꝛ
uit cor meum in d ꝛmino et exaltatum
eſt cornu meum i n deo meo / andꝫ ſo
foꝛth all the ven enaũt of that pſalme/
Andꝫ thenne h elcana with his wif re ꝛ
tornedꝫ home t o his holy / After this
our lordꝫ viſ ytedꝫ Anna andꝫ ſhe con ꝛ
ceyued iij ſones andꝫ two doughtꝛes
whiche ſhe b ꝛought foꝛth/ Andꝫ Samu ꝛ
el abode in the holy of our lord & was
mynyſtꝛ e in the ſyght of holy / But
the two ſones of holy Ophny andꝫ Phy
nees ꝛ were chyldꝛen of belyal not kno
wyn ꝛ ge our lordꝫ but dyde gꝛete ſynnes
aga inſt the comandementis of god /
Andꝫ our lord ſentꝛ a pꝛophetꝛe to holy be ꝛ
cauſe he cꝛꝛected not his ſones and ſaid
he woldꝫ take thoffice from hym & from
his holy / andꝫ that ther ſholdꝫ not be
an oldꝫ mã in his holy & kynrede but
ſholdꝫ dye er they cam to mãnes eſtate
Andꝫ that god ſhold weyſe a preeſt that
ſholdꝫ be faithful andꝫ after his hertꝛ /
Samuel ſeruydꝫ andꝫ mynyſtredꝫ our
lordꝫ in a ſurplys to foꝛe holy/ Andꝫ on ꝛ
a tyme as holy laye in his bedde / his
eyen were ſo dymmedꝫ that he myght
not ſee the lanterne of godꝫ til it was
quenchyd andꝫ put out / Samuel ſlep ꝛ
te in the temple of our lord where as ꝛ
Arke of god was/ Andꝫ our lordꝫ cal ꝛ
kydꝫ Samuel/ whiche anſwerdꝫ / I am
redy/ & ran to holy andꝫ ſaidꝫ I am here
redy / thou calleſt me / whiche ſaidꝫ/ I
calkydꝫ the not my ſone / retꝛne andꝫ
ſlepe/ & he retꝛnedꝫ andꝫ ſlept / Andꝫ
our lordꝫ callidꝫ hym the ſecondꝫ tyme /
andꝫ he awoos andꝫ went to holy andꝫ
ſaidꝫ lo I am here / thou calledeſt me /
whiche anſwerdꝫ I calkidꝫ the not / Go
thy waye andꝫ ſlepe / Samuel knewe
not the calkyngꝫ of our lordꝫ yet/ ne ther
was neuer reuelacion ſhewydꝫ to hym to
foꝛe / Andꝫ our lordꝫ calkidꝫ Samuel
the thirde tyme / whiche awoos and cã
to holy / andꝫ ſaidꝫ I am here / Foꝛ thou
calledeſt me/ Thenne holy vnderſtode that
our lordꝫ hadꝫ calkydꝫ hym andꝫ ſaidꝫ to
Samuel Goo andꝫ ſlepe/ Andꝫ yf thou
be calkidꝫ agayn / thou ſhalt ſaye/ Spe ꝛ
ke lordꝫ foꝛ thy ſeruaũt herith the/

Samuel returned and slepte in his pla
ce/ And our lord cam and callid hym
Samuel. Samuel. And Samuel said
Saye lord what it pleseth/ For thy ser
uaunt hereth/ And thenne our lord
said to Samuel/ Loo I make my word
to be knowen in Israhel/ that who so he
reth his eeris shal ryngen & sowne therof
In that day I shal reyse agayn hely all
that I haue said upon his howse/ I shal
begynne and accomplysshe hit/ I haue
gyue hym in knowlesshe that I shal ju
ge his hous for wyckednes for as mo
che as he knoweth his sones to doo wic
kedly and hath not corrected hem/
Therfor I haue sworn to the howse of
hely that the wickednes of his howse
shal not be made clene with sacrefyses
ne yeftes neuer/ Samuel slepte tyl on
the morn/ And thenne he roos and
opend the dores of the hous of our lord
in his surplis/ And Samuel was
aferd to shewe this vysyon vnto hely/
Hely callyd hym and axid what our
lord hath said to hym/ and chargyd
hym to telle hym alle/ And Samuel
told to hym all that our lord hath said
and hyd nothyng from hym/ And he
said/ he is our lord/ what it plesith
hym late hym doo/ Samuel grewe
and our lord was with hym in all his
werkis/ And it was knowen to all
Israhel fro dan to berfabee that samuel
was the trewe prophete of our lord/
After this it was so that the philisteis
warryd ayenst the chyldren of Israhel
agayn whom ther was a batayll & the
chyldrē of Israhel ouerthrowen & put
to flyght wherfor they assēblyd agayn
And tokē with them the Arke of god
whiche Ophny and Phynees sones of
hely bare/ And whan they cam with a
grete multytude wyth the Arke/ the
philisteis were aferd/ Notwythstōdyng
they faught ayenst them manly & slew
xxx M. fotmen of the chyldren of Isra
hel and token the arke of god and the
two sones of hely were slayn Ophny
and phynees/ And a man of the tri
be of beniamyn ran for to telle this vn
to hely whyche satte abydyng sōm tydyn
ges of the batayll/ This man as sone
as he entrid in to the toun told how the
feld was lost/ the peple slayn & how
the arke was taken/ And ther was
a grete sorow and crye/ And whan hely
herd thys crye and waylyng/ he demā
ded what this noyse was & mened &
wherfor they so sorowed/ Thenne the
man hyed and cam and told to hely/
Hely was at that tyde lxxx yēr
old and his eyen were woxen blynde
and myght not see/ and he said I am
he that cam fro the batayll/ And fledde
this daye fro thoost To whō
hely said what is ther don my sone/ he
answerd/ The hoost of Israhel is ouer
throwen and fledde to fore the philiste
is/ And a grete ruyne is made emong
the peple/ Thy two sones ben slayn/ &
the arke of god is taken/ And whan
hely herd hym name the Arke of god/
he fylle doun backward by the dore/ &
brake his necke/ & there deyde/ he was
an old man and had Juged Israhel
yl yere/ thēne the philisteis tokē ꝑ arke
of god & sette it in their temple of da
gon/ by theyr god dagon in azote/
On the morn the next day erly whan
they of azote cam in to their temple/
they salwe theyr god dagon laye on the
grounde to fore the arke of god vpon
his face/ And the hede and the two
handes of dagon were cutte of/ And
there abode nomore but the stronke only
in the place/ And god shewed many
vengeances to them of the contre as lō
ge as the arke was with hem/ For
god smote thē with sekenesses in their
secrete partyes/ And wellis boylled in
townes & feldes of that regyon/ and
ther grewe emong them so many myes
that they suffred grete persecucion and
confusyon in that cyte/ The peple see
yng this vengeance and plagte sayde
late not the arke of the god of Israhel
abyde lenger with vs/ For his hond is
hard on vs and on dagon our god/
And sente for the grete maistres and
gouernours of the philisteis/ & whan
they were gadred/ They said what shal
we doo with the arke of the god of Is
rahel/ And they answerd late it be
ladde alle aboute the cytees/ And so
it was/ and a grete vengeance and
deth was had vpon all the cytees/
And smote euery man with plagte
fro the moste to the leste in suche wyse
that the nether partie of them putrefy
ed and roted of them/ And that they

made to them setes of furres and skyn
nes to sytte softe/and thenne th y sente
the arke of god in to Acharon / And
whan they of Acharon salve the Arke
They cryed sayeng / they haue brought
the arke of the god of Israhel to vs /
for to slee vs & our peple / They cryed
that the arke shold be sete home agayn
For mocke peple were deed by the ven;
geaūce that was taken on them in their
secrete partyes / And a grete holdyng
& waylyng was emong them / The
Arke was in the regyon of the phyly;
steis seuen monethes / After this they
cōcyllid with their preestis what they
sholde doo with the arke / and it was
concluded it shold be sente home agayn
but the prestes said yf ye sende it home
sende it not voyde / but what ye olde /
paye for your trespaas & synne / And
thenne ye shal be heled & cured of your
sekenessis / And so they ordyned after
the nombre of the fyue prouyncis of
the philisteis / Fyue pieces of golde / &
fyue myes of gold / and lad to a way;
ne and putte in it two wylde kyen /
which neuer were yoke / & leue their cal;
ues at home / & take the arke & sette it
on the wayn / & also the vessels & pe;
ces of gold that ye haue payd for your
trespaas sette them at the syde of the
arke / and late them goo whyr they will
And thus they sente the arke of gode
vnto the chyldren of Israhel Samuel
thenne gouernyd Israhel longe / & whan
he was olde he sette his sones Juges on
Israhel whos names were Joel & abya
And thyse two his sones walked not
in hys wayes / but declyned after cou;
tyse & woke yeftes & peruerted Justyse
& dome / Thenne assemblyd and ga;
dred to gydre all the grettest of byrthe
of the chyldren of Israhel and cam to
samuel and said / Loo thou art old &
thy sones walke not in thy weyes /
wherfor ordeyne to vs a kynge that
may juge & reule vs / lyke as all other
nacions haue / This displesid mocke to
Samuel / whan they said Ordeyne on
vs a kynge / Thenne Samuel counseyl
led on this mater with our lord / To
whom god saide / here the voys of the
peple that speke to the / They haue not
caste only the alway / but me / that I
shold not regne on them / For they doo
nold lyke as they euer haue don sith I
brought them out of Egypte vnto this
day / that is that they haue seruyd fal
se goddes and straunge / & so doo they
to the / Notwithstondyng here them &
telle to them to fore / the right of the
kynge / and hold he shal oppresse them
Samuel told all this to the peple that
demaunded to haue a kynge and said
this shal be the right of a kynge that
shal regne on you / he shal take your so;
nes & make them his men of warre &
sette them in his carris / & shal make the
his carters & ryders of his hors in his
chares & cartes / And shal ordeyne of
them Trybunes and Centurions / erers
and tylyers of his feldes & molbars &
rypers of his corn / and he shal make
them smythes and Armorers of har;
noys and cartes And he shal also ta;
ke your doughters / and make them
his vnguētaryes / and redy at his will
and playsir / he shal also take fro you
your feldes and vyneyerdes / And the
beste olyues and gyue them to his ser;
uauntes And he shal taske and dyme
your corn and shrues and the rentes of
your vynyerdes he shal value for to gy
ue to his offycers & seruauntis / and
shal take fro you your seruaūtes bothe
men and wymen / And sette them to
his werkis / and your asses & beestis /
he also shal take to his labour / your
flockes of shep he shal taske & take the
tenthe or what shal plese hym / And ye
shal be to hym thral and seruaūtis / &
ye shal crye thēne wepyng to slee fro
the face of your kynge / & our lord shal
not here you ne delyure you / bycause ye
haue askyd for you a kynge / yet for
all this the peple wold not here samu;
el / but said ayue to vs a kynge / For
a kynge shal regne on vs / and we
shal be / as all other peple here / And
our kynge shal juge vs / & goo byfore
vs and he shal fyght our batailles for
vs / And Samuel herde all this / and
counseilid with our lord / To whō god
comanded to ordeyne to them a kynge /
and so he dyde / for he toke a man of the
tryke of beniamyn whos name was
Saul a goody man and chosen / and
ther was not a better emongs alle the
children of Israhel and he was heyer of
stature fro the sholdre vpward than

eny other of all the peple/ and samuel enoynted hym kynge upon Israhel/ & said to hym/Our lord god hath enoynted the vpon his heritage & ordeyned ꝑ a prynce/ & thou shal delyuer his peple fro the handes of hys enemyes that ben in the circuyte & contrees aboute/ And so departed from hym/And samuel after this gadred the peple to gydre and said/our lord saith that he hath brought you fro the lond of egipte & sauyd you fro the handes of all the kynges that were your enemyes & pursyelbed you and ye haue forsaken our lord god that hath only delyuryd you from all your euyll & trybulacions/& haue said/Ordeyne vpon vs a kynge/ wherfor now stände enerich in his tribe & we shal lote who shal be our kyng & the lotte fylle on the tribe of beniamyn/& in that tribe the lotte fylle vpon saul the sone of Cys/ And they sought hym & coude not fynde hym/ & it was told hem that he was hyd in his hous at home/& the peple ran thyder & fette hym & sette hym amydes all the peple/And he was hyer than ony of alle the peple fro the sholdre vpward /Thenne samuel saide to the peple/nowe ye see & beholde who our lord hath chosen / For ther is none lyke hym of all the peple/And thenne all the peple cryed Viuat Rex/lyue the kynge/Samuel wrote the lawe of the Royame to the peple in a book/& put it to fore our lord/ Thus was saul made the first kynge in Israhel/ And anon had mocke warre/For ayn all sides men warred on the chyldren of Israhel/ & he defended them/ And saul had dyuerse bataylles & had Victorye/samuel cam on a tyme to saul & said god comanded hym to fight agaynst Amalech/ & that he shold slee & destroye man woman & chyld Oxe cowe camel & asse & shepe & spare nothyng Thenne Saul assembled hys peple & had ij C M footmen & xx M mē of the tribe of Juda/& wēte forth & fought apēst Amalech and slewe them / sauf he sauyd Agag the kynge of Amalech alyue/ & alle other he slewe/ but he spared the best flockes of shepe & of other bestis & also goody clothis & wethers & all ꝑ was goody he spared/ & what someuer was fowle he destroyed / And this was shewd to Samuel/ by our lord sayeng / Me forthynketh that I haue ordeyned saul kynge vpon Israhel/ For he hath forsaken me & not fulfylled my comande=ments/Samuel was sory herr fore /& wayked all the nyght / On the morn he roos & cam to Saul/ and Saul offrid sacrefise vnto our lord of the pylla=ge that he had taken/ And samuel de=maūded of saul what noyse that was that he herde of shepe & bestis/ And he saide that they were of the bestis that the peple had brought fro Amalech to offre vnto our lord/ And the residue were slayn / They haue spared the beste & fattest for to doo sacrefyse with vnto thy lord god/ Thenne said samuel to saul / Remembrest thou not that where thou were leste emong the trybus of Israhel / thow were made vpperist / and our lord enoyntedy the and made the kynge / And he said to the goo and slee the synners of Amalech/and leue none alyue may ne beest / Why hast thou not obeyed the comandement of our lord / And hast vonne to Pol=kerye / And don euyl in the sight of god / And thenne said Saul to Samuel I haue taken Agag kyng of Amalech and brought hym wyth me / but I haue slayn Amalech / the peple haue taken of the shepe and bees=tis of the beste for to offre vnto our lord god/ And thenne said Samu=el / Trowest thou that our lord wold rather haue sacrefise and offrynges / then not to kepe his comandements / Better is obedyence than sacrefise/and better it ie to take hede to doo after thy lord than to offre the fatte tendrenes of the wethers/ For it is a synne to with stande and to repugne ayenst his lord lyke the synne of ydolatrye / And be cause thou hast not obeyed our lord / and caste alwaye his worde/ Our lord hath caste the alway / that thou shalt not be kynge Thēne said saul to samu=el I haue synned for I haue not obey=ed the word of god & thy wordes/but haue dredde the peple/& obeyed to their requeste but I pray the to bere my synne & trespaas/ & retorne with me ꝑ I may worshipe our lord/ & samuel answerd I shal not retorne with the/And so sa=mmuel departed /& yet er he departed

i

he dyde do sle Agag the kyng /
And Samuel salve neuer Saul after
vnto his deth / Thenne our lord bad
Samuel to goo and enoynte one of
ỹ sones of ysay/otherwise called Jesse
to be kynge of Israhel/ And so he cam
in to bethleem/vnto Jesse and bad hym
bringe his sones to fore hym /
This Jesse had viij sones / he brought
to fore Samuel vij of them / And
Samuel said there was not he that he
wold haue / Thenne he said that ther
was no moo sauf one which was
yongest / and yet a chyld / and kept
shep in the felde / And Samuel said
sende for hym / For I shal ete no brede
tyl he come / And so he was sente for
and brought/he was rough and fayr
of vysage and wel fauoured / And
samuel awos and toke an horne with
oyle and enoynted hym in the myddle
of his brethern / And forthwyth the
spyrytr of our lord cā directly in hym
that same day & euer after/Thenne Sa
muel departed & cam in to Ramatha/ &
the spyrytr of our lord wēte alway fro
saul & an euyl spirite ofte vexid hym
Thēne his seruants said to hym/ Thou
aft ofte vexid with an euyl spirite/ it
were good to haue one that coude har ;
pe to be with the whā the spirite vexeth
the/thou shalt here it the lyghter/ And
he said to his seruaūtes/ prouyde ye to
me suche one/ and thēne one said I salv
one of ysayes sones pleye on a harpe a
fayr chyld & strong vyse in hys tal ;
kyng & our lord is with hym / Thēne
Saul sente messagers to ysaye for da ;
uid/ & ysaye sente dauid his sone with
a presente of brede: wyn & a kydde to sa
ul/and alway whan the euyl spyrytr
vexid saul dauid harped to fore hym/ &
anon he was easyd & the euyl spyrytr
wēte his waye / After this the phi;
listeis gadred thē in to grete hoostes to
make warre agaynst Saul & the chyl;
dren of Israhel And Saul gadred the
childrey of Israhel to gidre & cā agayn
thē in the vale of therebinthi/ The phili
steis stode vpō the hille on ỹ one parte
& Israhel stode vpō the hille on ỹ other
parte/ & the valeye was bytwene them
And ther cā out of the hooste of the phi
listeis a grete geaūt named golye of
Geth/ he was vj cubytes hye & a palme
& a helme of brasse on his hed/ & was
cladde in a habergeon / The weight of
of his habergeon was of v M sickes of
weight of metal/ he had botes of brasse
in his cartes & his sholdre were coue ;
rid with plates of brasse/ his glayue
was as a grete colestaf & ther was the
rō vj sickes of yrō/ & his squyer wēte
to for hym & cryde ayenst thē of Israhel
and said that they shold chese a man to
fight a synguler batail ayēst golyas/ &
yf he were ouercomē/the philisteis shold
be seruaūtes to Israhel/ & yf he preuaile
& ouercome his enemye/ they of Israhel
shold serue the phylisteis/ & thus he dy
de crye yl dayes long saul & the childrē
of Israhel were sore aferd / dauid was
at this tyme in bethleem with his fader
& kept shep/ & iij of his brethern were
in the hoost with saul / To whom ysay
said/ dauid take this potage & bowes of
breed & ỹ cheses/ & goo renne vnto the
hoost to thy brethern & see how they doo
& lerne how they ben arayed/ dauid de ;
lyuered his shep to one to kepe them /
& bare thise thynges vnto the hoost/ and
whā he cam thether he herde a grete crye
And he demaunded after his brethern
And that same tyme cam forth that
geaunt Golyas and said as he had
doon to fore/ And dauid herde hym spe
ke / Alle they of Israhel fledde for fere
of hym/ And dauid demaunded what
he was / And it was told hym that
he was comen to destroye Israhel / and
also that what man that myght slee
hym the kyng shold enriche hym with
grete ryches / And shal gyue to
hym his doughter/ And shal make the
hous of hys fader without tribute /
And dauid said what is this incircum
cised that hath despysed the hoost of the
gody of Israhel / And what reward
shal he haue that shal slee hym/ and the
peple said as afore is said /
And whan his oldest brother herde hym
speke to the peple / he was wroth with
hym & said/ Wherfor art thou comen hi;
ther & hast lefte the felwe shep in deser;
te/ I knowe wel thy pryde/ thou art co;
mē for to see the batailke / & dauid said
what haue I doo/ is it not as ỹ peple ha
ue said/ I dar fight wel with this ge ;
aunt / And declyned fro hys brother
to other of the peple /

And all this was shewd to saul/and dauid was bronght to hym & said to saul/I thy seruaūt shal fight ayenst this geaūt yf thou wylt/ And saul said to hym / Thou mayst not withstonde this philiste ne fight ayenst hym for thou art but a chylde/This geaūt hath ben a fightar fro his chyldehode / Dauid said to saul/I thy seruaūt kept my fa-ders sheep/& ther cam a lyon/& a bere / & token away a weder fro the myd-dle of my flocke / & I pursiewed after & toke it agayn fro their mouthes and they aroose & wolde haue deuouryd me And I caught them by the Jawes & slewe them / I thy seruaunt slewe the lyon and the bere Therfor this philis-te maledamased shal be as one of them I shal now goo and delyure Jsrahel fro this oprobrye and shame / how is this philiste maledamased so hardy to curse the hoost of the lyuyng god / And yet saide dauid / The lorde that kept me fro the mygth of the lyon & fro the strengthe of the bere/he shal wel delyure me fro the polder of this philistee Saul saide thenne to dauid / Goo and our lord be with the/ saul dyde do arme hym with his armour and gyrde his swerde about hym / And whā he was armed / dauid said I may not ne can not fight thus/for I am not acustomed ne vsid/& vnarmed hym/ and toke his staff that he had in his hond & chase to hym v good wōdy stones fro the brook & put thē in his bagge/& toke a slynge in his honde / and went forth ayenst the geaūt/and whan Golye salwe hym come he despised hym & saide/ wenest ꝓ thut I am a hōde that comest with thy staf to me/and he cursid dauid by his goddes/& said to dauid/Come hether & I shal gyue thy flesh to the fowles of heuē & to the beestis of therthe/ Dauid said vnto golye / Thou comest to me with thy swerde & glayue/& I come to the in the name of ꝑ lord god of thoost of Jsrahel which thou hast this day des-pised/And that lord shal gyue the in my hande & I shal slee the & smyte of thy hede/ And I shal gyue this daye the bodyes of the men of warre of the philisteis to the fowles of heuē & to the beestis of therthe / Thenne Golye wos & hyed towardy dauid & dauid ou that other syde hyed & toke a stone & leyde it in his slynge/& threwe it at the ge-aunt/& smote hym in the forhede in su-che wyse that the stone was fyxed ther in that he fyl doun on his vysage/thus preuayled dauid ayenst the philistee with his slynge & stone/ & smote hym and slewe hym/And he had no swerde but he went & toke golyes owen swerde & therwith smote of his hede/and thē-ne ꝑ philisteis seeyng this geaūt thus slayn fledde/& thy saiden after folo-wed & slewe many of them/& retorned agayn & cam in to the tentes pauillōs & lodgynges of the philistees & toke all the pyllage /dauid toke the hede of Golye and brought it in to Jherusalē And his armes he brought in to his tabernacle/And Abner brought dauid hauyng the hede of golye in hys handy to fore Saul / And Saul demandey of hym of what kynrede that he was / and he said that he was sone of ysay of bethleem /And forthwith that same tyme Jonathas the sone of Saul louyd dauid as his owen soule / Saul thens-ne wolde not gyue hym licence to retor-ne to his fader / And Jonathas & he were confederid and swore eche of thē to be true to other / For Jonathas gaf hys cote that he was cladde with all and alle his other garmentis vnto his swerde & spere vnto dauid / And dauid dyde alle that euer Saul bad hym doo wyselye and prudentlye /And when he retornedy fro the bataylle and Golye was slayn / The wymen camen out fro euery toun syngyng with cho-ris & tympanes ayenst the comyng of Saul with grete Joye & gladnesse sayn-eng / Saul hath slayn a thousandy / And dauid hath slayn ten thousandy And this sayeng dysplesyd mocke to Saul which saidy / They haue gyuen to dauid ten thousandy and to me one thousandy / What may he more haue sauf the Royame and to be kynge / For this cause Saul neuer louyd da-uid after that day / ne neuer lokyd on hym frendly / but euer sought menes afterwardy to destroye dauid / For he dredde that dauid shold be lordy with hym/& put hym from hym/ And dauid was wise & kepte hym wel from hym/And after this he wedded mychol

doughter of ſaul/ & Jonathas made of ſ
tymes peas bytwene ſaul & dauid / yet
ſaul kept no promyſe / but euer laye
in awaite to ſlee dauid/and Jonathas
warned dauid therof/ & dauid gaue hym
a cõpanye of men of warre to the nom;
bre of iiij C/ & kept hym in the montay
nes/ And on a tyme dauid was at
home with his wif mychol/ & Saul sen
te theder mẽ of warre to ſlee hym in his
hous in the mornyng/and whan my ſ
chol herd herof/ſhe ſaid to dauid/ but yf
thou saue thy ſelf this nyght/ to morne
thou ſhalt dye/and ſhe lete hym out by
a wyndowe/by which he eſcaped & ſa ſ
ued hym ſelf/Mychol toke an ymage &
leyd in his bedde/ & a Polwhe ſkynne of
a ghoot on the heed of the ymage & co;
uerd it with clothis/ And on the morn
Saul sente ſpyes for dauid/ And it
was anſwerd to them that he laye ſeke
in his bedde/thenne after this sente ſa;
ul meſſagers for to see dauid/ & ſaid to
them / bryngе hym to me in his bedde
that he may be ſlayn/ & whã the meſſa;
gers cam they fonde a ſymylacre or an
ymage in his bedde/and ghotes ſkyn ſ
nes on the heed / Thenne ſaid Saul to
mychol his doughter / Why haſt thou
mocked me ſo / and haſt ſuffrid myn
enemy to flee / And mychol anſwerd
to Saul / and ſaid / He ſaid to me la
te me goo or I ſhal ſlee the / Dauid
wente to ſamuel in Ramatha and told
hym all that Saul had don to hym /
And it was told to ſaul that Dauid
was with Samuel/and he sente theder
meſſagers to take hym / And whan
they cam they fonde hem with the com ſ
panye of prophetes / and they ſatte &
prophecied with them / and he sente
moo / And they dyde alſo ſo / And
the thyrde tyme he sente mo meſſagers
and they alſo prophecyed/ And then;
ne Saul beyng wroth aſkyd where
Samuel and dauid were and wente
to them and he prophecyed whan he
cam alſo and toke of his clothis/and
was naked alle that day and nyght
byfore Samuel / Dauid thenne fledde
from thens and cam to Jonathas /and
complayned to hym ſayeng what haue
I offended that thy fader ſeketh to ſlee
me / Jonathas was ſory therfore /
For he louyd wel Dauid / After

this Saul euer ſought for to ſlee dauid
And on a tyme Saul wente in to a
Caue for to eaſe hym/ And dauid
was within the caue/to whom his ſqu;
yer ſaid / Nold hath god brought
thyn enemye in to thyn handȳ /nold go
and ſlee hym / And dauid ſaid god
forbede that I ſholde leye ony honde on
hym he is enoyntedȳ / I ſhal neuer
hurte ne greue hym late god doo his
playſyr / And he wente to Saul
and cutte of a gobet of his mantel /
and kepte it / And whan Saul was
goon out / Sone after yſſuedȳ dauid
out / and cryed to Saul / ſayeng loo
Saul god hath brought the in my han;
des / I myght haue ſlayn the yf I had
wolde / but godȳ forbede that I ſholde
leye honde on the my lordȳ enoynted of
god / And what haue I offendedȳ that
thou ſeckeſt to ſlee me / Who art thou
ſaidȳ Saul / Arte not thou Dauid
my ſone / Yes ſaidȳ dauidȳ / I am thy
ſeruaunt/ And kneledȳ doun and wor;
ſhipedȳ hym / Thenne ſaid Saul /
I haue ſynnedȳ / and wepte / and al;
ſo ſaide / Thou arte rightfuller than I
am / Thou haſt don to me goodȳ /
And I haue don to the euylle / And
thou haſt wel ſhewde me this day/ that
godȳ hadȳ brought me in to thyn hande
and haſt not ſlayn me/ Godȳ rewar;
de the for this that thou haſt don to me
Nolde I knolde wel that thou ſhalt
regne in Iſrahel / I praye the to be
frendly to my ſeedȳ and deſtroye not
my holde / and ſwere and promyſe
me that thou take not away my name
fro the holde of my fader / And
Dauid ſwore and promyſedȳ to Saul
And thenne Saul departedȳ andȳ wen;
te home / And Dauid and his pe;
ple wente in to ſurer places / Anon
after this Samuel deyde and was bu;
ryedȳ in hys holde in Ramatha/
And alle Iſrahel belwaylledȳ hym
gretly / Thenne ther was a ri;
che man in the mounte of Carmel that
on a tyme he ſhare & clypped his ſheep
to whom dauid sente certayn mẽ/ & bad
them ſaye that dauid grette hym wel/ &
where as afortymes his ſhepherdes kep
te his ſheep in deſerte/ he neuer was gre
uoy to thẽ ne they loſt not as moch as a
ſheep as lõge as they were with hȳ/ &

that he myght aske his seruantes / for they coude telle/and that I wolde nold in their nede sende them what it pleased hym/Nabal answerd to the childrey of Dauid/Who is that Dauid /

Trolue ye that I shal sende the mete that I haue made redy for the that shere my shep/and sende it to men that I knolue not/The men retorned & told to dauid alle that he had sayd/ Thenne said dauid to his men late euery man take his swerde and gyrde hym with alle/And Dauid toke his swerd and gyrde hym / And Dauid went and iiij C men folowed hym / and he lefte ij C behynde hym / One of the seruaū tes of Nabal told to abygayl Nabals wyf/ how that dauid had sente messagers fro the deserte vnto his lord /and how wroth and wayward he was / & also he said that tho men were goodly ynough to hem what they were in deserte/ne neuer perissed beest of our as longe as they were there/ They were a wal & a sielde for vs both day & nyght al the tyme that we kepte our flockes there / wherfor cōsydere what is to be don they purpose to do harme to hym & to his hous/ For he is the sone of belial in suche wise that noman may spelke with hym/ Thēne abygail hyed her & toke ij C loues of breed / ij botelles of wyn/ v wethers sothen/and v mesures of potage/& C bondes of grapes dreyde/ & ij C masses of enriacares/and leyde all this vpon asses/& said to her seruaūtes goo ye to fore/& I shal folowe after / She told herof nothyng to her husbond nabal/thēne she toke an asse & rode after/& whā she cam to the foot of ỳ hille/ dauid & his mē descēded to whō she ran & dauid said/ I haue for nought sauyd alle the beestis of this nabal in deserte / & ther perissed nothyng of his/that pertayned to hym/& hath yolden euyl for good/by the lyuyng god I shal not leue as moche of his alyue as shal pisse ayenst a walle/as sone as abigail sawe dauid she descēded fro her asse/& fill doun to fore dauid vpon her visage/ & worshiped hym on therthe/& fylle doū to his feet & said / In me said she my lord be this wickednes/I beseche that I thyn handmayde may spelke to thyn eeres & that thou wilt here the wordes of me thy seruaunte /I praye & requyre the my lord late not thy herte be sette ayēst this wicked man nabal/ For accordyng to his name he is a fool/ And folye is with hym/I thyn handmayde salue not thy childrey that thou sendest / Nold therfor my lord for the loue of god & of thy soule/suffre not thy hondes to shede no blood / & I beseche god that thyn enemyes may be lyke nabal & they that wold the harme/and I beseche the to resseyue this blessyng & presente which I thyn handmayde haue brought to the my lord/& gyue it to thy men that folowe the my lord/ Take alway the wyckednes fro me thy seruaunt/ And I beseche god to make to the my lord a hous of trouthe/ For thou my lord shal fight the batailles of our lord god/ And late no malyce be foūde in the/neuer in alle the dayes of thy lyf / yf euer ony man aryse ayenst the or wold pursielue or wold hurte the/I beseche god to kepe ỳ/ And when our lord god hath accōplisshid to the my lord all that he hath spoken good of the & hath constytued the duke vpon Israel / late this not be in thy thought ne scrupule in thy herte /ỳ thou sholdest shede blood not gylty/ ne be thou not nold auengid/ And when our lord god hath don wel to the my lord haue thou remembrāce on me thy handmayde /& doo wel to me/ And dauid said to abygayl / Blessid be god of Israel that sente the this day to mete me/ And blessyd be thy speche/ And blessid be thou that hast withdrawē me fro blood shedyng & that I auengyd me not on myn enemye with my hande Elles by the lyuyng lord god of Israel yf thou haddest not comen vnto me ther shold not haue lyuen vnto nabal to morn in the mornyng one pyssyng ayenst a walle/Thenne dauid receyuyd alle that she brought and said to her / Goo pesibly in to thy hous/ Loo I haue herde thy voys/& I haue honoured thy visage/and so abygail cam vnto nabal & dauid retorned in to the place he cā fro Nabal made a grete feste in his hous / lyke the feste of a kynge / And the herte of Nabal was Joaunde / he was dronken / And Abygail his wyf told to hym no worde tyl on the morn lytel ne moche / On the morn when

Nabal hadꝫ dygeſtidꝫ the wyn / his wyf toldꝫ hym alle thyſe wordes /
Andꝫ his herte was mortefyed wythin hym / andꝫ he was dedꝫ lyke a ſtone For the tenthe day after our lordꝫ ſmote hym / andꝫ he deyde / Andꝫ whan Dauid herde that he was dedꝫ he ſaidꝫ Bleſſydꝫ be the goodꝫ lordꝫ that hath Jugedꝫ the cauſe of myn obprobrye fro the handꝫ of Nabal / andꝫ hath kepte me his ſeruaunt from harme /
Andꝫ our lordꝫ hath yoldẽ the malyce of Nabal on his owen hed /
Thenne Dauid ſentꝫ to Abygayl for to haue her to his wyf / And ſhe humbled her ſelf and ſaid ſhe his handmayde was redy to waſſhe the feet of his ſeruauntꝛ / Andꝫ ſhe aroos andꝫ toke with her fyue maydens whiche went a foot by her / andꝫ ſhe wodꝫ vpon an aſſe andꝫ folowedꝫ the meſſagers andꝫ was made wyf to dauid / andꝫ Dauid alſo toke another wyf calledꝫ Achynoem of Jeſtrakel / Andꝫ bothe two were hys wyues / After this Saul alwayꝫ ſought Dauid for to ſlee hym /
Andꝫ the peple calledꝫ Zyphi toldꝫ to Saul that Dauid was hydꝫ in the hille of Achylle whiche was on the after part of the wyldernes / Andꝫ Saul toke with hym thre thouſandꝫ choſeyn meyn andꝫ folowedꝫ andꝫ ſought Dauid / Dauid whan he herde of the comyng of Saul / went in to the place where as Saul was / Andꝫ whan he was a ſlepe / he toke one with hym andꝫ went in to the tente where Saul ſlepte andꝫ Abner with hym andꝫ alle his peple / Thenne ſaidꝫ Abyſay to Dauid / Godꝫ hath put thyn enemye this day in thy handes / Nowe I ſhal goo andꝫ ſmyte hym thurgh with my ſpere / andꝫ thenne after that we ſhal haue no nede to drede hym / Andꝫ Dauid ſaidꝫ to Abyſay / Slee hym not who may extende his hande in to the enoyntedꝫ kyng of godꝫ and be Innocẽt / & dauid ſaid yet more / by ꝑ lyuyng godꝫ / but yf godꝫ ſmyte hym / or the dayes come that he ſhal deye / or periſſhe in batayl godꝫ be mercyful to me as I ſhal not leye my hondꝫ on hym that is enoyntedꝫ of our lordꝫ / Nowe take the ſpere that ſtondeth at his hedꝫ andꝫ the cuppe of watir andꝫ late vs goo / Dauid toke the ſpere andꝫ the cuppe and departedꝫ thens / and ther was not one that ſawe them ne awaked / For they ſlepte alle / Thenne whan Dauid was on the hylle fer from hem Dauid cryed to the peple andꝫ to abner ſaiyngꝫ / Abner ſhal not thou anſwere Andꝫ abner anſwerdꝫ / who art thou that cryeſt andꝫ wakeſt the kynge /
Andꝫ Dauid ſaidꝫ to abner / Art not thou a manꝫ / andꝫ ther is none lyke the in Jſrakel / whyꝫ haſt not thou therfor kepte thy lordꝫ the kynge / Ther is one of the peple goon in to ſlee the kynge thy lordꝫ / by the lyuyng lordꝫ it is not goodꝫ that ye doo / but ye be worthy to dye by cauſe ye haue not kepte your lordꝫ enoyntedꝫ of our lordꝫ /
Nowe loke & ſee where the kynges ſpere is andꝫ the cuppe of watir that ſtode at his hedꝫ / Saul knelwe the voys of Dauid andꝫ ſaidꝫ / Is not this thy voys my ſone Dauid / andꝫ Dauid ſaidꝫ / it is my voys my lordꝫ kynge / For what cauſe dooſt thou my lord purſyelwe me thy ſeruaunt / what thyngꝫ haue I donꝫ / andꝫ what cuyl haue I cõmyſedꝫ with my handꝫ / Thou ſeeſt wel I myght haue ſlayn the yf I wold godꝫ Juge bytwene the andꝫ me / Andꝫ Saul ſaide / I haue ſynnedꝫ / Retorne my ſone / I ſhalle neuer hereafter doo the harme ne cuyl / For thy ſoule is precious in my ſight this day / hit apperith Nowe that I haue donꝫ folily and am Jgnouraũt in many thynges / thenne ſaidꝫ dauid / lo here is the ſpere of the kynge / late a chyldꝫ come fetche it Our lordꝫ ſhal rewardꝫ to euery manꝫ after his Juſtice andꝫ faith / Our lordꝫ hath this day brought the in to my handes / Andꝫ yet I woldꝫ not leye myn hondꝫ on hym that is enoyntedꝫ of our lordꝫ / Andꝫ lyke as thy ſoule is magnyfyedꝫ this day in my ſyght / So be my ſoule magnefyedꝫ in the ſight of godꝫ / andꝫ delyuer me from alle anguyſſe / Saul ſaidꝫ thenne to dauid Bleſſydꝫ be thou my ſone dauid / & dauid wente thenne his waye / andꝫ Saul retornedꝫ home agayn / & dauid ſaidꝫ in his herte / Sõtyme it myght happe me to falle & come in to the hãdes of ſaul / it is better I flee fro hym andꝫ ſaue me in the londe of the phylyſteis /

And went thens with .vj.C men and cam to Achis kynge of geth and dwelt lyd there / And when Saul vnderstode that he was with Achis / he ceassed to seche hym / And Achis deliuered to dauid a toun to dwelle in named Sychelech / After this the philisteis gadred and assembled moche people ayenst Israhel / And Saul assembled alle Israhel and cam vnto gelboe And when Saul saw alle thoost of the phylysteis / his herte dredde and faynted sore / he cryed for to haue cōseylle of our lord / And our lord answerd hym not / ne by sweuenes ne by preestis ne by prophetes /
Thenne said Saul to his seruantes / Fetche to me a woman haunyng a phitoy other wyse callyd a phytonesse or witche / And they said that ther was suche a woman in endor / Saul thenne changed his habyte and clothyng and dyde on other clothyng and went and two men with hem and cam to the woman by nyght / and made her by her craffte to reyse Samuel / And Samuel said to Saul / why hast thou put me fro my reste / for to aryse / And Saul said I am cartred therto / For the phylysteis fighte ayenst me / and god is goon fro me and wyl not here me neyther by prophetes ne by sweuenes /
And Samuel said what axest thou of me when god is goon fro the / and goon vnto dauid / God shal doo to the as he hath said to the by me / and shal cutte thy regne fro thyn hande / and shal gyue it to thy neyghboure dauid / For thou hast not obeyed his voys / ne hast not don his comādement in Amalech / Therfor thou shalt lose the batayll and Israhel shal be ouerthrowen / To morwh thou and thy chyldren shal be with me / And our lord shal suffre the chyldren of Israhel falle in the handes of the phylysteis / Anon thenne Saul fylle doun to the erthe / the wordes of Samuel made hym aferde and ther was no strenght in hym for he had etyn no brede of all that day / he was greetly troubled / Thenne the phytonesse desired hym to ete / and she slewe a faste lambe that she had and dighted and sette it to fore hym and breed / and when he had etyn he walked with his seruauntes alle that nyght / And on the morn the philisteis assailled Saul and them of Israhel and fought a grete bataylle / and the men of Israhel fledde fro the face of the philisteis / And many of them were slayn in the moūte of Gelboe / The philysteis smote in ayaynst Saul and his sones / and slewe Jonathas & amynadab and melechesue sones of Saul / And alle the burthen of the bataylle was torned on Saul / And the Archers followed hym and wounded hym sore / Thenne said Saul to his squyer pluckе out thy swerd and slee me / that thyse men incircumcisid come not and scornyng slee me / And his squyer wold not for he was greetly aferd / Thenne Saul toke his swerd and slewe hym self / Whiche thyng when his squyer sawe / that is that Saul was deed / he toke his swerd and fylle on hit and was dede with hym / Thus was Saul ded and his thre sones and his squyer / and alle his men that day to gydre /
Thēne the chyldren of Israhel that were ther aboutes and on that other syde of Jordan seeyng that the men of Israhel fledde / And that Saul and his thre sones were dede lefte theyr cytees and fledde / The philisteis cam and dwelled there / And the nexte daye the philisteis went for to ryfle & pylle them that were dede / and they fonde Saul and his thre sones lyeng in the hylle of Gelboe / And they cut of the heed of Saul / And robbed hym of hys armours and sente it in to thre londe of phylistym all aboute that it myght be shewed in the temple of their ydollis and vnto the peple / And sette vp his armes in the temple of Astaroth and henge his body on the walle of bethsan / And when the men that dwelled in Jabes sawe what the philisteis had doon vnto Saul / alle the strongeste men of them aroos and went alle that nyght / and toke doun the bodyes of Saul and of his sones fro the walle of bethsan / and brente them and toke the bones and buryed them in the wood of Jabes / And fasted seuen dayes /

Thus endeth the lyf of Saul whiche was first kynge vpon Israhel / and for disobedyence of godes comandement was slayn and his heyres neuer regned long after

Here folowyth how Dauid regned after Saul / & gouerned Israhel / shortly taken out of the bible the most historyal maters and but litil towched

After the deth of Saul Dauid returned fro the Iorney that he had ayenst Amalech / For whiles Dauid had ben out with Achis the kyng / they of Amalech had ben in Syclelech and take all that was therin prysoners and robbed and carped alway with hem the two wyues of Dauid / and had sette fyre and brente the town / And whan Dauid cā agayn home and salue the town brente he pursyelued after and by the conueyeng of one of them of amalech that was lefte by the waye sike / for to haue hys lyf he brought Dauid vpon the hoost of Amalech where as they satte and ete & dronke / and Dauid smote on them with his meyne and slewe doun alle that he fonde / and rescolued his wyues and all the good that they had taken and toke mocke more of them / And whan he was come to Secelech / ỳ thirde day after ther cam one frō the hoost of Saul & told to dauid / how that Israhel had loste the batayll and how they were fledde / and how Saul the kyng and Jonathas his sone were slayn / Dauid said to the yongē man that brought thyse tidynges / how knowest thou that Saul & Jonathas ben deed / and he answerd / it was so by aduenture that I cam vpon the moūte of Gelboe / And saul rested vpon his spere And the horsmen & chares of the phylisteis approched to hym ward / And he looked byhynde hym and salue me / and callyd me and said to me who art thou / And I said I am Amalechytes / and than he said stonde vpon me and slee me / For I am ful of anguyssh / and yet my soule is in me And I thenne stondyng on hym slewe hym / knowyng wel that he myght not lyue after the tuyne / And I toke the dyademe from his heed and the armylle fro hys arme / whiche I haue brought hether to the my lord / Dauid toke and rente his vestement / and alle the men that were with hym & waylled and sorowed mocke the deth of Saul & Jonathas / and of all the men of Israhel and fasted that day tyl euen / And Dauid said to the yongmā Of whens art thou / And he said / I am the sone of amalechites / And Dauid said to hym / why dreddest not thou to put thy hand forth to slee hym that is enoynted of god / Dauid called one of his men and bad hym / to sle hym and he smote hym and slewe hym / And dauid saide thy blood be on thy hed / Thyn owen mouth hath spoken ayenst the sayeng I haue slayn Saul which was kyng enoynted of our lord / Dauid

sowlbedy & kelbaylledy mocke the deth of Saul andy of Jonathas / After this Dauid counceylledy with our lordy andy demaundedy yf he sholdy goo in to one of the cytres of Juda / Andy our lordy badyd hym goo / Andy he askedy whyder / Andy our lordy saidy / in to ebron/ Thenne dauid toke his two wyues/andy all the men that were with hym euerich with his housholdy andy dwellyd in the townes of hebron/ andy theder cam the men of Juda & enoyntedy Dauid kynge to regne vpon the tryse of Juda / Andy Abner prynce of thoost of Saul andy other seruantes of Saul toke hisboseth the sone of Saul / andy ladde hym aboute/and made hym kynge ouer Israhel / exept the tribe of iuda / hisboseth was yl yere whan he began to regne / Andy he regnedy two yere / The holde of Juda onely folowedy dauid / After this it happedy that Abner prynce of ꝑ hoost of hisboseth/ with certayn men went out of the castelle
And Joab with certayn men of Dauid went also out andy ran by the pissene of gabaon / One partye was on that one side / And that other on that other Andy abner said to Joab / late our yong men pleye & scarmussh to gydre/ & Joab agreedy /& ther wose yñ of beniamyn of the party of hysboseth / & yñ of the chyldren of dauid /& whan they mette to gydre eche toke other by the hedy andy woof their swerdes in to eche other sydes andy were alle ther slayn
Andy ther aroose a grete batayll/ Andy Abner andy his felaushyp were put to flight by the men of dauid/ And emõge all other ther was Asahel one of the brothern of Joab / & was the swiftest rennar that myght be / andy pursiewed abner/ andy abner loked behynde hym/ Andy bad hym declyne on the right side or on the lyft side/ / andy take one of the yong men & his harnoys / andy come not at me Asahel wold not leue hym / yet abner saidy to hym/Goo fro me and folowe not me lest I be cõpellyd to slee the / andy thenne I may not make my pees with Joab thy brother / whiche wolde not here Abner / but despysedy hym Andy Abner thenne tornedy andy slewe hym in the same place / Andy anon the sonne wente doun / and they withdrewe/ther were slayn of the chyldren of Dauid yix men/ & of thē of beniamyn iij C ly were slayn / Andy thus ther was longe stryf andy contenciō bytwene the holde of dauid and the hous of Isboseth / After this Abner toke a concubyne of Saul andy helde her whiche for hisboseth reproued hym of it/ Andy abner was wroth gretly therof and cā to dauid and made frendshyp with hym Joab was not there whan abner made his pees with dauid / but whan he knewe it he cam to abner with a fayr semblaunt; andy spack fayr to hym by dissimplacion / andy slewe hym for to auenge the deth of asahel his brother / andy whan dauid herde shold Joab hady slayn abner / he cursedy hym / andy bewaylledy gretly the deth of abner andy dyde do burye hym honourably andy dauidy folowid the bere hym self / Andy whan hisboseth the sone of Saul herde that abner was deed/ he was alle abassheby andy alle Israhel sore troubledy/ther were two prynce of theues with hisboseth named Banaa and Rechab whiche cam on a day in to hisboseth where he laye andy slepte / andy ther they slewe hym/ andy toke pryuely his hedy andy brought it to dauid in to hebron / andy saidy lo here is the hedy of thyn enemye Isboseth that sought to sle the /this day gody hath gyuen to the my lordy Vengeaunce of Saul andy of his seedy /dauid answerdy to them/ By the lyuyng god that hath delyuerdy me fro all angussh she/hym that told me that he had slayn Saul andy hady thought to haue hady a rewardy of me/ I dyde doo slee / holde mocke more ye that be so wicked to slee hym that is not gylty in his holde & vpon his hede / shal I not aske his blody of your hondes/ andy throwe you out of this worldy / yes certaynly/and Dauid comaundedy to his seruantes to slee them/ andy so they were slayn / andy cutte of their handes andy fete & henge them on the pyscene in ebron/ and toke the hedy of hysboseth andy buryedy it in the sepulcre of abner/ andy thenne cam all the tribus of Israhel to dauid in ebron sayengy/ We ben thy mouth & thy flessh / whan Saul lyued andy was kynge on vs andy regnedy / thou were comyng andy goynge/ andy by cause

godꝛ hath saidꝛ thou shalt regne vpon my peple/and be theyr gouernour/therfore we shal obeye the/ Andꝛ alle the senyors of Israhel cam andꝛ dyde homage to dauid in hebron & enoyntedꝛ hym kynge ouer them/Dauid wasxxx yere old whan he began to regne/ Andꝛ he regnedꝛ vij yere / He regnedꝛ in hebron vpon Juda vij yer andꝛ vj monethis / Andꝛ in Jherusalem he regnedꝛ xxxiij yere vpon all Israhel & Juda / Dauid thenne made hym a dwellynge place in the hylle of syon in Jherusalem / Andꝛ after this the philisteis made warre agayn hym/but he ofte ouerthrewe hem andꝛ slewe many of them / andꝛ made them trybutarye to hym / Andꝛ after brought the arke of god in Jherusalem andꝛ sette it in his howse / After this yet the philisteis made warre agayn vnto hym/andꝛ other kynges were aydyng andꝛ helpyng them ayenst Dauid whom dauid ouercome andꝛ slewe andꝛ put vnder/and on a tyme whan Joab was out with his men of warre lyenge at a syege to fore a cyte / dauid was at home andꝛ walkid in his chambre andꝛ as he loked out at a wyndowe/ he salue a fair woman washynge her & bayne her in her chambre whiche stode ayenst his howse/andꝛ demanded of his seruantes / who she was / andꝛ they said she was vries wyf / he sentꝛ for her / andꝛ laye by her andꝛ gate her with chylde/ andꝛ whan Dauid vnderstode that she was with chyldꝛ /he sentꝛ lettres to Joab / andꝛ bad hym to sendꝛ home to hym vrye / andꝛ Joab sentꝛ vrye to Dauid andꝛ dauid demaundedꝛ howe the hooste was welwid / andꝛ after bad hym goo home to his howse & washe his feet / and vrye wentꝛ thens /andꝛ the kynge sentꝛ to hym his disshe with metꝛ/ vrye wold not goo home / but laye to fore the yate of the kynges hous with other seruauntes of the kynges / andꝛ hit was told to the kynge that vryas wentꝛ not home / andꝛ thenne dauid said to vrye / thou comest fro a farre waye why goste not home / andꝛ vrye saidꝛ to dauid the arke of god / andꝛ Israhel andꝛ Juda ben in the pauylions / & my lordꝛ Joab / andꝛ the seruauntes of the my lordꝛ lye on the groundꝛ andꝛ woldꝛ ye that I shold goo to my hous and ete andꝛ drynke andꝛ slepe with my wyf / By thy helthe andꝛ by the helthe of my sowle / I shal not doo soo / thenne Dauidꝛ saidꝛ to vrye abyde here thenne this nyght and to morowe I shal delyure the vrye abode there that day andꝛ the nexte and dauid made hym ete to fore hym & made hym dronke / yet for alle that he wold not goo home but laye with the seruauntes of dauid / Thenne on the morꝛ dauid wrote a lettre to Joab that he shold sette vrye in the weykest place of the batayl and where moste Jeopardye was / and that he shold be lefte there that he myght be slayn / andꝛ vrye bare this lettre to Joab / andꝛ it was so doꝛ as Dauid had wreten and vrye was so slayn in the batayll / Andꝛ Joab sentꝛ worde to dauid how they had foughten / andꝛ how vrye was slayn & deed whan vryes wyf herd that her husbond was deed she morned & waylledꝛ hym / and after the mornyng Dauid sentꝛ for her andꝛ wedded hꝛ her/ Andꝛ she bare hym a sone / andꝛ this that Dauid had commysed in vrye displeysyd gretly our lord /Thenne our lord sentꝛ Nathan the prophete vnto Dauid/ whiche whan he cam said to hym / Ther were two menꝛ dwellyng in a cyte that one ryche & ꝑ other poure/The ryche man hadde shepe & oxen right many & ꝑ poure mā hadde but one lytyl shepe whiche he bought & nourisshid & grewe with his childrenꝛ etyng of hys breed and drynkyng of his cuppe andꝛ slepte in his bosom / She was to hym as a doughter / andꝛ on a tyme whan a certayn pylgryme cam to the richeꝛ man / he sparyng his owenꝛ shepe andꝛ oxen to make a feste to the pylgrym that was comen to hym / toke the only shepe of the poure manꝛ and made mete therof to his gheste/ dauid was wroth & said to nathan/ by the lyuyng god the mā that hath so doo is ꝑ childe of deth the manꝛ that hath so deo shal yelde therfore iiij double / Thenne said Nathā to Dauid/thou art the same mā that hath donꝛ this thynge This said the lord godꝛ of Israhel / I haue enoyntedꝛ the kynge vpon Israhel / andꝛ I haue kept the fro the hande of Saul /andꝛ I haue gyuen to the ayꝛ howse to kepe in thy housholdꝛ andꝛ wyues in thy bosom I haue gyuen to the the hous of Israhel

and the hous of Juda / And yf thyse
he smale thynges I shal adde and gyue
to the moche more and gretter / Why
hast thou therfor despysed the Word of
god/and hast don euyl in the sight of
our lord/ Thou hast slayn Vrye with a
swerd / And his wyf hast thou ta-
ken vnto thy wif/ And thou hast slayn
hym with the swerd of the sones of
Ammon / Therfor the swerd shal not
goo fro thy hous world without en-
de / For ae moche as thou hast despysed
and hast taken Vryes wyf vnto thy
wyf / This said our lord/ I shal ry-
se euyl apenst the/ And shal take thy
wyues in thy sight and gyue them to
thy neyghbour/ and shal lye with thy
wyues to fore thyn eyen / Thou hast
don it pryuely / but I shal make this
to be don and open in the sight of alle
Israhel / And thenne said dauid to
Nathan/peccaui/ I haue synned apenst
our lord / Nathan said / Our lord
hath taken alway thy synne/thou shalt
not dye/but for as moche as thon hast
made the enemyes to blaspheme the na
me of god / Therfor the sone that is
born to the shal dye by deth / And na-
than retorned home to his hous/ And
for this synne dauid made this psalme
Miserere mei deus / Which is a psalme
of mercy/ For Dauid dide grete penañ-
ce for thyse synnes of aduoultrye and
also of hompcyde / For as Jones was
by ponde the see Fydyng in the compa-
nye of a noble knyght named Syr
John Capons and was also doctour in
bothe lawes / & was born in malyorke
and hadde ben Vicerwye and gouernour
of Aragon and Catelone / & that tyme
Coñerpllour vnto the duc of bourgonye
Charlys / It happend we comened of
the hystorye of Dauid / and this said
noble man told me that he hadde redde
that dauid dyde this penañce folowyng
for thyse said synnes/ that he dalf hym
in the ground standyng naked vnto
the heed so longe that the wormes be-
gan to crepe in his flesshe / and made
a Verse of this psalme Miserere / and
thēne cam out/and when he was hole
therof / he wente in agayn/and stode so
agayn as longe as afore is said and
made the second Verse/ and so as ma-
ny tymes he was doluen in the erth as
ben Verse in the said psalme of Misere-
re mei deus / and euery tyme was a-
bydyng therin tyl he felte the wormes
crepe in his flesshe / This was a grete
penaunce and a token of grete repen-
taunce / For ther ben in the psalme xx.
Verses / And xx tymes he was doluē
Thus thys noble man told me rydyng
betwene the town of Gaunt in Flaun
dres and the town of Bruxelles in
Brabande / Therfor god wolde alway
this synne and forgaue it hym/ but the
sone that she brought forth deyed/ and
after this Bersabee that hadde ben Vryes
wyf couerpued and brought forth ano-
ther sone named Salomō/ which was
welbyloued of god / and after Da-
uid Salomon was kynge/ After this
Dauid hadde moche warre and trouble/
and angre/ in so moche that on a tyme
Ammon oldest sone of Dauid louyd
thamar his suster / This thamar was
Absalons suster by the moder syde/ and
Ammon forced and laye by her / and
when he hadde don his pleasir /he hated
her and threlde her out of his chambre
and she complayned her vnto Absalon
Dauids knelde herof / and was right
sory for it/but he wolde not rebuke his
sone Ammon for it / For he louyd hym
by cause he was his first begotry sone/
Absalon hatrd Ammon euer after /
And when Absalon on a tyme dyde
do shere his sheep / he prayd alle his
brethern to come ete with hym / And
made hem a feste lyke a kynges feste /
At which feste he dyde do slee his bro-
ther Ammon/ And anon it was told
to the kynge dauid that Absalon hadde
slayn all the kynges sones/ wherfor the
kynge was in grete hevynes and so
wolde / But anon after it was told
hym that ther was nomo slayn but
Ammon / And the other sones cam
home / And Absalon fledde in to ges-
sur and was there thre yere / & durst
not come home / And after by the mo-
yen of Joab he was sente for and cam
in to Jherusalem / but yet he myght not
come in his fader the kynges presence /
and dwelled there two yere & myght
not see the kynge his fader / This Ab
salon was the fayreste man that euer
was / For fro the sole of his foot vn-
to his heed ther was not a spotte / he

hady ſo mocke hayre on his hedy that it
greuydy hym to here/ Wherfore hit was
ſhorn of ones a yere / it weyedy two
hondredy cycles of goody weight /
Thenne whan he abode ſo longe that he
myght not come to his faders preſence/
he sente for Joab to come ſpeke with
hym / andy he wolde not come / he sen-
te agayn for hym / andy he cam not /
Thenne Abſalon saidy to his ſeruaūtes/
knowe ye Joabs felde that lyeth by my
felde / They saidy ye /Goo ye sayde he /
Andy sette fyre in the barle that is ther
in andy brenne it/ Andy Joabs ſeruaū-
tes cam andy toldy to Joab that Abſalō
hady sette fyre on his corn / Thenne
Joab cam to Abſalon & saidy why hast
thou sette fyre on my corn / Andy he
saidy I haue sentc twey3 to the pray-
engy the to come to me / that I myght
sentc the to the kyngy / andy that thou
ſholdeſt saye to hym / why I cam fro
geſſur / it hady be better to me for to
haue abydeny there / I praye the that I
may come to his preſence andy ſee hys
vyſage/ Andy yf he remembre my wic-
kednes / late hym slee me/Joab wen-
te in to the kynge andy toldy to hym all
thyſe wordes / Thenne was Abſalon
calkydy andy entredy in to the kynge /
& he fylle douny andy worſhippedy the kyn
ge / Andy the kyngy kyſſyd hym/ Af-
tir this abſalon dyde doo make for hym
ſelf Chares andy horſmen / andy fyfty
men to goo byfore hym/ Andy walked
emongy the tribus of Iſrahel andy gret-
te andy saluedy them / takyngy them by
the hondy andy kyſſed hem / by whiche
he gate to hym the hertes of the peple /
andy saidy to hys fader that he had auo-
wedy to make sacrefiſe to god in hebron
andy hys fader gaf hym leue / Andy
whan he was there he gadredy peple to
hym andy made hym ſelf kynge / Andy
dyde doo crye that all men ſhold obeye &
wayte on hym as kynge of Iſrahel /
Whan Dauid herdy this he was ſore
abaſſhedy andy was fayn to flee out of
Ierusalem / Andy Abſalon cam with
hys peple and entridy in to Ierusalem
in to his faders holds and laye by his
fadres concubynes Andy after purſye-
wid his fader to depoſe hym/and dauid
ordeynedy his peple andy batayll ayenſt
hym and sentc Joab prync of his hooſt
oyenſt Abſalon/and deuydedy hys hooſt
in to thre partyes andy wolde haue goō
with them / but Joab counceylkidy that
he ſholdy not goo to the batayll what
someuer happidy / Andy thenne dauid
badde them to saue his sone Abſalon /
Andy they wente forth andy fought /
Andy Abſalō with his hooſt was ouer
throwedy andy put to flyght / Andy as
Abſalon fledde vpon his mule he cam
vnder an Ooke andy his here fleive
aboute a bowbe of the tre andy helde so
faſt that abſalon hynge by his heer/and
the mule ran forth/ ther cam one to Jo-
ab andy toldy hym how that Abſalon
hynge by his heer on a bowbe of an oke
Andy Joab saidy why haſt thou not
ſlayn hym / The man saidy gody forbe-
de that I ſhold sette hōde on the kynges
sone / I herde the kynge saye / kepe my
sone Abſalon a lyue andy ſlee hym not
Thenne Joab wente andy toke thre ſpe-
res andy fyxedy them in the herte of ab-
ſalon as he hēge on the tree/by his heer
Andy yet after this .x. yong men ſquy-
es of Joab ranne andy ſleive hym thēne
Joab trompedy andy bleive the retrayt /
And reteyned the peple that they ſhold
not purſueive the peple fleyng/ Andy
they toke the body of abſalon andy caſte
it in a grete pytte / Andy leyde on hym
a grete stone / Andy whan dauid kne-
we that his sone was ſlayn he made
grete sorowe & saidy/O my sone abſalon/
my sone Abſalon/ who ſhal graunte
to me that I may dye for the my sone
abſalon / Abſalon my sone / It was
toldy to Joab that the kynge wepte &
sorowedy the deth of his sone Abſalon
andy all their victorye was torned in to
sorowe andy waylleng in ſo mocke that
the peple eſchewedy to entre in to the cy-
te/ thenne Joab entridy to the kynge &
saidy thou haſt this day diſcouragedy the
chere of alle thy ſeruauntes / by cauſe
they haue sauyd thy lyf andy the lyues
of thy sones and doughtres of thy wy-
ues and of thy concubynes/thou loueſt
them that hate the / Andy hateſt them
that loue the /Andy ſhewyſt wel thys
day that thou settyſt litel by thy dukes
andy ſeruauntes / andy truly I knowe
nowe wel that yf Abſalon hady lyuyd
andy alle we thy ſeruauntes hady ben
ſlayn thou hadeſt ben pleſyd/Therfor

aryse nolw and come forth and satisfye the peple/ or ellis I swere to the by the goody lord that ther shal not one of thy seruauntes abyde with the tyl to morolw And that shal be worse to the than all the harmes and euylles that euer yet fylle to the / Thenne dauid the kynge arwos and satte in the yate/ And anō it was shewed to all the peple that the kynge satte in the yate / And thenne all the peple cam in to fore the kynge / And they of Israhel that hady ben with Absalon fledde in to their tabernacles/ And after cam agayn vnto dauid what they knelwe that Absalon was deed / And after one Siba a cursid man rebellyd and gadred peple ayenst dauid Ayenst whom Joab with the hoost of Dauid pursyelwed and drof hym vnto a cyte / whiche he bysiged / and by the meane of a woman of the same cyte/Sibas hed was smeton of and delyuerd to Joab /ouer the walle / And so the cyte was saued and Joab pleside / After this dauid callid Joab & bad hym nombre the peple of Israhel / And so Joab walked thurgh alle the tribus of Israhel fro day to bersabee / And ouer Jordan and all the contre / And ther were founden in Israhel viij C M. strongy men that were able to fight and to drawe swerd / And of the trike of Juda fyfty thousand sygh-tyngy men / And after that the peple was nombred / the herte of dauid was smeton by our lordy and was sory & saidy / I haue synned gretly in this dede / but I praye the lord to take away the wickednes of thy seruaūt for I haue don folyly/ Dauid roos on the morn erly and the wordy of our lordy cam to Gad the prophete sayenge that he shold goo to Dauid / and bidde hym chese one of thre thyngis that he sholdy saye to hym / Whan gady cam to dauid / he said that he sholdy chese whether he wold haue vij yere hungre / in his londe/ or thre monthes he sholdy flee his aduersaryes & enemyes/ or to haue thre dayes pestylence / Of this thre gody biddeth the chese whiche thou wylt/ Nolw auyse the and conclude what I shal answere to our lordy / Dauid said to Gady / I am constrayned to a grete thynge / but it is better for me to put me in ỹ hādes of our lordy / for his mercy is mocke more than in men / And so he chees pestylence / Thenne our lordy sente pestylence the tyme constytute / And ther deyed of the peple fro dan to bersabee lxx M. men / And whan the angele extended his hondy vpon Jherusalem for to destroye it / Our lordy was mercyful vpon thaffliction and said to the Angele so smytynge It suffiseth nolw withdrawe thyn hondy / Dauid said to our lordy whan he salwe thangele smytynge the peple / I am he that haue synnedy and don wickedly/ what haue thyse sheep dony / I beseche the that thy handy torne vpon me / and vpon the holwe of my fader/ Thenne cam gody to dauid and badi hym make an alwter in the same place where he salwe thaungel and bought the place and made the aulter / And offredy sacrefises vnto our lordy / And our lordy was mercyful / and the plagte ceassedy in Israhel Dauidy was oldy and feble / andy sawe that his deth approchedy and ordeynedy that his sone Salomon sholdy regne and be kynge after hym / how be it that Adonyas hys sone took on hym to be kynge durynge dauids lyf / for whiche cause bersabee and Nathan cam to dauid / and to fore them he said that Salomon sholdy be kynge / and ordeynedy that he sholdy be sette on his mule by hys prophetes Nathan / Sadoch the preest and Banayas andy brought in to Syon/ And ther sadoch the preest and Nathan the prophete enoynted hym in kynge vpon Israhel / & blewe in a trompe / and saide lyue the kynge Salomon / And fro thens they brought hym in to Jherusalem andy sette hym vpon his faders sete in his fadres trone / And dauid worshipedy hym in his bedde / andy saidy / Blessidy be the lordy gody of Israhel / that hath suffredy me to see my sone in my trone & sete/ And thēne Adonyas andy all they that were with hym were aferdy andy dredynge Salomon ran alway / andy so ceassedy Adonyas / The dayes of dauid approchedy faste that he sholdy deye/ and dyde do calle Salomon to fore hym / & ther he comanded hym to kepe the comādementis of our lordy & walke in his wayes / & to obserue his cerymonyes

his preceptes and his Jugementis as it is wreten in the lalbe of Moyses / And saide our lord conferme the in thy Regne / And sende to the Wysedom to Kelble it wel / And when dauid had thus counceylyd and comanded hym to do Justise and kepe goddes lalbe / he blessid hym / and deyde and was kuryed with his fadres / This dauid was an holy man and made the holy psalter / which is an holy booke and is contenyned therin the olde lalbe and nelbe lalbe / he was a grete prophete for he prophecyed the comynge of cryst his Natyuyte his passyon and resurrection and also his ascencion / and was grete with god / yet god wolde not suffre hym to bylde a temple for hym / For he had shedde mans bloode / but god saide to hym his sone that shold regne after hym sholde be a man pesyble and he sholde bylde the temple to god / And when Dauid had regned yl yere kynge of Jherusalem ouer Juda and Jsrahel he deyed in goode mynde and was buryed with his faders in the cyte of dauid /

Thus endeth the lyf of Dauid secunde kynge of Jsrahel

After Dauid regned Salomon his sone / which was in the begynnynge a goode man and walked in the wayes of lalbes of god / And all the kynges about hym made pees with hym / And was kynge confermed obeyed and pesible in his possession / And accordynge to hys faders comandement dyde Justice / First on Joab that had ben prynce of his faders hoost by cause he slelbe two goode men by trayson and gyle / that was Abner the sone of Ner / and Amasa the sone of gether / And Joab was aferd and dredde Salomon and fledde in to the tabernacle of our lord and helde the ende of the aulter / And Salomon sente Banayas and slelbe hym there / and after buryed hym in his holde in deserte / And after this on a nyght as he laye in his bedde after that he had sacrefyed to our lord in gabaon our lord apered to hym in his sleepe sayenge to hym / Aske and demaunde what thou wilt that I may gyue to the / And Salomon saide / lord thou hast don to my fader grete mercy / by cause he walked in thy wayes in trouthe Justyce / and in a rightful herte / thou hast allwaye kepte for hym thy grete mercy / And hast gyuen to hym a sone syttynge vpon his trone as it is this daye / And nolw lord thou hast made me thy seruaunt to regne for my fader dauid / I am a lytyl chylde and knolwe not my goynge out and entrynge in / And thy seruaunt am sette in the myddle of the peple that thou hast chosen / which ben Infynyte & may not be nombred for multytude / Therfor lord gyue to me thy seruaunt a herte doeyble and taught in wysdom that may Juge thy peple and dyscerne betwene goode and euyl / who may Juge this peple / thy peple that ben here so many / This request / and demande plesyd mocke vnto god that Salomon had asked suche a thynge / And god saide to Salomon / By cause thou hast requyred and ayed this / and hast not ayed longe lyf / ne Rychesses / no the soules of thy enemyes / but hast askyd sappence & wysedom to discerne dome and Jugement / I haue gyuen to the after thy desyre and request / And I haue gyuen to the a wyse herte and vnderstandynge in so mocke that ther was neuer none suche to fore /

ne neuer after shal be / And also tho thynges that thou hast not asked I haue gyuen also to the that is to saye ryches and glorye / that noman shal be lyke to the emongs alle the kynges that shal be after thy dayes / yf thou walke in my wayes / and kepe my preceptes and obserue my cōmādemēts as thy fader walked I shal make thy dayes longe / After this Salomon awoke / And cam to Jherusalem / And stode to fore the Arke of our lord / and offred sacrifises and victymes vnto our lord and made a grete feste vnto alle his seruantes and housholde /

Thēne cam to fore hym two comyn wymen / of whiche that one said / I beseche the my lord here me / this woman & I dwellyd to gydre in one holde / and I was delyuerid of a chyld in my cuchyle / and the thyrde day after she was a chyld and was also delyuerid / and we were to gydre and none other in the holde but we tweyne / it was so that this womans sone was dede in the nyght / For she slepyng ouerlaye and oppressid hym / And she awoos in the derkest of the nyght pryuyly & toke my sone fro the syde of me thy seruant / and layd hym by her / & her sone that was dede she leyde by me / when I awoos in the mornyng for to gyue mylke to my sone / it apperid dede / whom I toke beholdyng hym dylygētly in the clere lyght vnderstode wel anon that it was not my sone that I had born / The other woman answerd and said / it was not so as thou saist but my sone lyueth / and thyn is dede And contrarye that other said thou lyest my sone lyueth and thyn is dede / Thus in this wyse they strood to fore the kynge Thēne the kynge said / This woman saith my sone lyueth and thyn is dede / And this answerth nay / but thy sone is dede and myn lyueth / thenne the kynge said / Brynge to me here a swerd / whā they had brought forth a swerd the kynge said / dyuyde ye said he the lyuyng chyld in two partyes / and gyue that one half to that one and that other half to that other / Thenne said the woman that was moder of the lyuyng child to the kynge For all her membris & bowelis were meuyd vpon her sone / I beseche and praye the my lord kynge gyue to her the chyld a lyue and slee hym not / and contrarye said that other woman / late it not be gyuen to me ne to the / but late it be deuided / The kynge thēne answerd & said gyue the lyuyng chylde to this woman and late it not be slayn / this is verily the moder / Alle Israhel herd how wysely the kynge had gyuen this sentence / and dredde hym seeyng that the wysedom of god was in hym in demyng of rightful domes / After this Salomon sente his messagers to dyuerse kynges for cedre trees and for werkmen for to make & bylde a temple vnto our lord / salamon was ryche and glorious And all the Royames fro the ryuer of the endes of the philisteis vnto thende of egypte were accordid with hym and offryd to hym yeftes & to serue hym all the dayes of his lyf / Salomon had dayly for the mete of hys housshold xxx mesures named chores of corn and lx of mele / x fatte oxen / and xx oxen of pasture / and hondred wethers without bene / son that was taken as hertes gootes bubals / and other fleyng fowles & byrdes / he obteyned all the regyon that was fro tapsa vnto gazam / and had pees with alle the kynges of alle the Royames that were in euery parte vmb̄ / de aboute hym / In that tyme Israhel & Juda dwelled without fere and drede euerich vnder his vyne and fygge tre fro dan vnto bersabee / And Salamon had xl M Packes for the horses of his cartes chares and curres / and xij M for horse to ryde on by whyche prefectes brought necessarye thyngis for the table of kynge Salomon with grete dylygence in their tyme / God gaf to Salamon mocke wysedom and prudence in hys herte lyke to the grauel that is in the see syde / And the sapyence and wysedom of Salamon passed and wente to fore the sapyence of alle them of thorient and of egypte And he was wyseste of all men & so he was named he spacke thre thousandy parablis / and fyue thuosand songes / And dysputed vpon alle maner trees and vertue of them fro the cedre that is in libano vnto the yssope that groweth on the walle /

And discerned the propretees of bees / tis / foules / reptyles / and fyssches / And ther cam peple from all regyons of the world for to here the wysedom of Salamon / And Salamon sente lettres to hyram kynge of Tyre for to haue his men to cutte cedre trees with his seruauntis / and he wold yelde to them theyr hyre and mede / And lete hym wete how that he wold bylde and edefye a temple to our lord / And hyram sente to hym that he shold haue all that he desyred / And sente to hym cedre trees and other woode / And Salamō sente to hym corne in grete nombre //

And Salomon and hyram confederyd them to gydre in loue and frendshipp / Salamon chaas out werkemen of alle Israhel the nombre of xxx M men / Of whom he sente to lybane x M euery moneth / and whan x M wente the other cam home / and so two monethis were they at home / And Adonyras was ouerseer and comandour on them / Salamon had lxx M men that dyde nothyng but bare stone and morter and other thynges to the edefyenge of the temple and were berars of burthens only / And he had lxxx M of kelbers of stone and masons in the montayn with out the prefectes and maisters which were iij M and iij C that dyde nothyng but comande and ouersee thē that wrought / Salamon comanded the werkmen to make square stones grete and precyouse for to laye in the foundement / which the masons of Israhel and masons of hyram helped / and the carpenters made redy the tymbre / Thenne began Salomon the temple to our lord in the fourthe yere of his regne he began to bylde the temple The hous that he bylded had lx cubytes in lengthe and xx cubytes in brede and xxx in heyght / And the porche to fore the temple was xx cubytes longe after the mesure of the brede of the temple / and had x cubytes of brede to fore the face of the temple / & for to wrythe the curiosyte and werke of the temple and the necessaryes the tables and cost that was don in gold syluer and laton it passeth my connynge to expresse and englysshe them / ye that ben clerkys may see it in the seconde book of kynges and the seconde book of paralipomenon / it is wondre to here the costes and expencis that was made in that temple / but I passe ouer / it was on makynge vij yere / and his palays was xiij yere er it was fynysshed / he made in the temple an aulter of pure gold / and a table to sette on the loues of proposicion / of gold / fyue candelstikes of gold on the right syde and fyue on the lyft syde / and many other thynges And toke all the vessels of gold and syluer that hys fader dauid had sanctefyed and halowed and brought hem in the tresory of the holy of our lord / After thys he assembled alle the noblest and grettest of burthe of them of Israhel with the prynces of the trybus and dukes of the famylyes for to brynge the arke of god fro the cyte of dauid Syon / in to the temple / And the prestes and leuytes tokē the Arke and bare it and alle the vessels of the sanctuarye that were in the tabernacle / Kynge Salamon with alle the multytude of ỹ chyldren that were there went to fore the arke and offred shep and oxen without extimacion & nombre / And the preestes settē the Arke in the holy of our lord in the oracle of the temple in sancta sanctorum Vnder the wynges of cherubyn /

In the Arke was nothyng but the two tablys of Moyses of stone which Moyses had put in /

And thenne Salamon blessyd our lord to fore all the peple and thanked hym that he had suffred hym to make an hous Vnto hys name / and besought our lord that who someuer prayd our lord for ony peticion in that temple / that he of his mercy wold here hym & be mercyful to hym /

And our lord appered to hym when the edefyce was accomplysshed perfightly and said to Salamon / I haue herde thy prayer and thyn oracion that thou hast prayd to fore me /

I haue sanctefyed and halowed this holy that thou hast edefyed for to put my name therin for euermore / and myn eyen and herte shal be theron alle waye / And yf thou walke byfore me lyke as thy fader walked in the symplycyte of herte and in equyte /

and wylt doo alle that I haue cōman
dedy the and kepe my Iugements and
lawes/I shal sette the trone of thy reg
ne vpon Israhel euermore / lyke as
I haue said to thy fader Dauid sayeng
Ther shal not bytaken alway a man of
thy generacion fro the regne and sete of
Israhel / yf ye auerte and torne fro
me ye and your sones not folowyng
ne keppyng my comandements and ce
remonyes that I haue shewed to fore
you / but goo and worshyp straunge
goddes and honoure them / I shal cast
alway Israhel fro the face of the erthe
that I haue gyuen to them / And the
temple that I haue halowed to my na
me / I shal cast it alway fro my syght/
And it shal be a fable and prouerbe /
and thys holde an example shal be to
alle peple / Euery man that shal goo
ther by shal be abasshyd and astonyed
and shal saye why hath god don thus
to this londe and to thys holde / And
they shal answere / For they haue for
saken theyr lord god that brought their
fadres fro the londe of egypte / and ha
ue folowed straunge goddes and them
adourd and worshipped / and ther
for god hath brought on them all thys
euyll / here may euery man take ensam
ple hold perylous and dredful it is to
breke the comandements of god / ye
were after that Salamon had edefyed
the temple of god and hys holde / and
fynysshyd it perfyghtly / hyram the
kynge of tyre went for to see tokenes
that Salamon had gyue to hym & they
pleasyd hym not / hyram had sente to
kynge salamon an hondred and twen
ty besaunts of gold / whyche he had
spente on the temple and hys holde and
on the walle of Ierusalem and other
tokenes and places that he had made /
Salamon was ryche and glorious
that the fame ranne of hys sapyence &
wysedom / and of hys byldyng
and dyspense in hys holde thurgh the
world in so moche that the quene of
Saba cam fro fer contreys to see hym &
to tempte hym in demaundes and que
syons / And she cam in to Ierusalem
with moche peple & Pichessis with camel
les charged with Aromatykes and
gold infynyte / And she cam & spack
to kynge Salamon alle that euer she
had in her herte / And Salamon
taught her in alle that euer she purpo
sed to fore hym / She coude saye nothyng
but that the kyng answerd to her / ther
was nothyng hyd fro hym / The que
ne of Saba thenne seeyng alle the wy
sedom of Salamon / the holde that he
had bylded / and the mete and ser
uyse of hys table / the habytacles of
hys seruauntes / the ordre of the mynys
teres / theyr clothyng and araye / hys
botellers and offycers / And the sacre
fyses that he offred in the holde of our
lord whan she salwe alle thyse thynges
she had no spyryte to answere but she
said to kynge Salamon / The word
is trewe that I herde in my lande of thy
wordes and thy wysedom / And I bele
uyd not them that told it to me / Vnto
the tyme that I my self come and haue
seen it with myn eyen / And I haue
nowe wel seen and proued that the half
was not told to me / Thy sapyence is
more and thy werkis also / than the
tydynges that I herde / Blessyd be thy
seruantes / and blessyd ben thyse that
stande alwaye to fore the and here thy
sapyence / and wysedom / And thy
lord god be blessyd whom thou hast
plesid & hath sette the vpon the trone of
Israhel / for so moche as god of Israhel
loueth the & hath ordeyned the a kynge
for to do rightwysnes & Iustyse / She
gaf thēne to the kynge an C & xx ta
lentes of gold / many Aromatykes &
gēmes precious / There were neuer seen
to fore so many aromatykis ne so swe
te odours smellyng / as the quene of sa
ba gaf to kyng Salamon /

Kynge Salamon gaf to the quene of
Saba alle that euer she desyred and de
maunded of hym / And after retur
ned in to her contre and londe / The
weight of pure gold that was offred
euery yere to Salamon / was vj hon
dred lxvj talentes of gold / eyept that
that the marchantes offred and alle
ther that solde / and alle the kynges
of Arabye & dukes of that londe / Sala
mon made two C shyldes of the pures
gold & sette thē in ꝑ holde of lybane / he
made hym also a trone of yuore which
was grete and was clad with gold
whiche had vj grees or stappes whiche
was rychely wrought with two lyons

of golde holdynge the sete aboue / and
yij smale lyons standyng vpon þ staþ
pes / on euerich tweyne here and there
Ther was neuer suche a werke in no
Royame / And all the vessellis that
kynge Salomon dronke of were of
golde / and the seelynge of the howes
of lybane in which his shildes of gold
were in was of the moste pure golde /
Syluer was of no prys in the dayes
of kyng Salamon / For the nauye of
the kynge / with the nauye of hyram
went in thre yere ones in to tharse &
brought thens golde and siluer / treth
of Olyphauntes and grete rycchesses /
The kynge Salomon was magnefyed
aboue all the kynges of the worlde in
Rycchessis and wysedom / And all the
world desyred to see the chyere & vysa
ge of Salamon and to here hys wyse
dom that god had gyuen to hym /
Euery man brought to hym yeftes / ves
sellis of golde and syluer / clothes &
Armoures for warre / Aromatikes hor
se and mules euery yere / Salamon
gadred to gydre charis and horsmen
he had a thousand and foure hondred
charis and carris / and xij thousand
horsmen / And were lodged in smale
cytees and townes aboute Jherusalem
by the kyng / Ther was as grete habū
dance and plente of golde and syluer
in tho dayes in Jherusalem as stones /
or sichomours that growe in the felde /
and horses were brought to hym fro e
gypte and chao / What shal I alday
write of the Rycchesses glorye and mag
nyfycence of kynge Salamon it was
so grete that it can not be expressyd /
For ther was neuer none lyke to fore
hym ne neuer shal none come after
hym lyke Vnto hym / he made the book
of the parables contrynynge xxxj cha
pytres / the booke of the canticles / the
book of ecclesiastes contrynynge xij /
chapytres and the booke of sapience cō
trynynge xix chapytres / Thys kynge
Salamon louyd ouermoche wymen / &
specially straunge wymen of other sec
tes / as kyng pharaos doughter and
many other / of the gentyles / of whom
god had comanded to the chyldren of
Israhel that they shold not haue to doo
with them / ne they with theyr dough
tres / For god said certaynly they shold
torne your hertes to serue theyr goddes
To suche wymen Salamon was cup
led with moste brennynge loue / he had
vij C wyues / whyche were as quenes
and iij C concubynes / and thyse wy
men torned hys herte / For whan he
was olde he so doobted and loued hem
that they made hym honoure their strā
ge goddes and worshyppid Astaroth /
Chamos and Moloch / ydollys of Sy
done of moabytes and Amonytes /
And made to them tabernacles for to
plese hys wyues and concubynes / wher
for god was wroth with hym / And
said to hym / By cause thou hast not
obserued my preceptes and my coman
dementis that I comanded the / I shal
cutte thy kyngdom and deuyde it and
gyue it to thy seruaunt / but not in thy
dayes I shal not do it for loue that I
had to Dauid thy fader / but fro the
hand of thy sone I shal cutte it but not
alle / I shal reserue to hym one trybe /
for Dauids loue and Jherusalem that
I haue chosen / And after thys dyuer
se kynges kepte aduersaryes to Sala
mon / and was neuer in pees after /
It is said but I fynde it not in the by
ble / that Salamon repentyd hym mo
che of thys synne of ydolatrye / and
dyde moche penaunce therfor / For he
lete hym be dralde, thurgh Jherusalem
and lete hym self with Rodes and
scorgys that the blood folowed in the
syght of alle the peple / He regned
vpon alle Israhel in Jherusalem xl:
yere / and deyde and was buryed with
hys fadres in the cyte of Dauid / and
Roboas hys sone regned after hym /

**Thus endeth the lyf of Sala
mon**

After Salomon regned hys sone Roboas / He cam to Sychym and theder cam alle the peple for to ordeyne hym kynge / Jheroboas and all the multytude of Jsrahel spack to Roboas and said / Thy fader sette on vs an harde yoke & grete Imposicions / Nold thou hast not so mocke nede / wher for lasse it and mynuysshe it / and ease vs of the grete and hardy burthen and we shal serue the / Roboas answerd and said goo ye & come agayn the thyrde day and ye shal haue an answere / whan the peple was departed Roboas made a counsepl of the senyors and old men that had assysted hys fader Salomon whylis he kynged and said to them what saye ye / and counseylle me / that I may answere to the peple / whyche said to Roboas /
Yf thou wylt obeye and agree to this peple / and agree to theyr peticion and speke fayr and frendly to them / they shal serue the alleday / but Roboas forsoke the counsepl of the olde men & called the yongmen that were of hys age / and axid of them counsell /
And the yonge men that had ben norisshyd with hym bad hym saye to the peple in thys wyse / Is not my fyngre gretter than the backe of my fader / Yf my fader hath leyed on you any burthen / I shal adde and put more to your burthen / my fader bete you with scorgis / and I shal bete you with scorpions / The thyrde day after Jheroboam and alle the peple cam to Roboas / to haue theyr answere / And Roboas lefte the counsepl of the olde men / and said to them lyke as the yonge men had counseylled hym /
And anon the peple of Jsrahel forsoke Roboas / And of xij tribus / ther abode with hym no moo but the tryke of Juda and of beniamyn / And the other ten tribus departed and made Jheroboam theyr kynge / and neuer returned vnto the holde of dauid after vnto thys day / And thus for synne of salomon / And by cause Roboas wold not doo after the counsepl of the old men / but was counseylled by yong men / the ten tribus of Jsrahel forsoke hym / and departed fro Jherusalem & seruyd Jheroboam and ordeyned hym kynge vpon Jsrahel / Anon after thys Jheroboas fylle to ydolatrye / and grete deuysyon was euer after betwene the kynges of Juda and the kynges of Jsrahel / And so regned dyuerse kynges eche after other in Jherusalem / after Roboas / And in Jsrahel after Jheroboam / And here I leue alle thystorye and make an ende of booke of kynges for thys tyme &c /
For ye that lyste to knowe hold euery kyng regned after other ye may fynde it in the fyrst chapytre of sayn[t] Matheu / whyche is redde on Crystemas day in the mornyng to fore Te deum / whyche is the genelagye of our lady /

Here folowyth Thystorye of Job red on the fyrst sonday of Septembr.

THer was a man in the londe of hus namedy Job/And this mā was symple:ryghtful:& dre dyng god/and goyng from all euyll / he hady vij sones and thre doughtres/And his possessyon was vij/M/shreep/iij M/camelles/v C/yok of oxen/v C/ asses & hys famylye and housholde passyng mocke & grete/he was a grete man and riche emong all the men of the oryent / And his sones wēte dayly eche to other holys makyng grete festes/ euerich as his day cam / & they sente for their thre susters for to ete & drynke with hem / whan they had thus fested eche other ofte/Job sente to them & blessyd & sanctefyed thē/& rysynge euery day erly / he offred sacrefyses for thē all/sayeng / leste my chyldren synne and blesse not god in theyr hertes / And thus dyde Job euery daye / On a daye whan the sones of god were to fore our lord / Sathan cam and was emonge them / to whom our lord saide / whens comest thou/ whiche answerd /I haue goon rounde aboute the erthe and thurgh walked it/Our lord saide to hym/ hast thou not consyderyd my seruaunt Job/ that ther is none lyke vnto hym in the erthe / A man symple / rightful/dredyng god and gooyngy from euyl/ To whom Sathan answerd / doth not Job drede god ydelly / yf so were that thou ouerthrewdest hym hys holys and alle hys substaunce rounde aboute/ he sholde sone forsake the /Thou hast blessyd the werkes of hys handes/and hys possessyon is encreasyd mocke in therthe/ but stratche out thy hond a lytyl / & take all that he hath in possessyon/and he shal soone grutche and not blesse the Thenne sayd our lord to Sathan / loo all that / whiche he olweth and hath in possession I wyl it be in thy hand and polder/but on hys persone ne body sette not thy hand / Sathan departed & went fro the face of our lord / On a day as hys sones and doughtres ete & dronke wyn in the holys of the oldest brother / ther cam a messager to Job whiche said/The oxen erid in the ploughe / and the asse pasturede in the pasture by them / And the men of Sabey ran on them and smetyn thy seruauntes and slewe them with swerd / and I only escapede for to come & to shewe it to the / And whyles he spack /ther cam an other and said / The fyre of god sylle down from heuen/ and hath brente thy shreep and seruauntes and consumed them / and I only escapede for to come and shewe it to the / And yet whyles he spack /cam another and sayd the chaldeys made thre hoostes / and haue enuayred thy camels and taken them /and hath slayn thy seruāntes with swerd / and I only escapede for to brynge the word / And yet he spekyng / another entryd in and said Thy sones and doughtres drynkyng wyn in the holys of thy first begoten sone / sodenly cam a vehemente wynde fro the regyon of deserte and smote the iiij corners of the holys / whiche fallyng oppressyd thy chyldren and ley all dede / and I only fledde for to telle to the/Thēne Job arood & cutte his hote/and dyde do shaue his hede and fallyng down to the ground worshipped & adorede god sayeng/I am come out naked fro the wombe of my moder

And naked ſhal retorne agayn therto
Our lord hath gyuen / and our lord
hath taken away/as it hath pleſid our
lord ſo is it don/The name of our lord
be bleſſyd / In all thyſe thynges Job
ſynned not with hys lippes / ne ſpack
nothynge folyly ayenſt our lord / but
toke it all pacyētly/After thys it was
ſoo that on a certayn day whan the chil
dren of god ſtoode to fore our lord/ſa-
than cam and ſtode emonge them and
god ſaid to hym / whens comeſt thou
to whom Sathan anſwerd/I haue gon
wunde the erthe and walked thurgh
it/And god ſaid to Sathan/haſt thou
not conſydered my ſeruaunt Job / that
ther is noman lyke hym in therthe / a
man ſymple/ ryghtful dredynge god /
and goynge fro euyl/And yet retey-
nyng hys Innocencye/ Thou haſt me ſ-
uyd me ayenſt hym / that I ſholde put
hym to affliction without cauſe / To
whom Sathan ſaid/Skynne for ſkyn-
ne / and all that euer a man hath / he
ſhal gyue for hys ſoule / Neuertheles
ſtratche thyn hande & tolbeche his mouth
and hys fleſſhe / and thou ſhalt ſee p
he ſhal not bleſſe the /Thenne ſaid god
to ſathan/I wyl well that hys body be
in thyn hande/but ſaue hys ſoule and
hys lyf/ Thenne ſathan departed fro
the face of our lord / and ſmote Job
with the worſt botches & blaynes fro p
plante of hys foot vnto the toppe of
hys hed/whiche was made lyke a la-
zar/and was caſte out & ſatte on the
dongehyll/Thenne cam hys wif to hym
and ſaid/yet thou abydeſt in thy ſym-
plenes / Forſake thy god and bleſſe
hym nomore / And go doe / Thenne
Job ſaid to her / Thou haſt ſpoken ly-
ke a foliſſh woman/yf we haue reey-
uyd and taken goody thyngis of the
hande of our lord why ſhal we not ſuf-
feyne and ſuffre euyll thynges/In all
thyſe thynges Job ſynned not with his
lippes/Thenne thre men that were fren-
des of Job heerynge what harme was
happed and comen to Job / camen eue
rich fro hys place / to hym / that one
was named Eliphas themanytes /
Another Baldad ſcintes / And the
thyrde Sophar naamathites / And
whan they ſalde hym fro fer they kne-
we hym not / And cryenge they wepte
they cam for to conforte hym and whan
they conſidered hys myſerye they tare
theyr clothis and caſte duſte on theyr
heedys / and ſatte by hym ſeuen dayes
and ſeuen nyghtes / and noman ſpa-
ke to hym a word ſeeynge hys ſorowe /
Thenne after that Job and they talked
and ſpoken to gydre of hys ſorowe &
myſerye of whyche seynt Gregory hath
made a grete book callyd the Moralkys
of seynt Gregory / whiche is a noble
book and a grete werk / but I paſſe
ouer all tho matrs and retorne vnto
the ende how god reſtored Job agayn
to proſperyte / It was ſo that whan
thyſe thre frendes of Job had ley longe
with Job and had ſayd many thynges
erke of them to Job / and Job agayn to
hem / our lord was wroth with thyſe
thre men and ſaid to them ye haue not
ſpoken ryghtfully as my ſeruaūt Job
hath ſpoken / Take ye therfore ſeuen
bulles & ſeuen wedres / And goo to
my ſeruaunt Job and offre ye ſacrefiſe
for you / Job my ſeruaunt ſhal prayr
for you / I ſhal reſeyue hys prayer &
ſhal take hys vyſage / They wente
forth and dyde as our lord comanded
them / And our lord releſed the vyſa-
ge of Job / and ſalve hys penaunce /
whan he prayd for hys frendes / And
our lord added to Job double of all that
Job had poſſeſſyd/ Alle hys brethern
came to hym and alle hys ſuſters and
all they that to fore had knowen hym
And eete with hym in hys hows/and
meuyd theyr hedys vpon hym / and
conforted hym vpon all the euyl that
god had ſente to hym/And eche of the
gaf hym a ſheep / and a golde ryng
for hys eere / Our lord bleſſyd more
Job in hys laſt dayes than he dyde in
the begynnynge / And he had
thenne after viiij thouſand ſheep / vj
thouſand camellys / a thouſand yok
of Oxen a thouſand aſſes /
And he had vij ſones and thre doughe-
tres / And the firſt doughters name
was diem / the ſeconde Caſſiam and
the thyrde Cornuſtibu/Ther were nowh-
er founden in the worlde ſo fair wymē
as were the doughters of Job / Theyr
fader Job gaf to them herytage emonge
their brethern/& thus Job by his pati-
ence gate ſo mocke hoe of god that he

was restored double of all his substis / And Job lyued after one hondred and xl yere / And salve hys sones & the sones of hys sones vnto the fourth generacion / and deyed an old man and ful of dayes /

Thus endeth the storye of Job

Here folowyth thystorye of Tobye whyche is red the thyrde sondaye of Septembre

Tobye of the tribe of ꝑ cyte of Neptalym whiche is in the ouerpartyes of galylee vpon Nason after the waye ꝑ ledeth men westward / hauyng on his lyfte syde the cyte of Sephyth / was taken in the dayes of Salmanasar kynge of thassyryens and put in captyuyte / yet he forsoke not the waye of trouthe / but alle that he had or coude gete he departed dayly with his brethery of hys kynred which were prysoners wyth hym / And holde it that he was yongest in alle the trybe of Neptalym / yet dyde he nothyng chyldesly / Also whan alle other went vnto the golden Calues that Jheroboas kynge of Israhel had made this thobye only fledde the felowshyps of them alle and went to Jherusalem in to the temple of our lord / And there he adored and worshypped the lord god of Israhel / offrynge truly hys fyrst fruytes and tythes / in so moche that in the thyrde yere he mynystred vnto proselytys / and straungers alle the tythe / suche thynges and other lyke to thyse he obserued whylis he was a chylde / And whan he cam to age and was a man / he toke a wyf named Anne of hys trybe / and gate on her a sone namyng after hys owne name thobye / whom fro hys chyldehode he taught to drede god and abstreyne hym fro alle synne / Thene after whā he was brought by captyuyte wyth hys wyf & his sone in to the cyte of nynyue with alle hys trybe / And whan alle ete of the metes of the gentyles and paynems / Thys thobye kepte hys soule clene / & was neuer defouled in the metes of them / And by cause he remembred our lord in all hys herte / god gaf hym grace to be in the fauour of Salmanasar the kynge / which yaf to hym power to goo where he wold / hauynge liberte to doo what he wolde / he went thenne to alle them in captyuyte and gaf to them warnynges of helthe / whā he cam on a tyme in Pages cyte of the Jelbes / he had suche yeftys as he had be honoured with / of the kynge ten besauntes of syluer / And whan he sawe one gabele keyeng nedy wherof was of hys trybe / he lente hym the sayd weight of syluer vpon hys oblygacion / longe tyme after thys whan Salmanasar the kynge was dede / Sennacherib hys sone regned for hym / And hated and loued not the chyldren of Israhel / And thobye went vnto alle hys kynred and conforted them / and deuyded to euerich of them as he myght of hys faculltees and goodes / he fedde the hungry / and gaf to the naked clothes / And dylygently he buryed the dede men / and them that were slayn / After this whan sennacherib returned fleyng the plaghe fro the Jelbery / that god hath sente hym for hys blasphemye / And he keyng wroth slewe many of the chyldren of Israhel

And thobye alwaye beryed the bo-
dyes of them / which was told to the
kynge / whyche comanded to slee hym /
And toke alwaye all hys substaunce /
Thobye thenne with hys wyf and hys
sone hyd hym and fledde alway all na-
ked / For many louyd hym wel //
After thys viij dayes the sones of the
kynge slewe the kynge / And
thenne retorned thobye vnto hys hous
and all hys fraultres and goodes were
restored to hym agayn /

After this on an hye festful day of
our lord / whan that thobye had a good
dyner in hys hows / he said to hys so-
ne / Goo and fetche to vs some of our
tryke dredyng god that they may come
and ete with vs / And he wente forth
and anon he retorned tellyng to hys
fader that one of the chyldren of Isra-
el was slayn and laye dede in the
strete / And anon he lepe out of his
hows leuyng hys mete and fastyng
cam to the body / toke it and bare it in
to hys hows pryuely / that he myght se
cretly berye it whan the sonne were doñ /
And whan he had hyd the corps he
ete his mete with waillyng and drede
remembryng that worde that our lord
said by amos the prophete / The daye
of youre feste shal be torned in to la-
mentacion and waylkyng / And whā
the sonne was goon doun he wente and
buryed hym / Alle hys neyghbours
repreuyd and chydde hym sayeng /
for thys cause thou were comanded to
be slayn / and vnneth thou escapedest
the comandement of deth / and yet thou
beryest dede men / But thobye more dre
dyng god than the kynge toke vp the
bodyes of dede men and hyd them in
hys hows / and at mydnyght he buryed
them / hit happed on a day after thys
that he was wery of beryeng dede men
cam home and leyde hym doun by a
walle / and slepte / And fro a swa-
lows neste aboue ther fylle doun hote
donge of them on hys eyen / and he
was therof blynde /
Thys temptacion suffred god to falle
to hym that it sholde be exaumple to the
that shal come after hym of hys pati-
ence / lyke as it was of holy Job /
For fro hys Infancye he dredde euer
god and kepte hys preceptis and
was not grutchyng ayenst god for
hys blyndnes / but he abode vnmeua-
ble in the drede of god gyuyng and
rendryng thankyngis to god alle the
dayes of hys lyf / For lyke as
Job was assaylled So was thobye as
saylled of hys kynnesmen skornyng
hym and sayeng to hym / Wher is
now thy hope and thy warde for whiche
thou gaueste thy almesses and madest
sepultures / Thobye blamed them
for suche wordes sayeng to them / In no
wyse saye ye not soo / For we be the
sones of holy men / and we abyde that
lyf that god shal gyue to them that ne
uer shal chaunge theyr faith fro hym
anna hys wyf wente dayly to the wer
ke of weuyng / and gate by the la-
bour of her handes theyr lyuelode as
mocke as she myght / wherof on a day
she gate a kydde / & brought it home /
whan thobye herde the boys of the kyd
bletyng he saide / See that it be not
stolen yelde it agayn to the owner /
For it is not leeful to vs to ete ne tou
che ony thyng that is stolen / To that
hys wyf all angry answerd / Now
manyfestely and openly is thyn hope
made vayne / And thy almesses lost /
And thus wyth suche and lyke wor-
des she chyde hym / Thenne thobye re-
gan to sygke / and began to praye our
lord with theris sayeng / O lord
thou art rightful / And alle thy do-
mes ben trewe / and alle thy wayes
ben mercy trouthe and Ryghtwisnes /
And now lord remembre me / and
take thou no vengeance of my synnes
ne remembre not my trespaces ne the
synnes of my fadres / For we haue
not obeyed thy comandementis / ther-
fore we ben betaken in to dyrepcyon /
captyuyte . deth . fables / and in to re-
preef and shame to alle nacions in
whiche thou hast dysperclyd vs /
And now lord grete be thy Jugemēts
For we haue not don accordyng to
thy preceptes / ne haue not walkyd
wel to fore the / And now we lord doo
to me after thy wylle / and comande
my spertye to be receyued in pees / It is
more expedyēt to me to dye / than to lyue

The same day it happed that Sara
doughter of Raguel in the cyte of me-
des / ꝑ she was rebuked & herde vpreef

of one of the handmaidens of her fader
For she had be yeuen to viij men/ And
a deuyl named Asmodeus sleweth them
assone as they wold haue gon to her /
therfor the mayde reproued her sayeng
we shal neuer see sone ne doughter of
the on the erthe /thou slear of thy hus-
bondes/wilt thou slee me as thou hast
slayn vij men / with thys Boys and
Rebuke she wente vp in the vpperist ar-
icle of the holde / And thre dayes
and thre nyghtes she ete not ne dranke
not / but was contynuelly in prayers
besechyng god for to delyuer her fro
this reproef and shame / And on the
thirde day whan she had accomplysshed
her prayer / blessyng our lord she said
Blessyd be thy name god of our fa-
dres / For whan thou art wroth thou
shal doo mercy/ And in a tyme of tri-
bulacion thou forgyuest synnes to the
that calle to the/Vnto the lord I conuer-
te my vysage / And vnto the I addres-
se myn eyen / I aske and requyre the
that thou assoylle me fro the bonde of
the reproef and shame / or certaynly
vpon the erthe kepe me/Thou knowest
wel lord that I neuer desired man /
but I haue kepte clene my solde from
all comcupyscence/ I neuer medlyd me
with players / ne neuer had parte of
them that walke in lightnes / I consen
ted for to take an husbound with thy
drede / but I neuer gaf consente to take
one with my luste/ Or I was vnwor-
thy to them /or happely they were vn-
worthy to me / or happely thou hast cō
seruyd and kepte me for som other mā
Thy counseyl is not in mannes power
this knowith euery mā that worship-
peth the / For the lyf of hym yf it be in
probacion shal be crowned / and yf it
be in trybulacion / it shal be delyuerd/
and yf it be in correccion/it shal be lee-
full to come to mercy / Thou hast none
delectacion in oure perdicion /For after
tempeste thou makest tranquyllyte /
And after wepynge and shedynge of
teres / thou bryngest in exultacion &
Joye/Thy name god of Israhel be bles-
syd worldes without ende / In that sa
me tyme were the prayers of them bo-
the herde in the sight of the glorye of the
hye god/ And the holy angele of god
Raphael was sente to hele them bothe
of whom in one tyme were the prayers
receyued in the syght of our lord god

¶ Thenne whan Tobie supposed his
prayer to be herd that he myght deye /
he called to hym his sone thobye & said
to hym / here my sone the wordes of my
mouth and sette them in thy herte as a
fundamēte/whan god shal take away
my solde / burye my body & thou shalt
worshippe thy moder alle the dayes of
her lyf/Thou owest to remēbre/what &
how many perylles she hath suffred for
the in her wombe / whan she shal haue
accomplisshid the tyme of her lyf bury
her by me / Alle the dayes of thy lyf
haue god in thy mynde/ And kelware
that thou neuer consente to synne / ne
to disobeye ne breke the comandements
of god / Of thy substance doo almesse
and torne neuer thy face fro ony poure
man / So doo that god torne not hys
face fro the / as moche as thou mayst /
be mercyful / yf thou haue moche good
gyue habundantly / yf thou haue but
lytyl / yet studye to gyue and to dep-
te therof gladly / Thou makeste to the
therof goode tresour and mede in the
daye of necessyte / For almesse delyue
reth a man fro alle synne and fro deth
and suffreth not hys solde to goo in to
derkenesse / Almesse is a grete syker-
nesse to fore the hye god Vnto all them
that doo it / kelware my sone kepe the
fro alle fornycacion / And suffre not
thy self sauf with thy wyf / to knowe
that synne /And suffre neuer pryde to
haue domynacīō in thy wyte ne in thy
worde / that synne was the begynnyng
of alle perdicion / Who someuer werke
to the ony thynge / anon yelde to hym
hys mede and hyre/ late neuer the hy-
re of thy seruaunt ne mede of thy mer-
cenarye remayne in no wyse with the /
That ꝑ hatest to be doy to the of other/
see that thou neuer doo to ony other /
ete thy brede with the hungry and ne-
dy / And couer the naked with thy
clothis / Ordeyne thy brede and wyn
vpon the sepulture of a rightwysman/
but ete it not ne drynke it not with
synners / Aske and demaunde coun-
seyl of a wyseman / Alkelway and in
euery tyme blesse god / and desyre of
hym that he adresse thy wayes / and
late all thy counseilles abyde in hym /I

telle to the my sone / that when thou were a lytyl chylde I lente to gabele ye fesauntes of syluer dwellyng in Rages the cyte of medes wych is any oblygacion which I haue by me / And therfore spyre and aske holw thold maist goo to hym/and thou shalt receyue of hym the said weight of sylver / and restore to hym his oblygacion / drede thou not my sone / though we lede a poure lyf we shal haue mocke good yf we drede god and goo fro synne and doo well/ Thenne yonge thobye answerd to his fader / Alle that thou hast comanded to me / I shal do fader /but holw I shal gete this moneye I wote neuer/he knowith not me ne I knolwe not hym / what token shal I gyue hym / and also I knolwe not the waye whether /

Thenne his fader answerd to hym and said / I haue his oblygacion by me/which when thou shelwest hym anon he shal paye the / But goo nolw first and seche for the some twelwe man that for hys hyre shal goo with the whiles I lyue that thou mayst receyue it / Thenne thobye went forth and fonde a fair yonge man gyrt vp and redy for to walke / And not knolwynge that it was the aungele of god saluwed hym and said/ Fro whens haue we the goody yonge man / and he answerd / of the chyldren of Israhel / And thobyas sayd to hym / knowest thou the waye that ledeth one in to the regyon of medes / to whom he answerd / I knolwe it wel / and alle the Iorneyes I haue ofte walked and haue dwellyd with gabele our brother which dwellyth in Rages the cyte of medes whyche stondeth in the hylle of Egbathanis / To whom thobye said / I pray the tarye here a whyle / tyl I haue tolde this to my fader / Thenne thobye went in to his fader and told to hym alle thyse thynges / whereof his fader meruayled/ and prayde hym that he sholde brynge hym in / Thenne the angel cam in and salewed the old thobye and said / Joye be to the alewaye/ And thobye said / what Joye shal we to me that sytte in derknesses and see not the light of heuen /To whom the yongelyng said / be of stronge byleue / it shal not be longe but of god thou shalt be cured and heled/ Thenne said thobye to hym / mayste thou lede my sone vnto gabele in Rages cyte of medes / & when thou comest agayn I shal restore to the thy mede/ And the Angele saide I shal lede hym thether & brynge hym agayn to the / To whom thobye said/ I pray the to telle me / of what holde or of what kynred art thou / To whom Raphael the aungele said / Thou neldest not to aske the kynred of hym that shal goo with thy sone but lest happely I sholde not delyure hym to the agayn I am Azarias sone of grete ananye / Thobye answerd / thou art of a grete kynred / but I pray the be not wroth thaugh I wolde knolwe thy kynrede / The aungele said to hym / I shal sauely lede thy sone theder and saufly brynge hym and rendre hym to the agayn / Thobye thenne answeryng said wel mote ye walke / and our lorde be in youre Journeye / And hys aungele felawshype wyth you / Whenne when all was redy þ they sholde haue wyth hem by the waye /yonge thobye toke leue of his fader and moder / and kadyn them fare wel / when they sholde departe / the moder began to wepe and saye thou hast taken alway and sente fro vs the staf of our olde age/wold god that thilke money hadde neuer ben for which thou hast sente hym/ our powerte suffyseth ynough to vs / that we myght haue seen our sone/Thobye said to her / wepe not / our sone shal come saufly agayn/ And thyn eyen shal see hym/I byleue that the goody aungele of god felawshipeth with hym / and shal dyspose all thynge that shal be needful to hym / and that he shal retorne agayn to vs with Joye / with this the moder ceassed of her wepyng and was stylle/Thenne yong thobye went forth and an hounde folowed hym / And the fyrst mansion that they made was by the Ryuer of tygre / And thobye went out for to wasshe hys feet /and ther cā a grete fissh for to deuoure hym whom thobye feryng cryde out with a grete voys / lorde he cometh on me and the aungele said to hym / Take hym by the vynne and drawe hym to the / and so he dyde and drewe hym out of the water to the drye londe/Thēne said

the angele to hym open the fysshe // & and take to the / the herte the galle & the mylte/ and kepe them by the /
They be prouffitable and necessarye for medycynes / And when he had don so he roosted of the fysshe & toke it with hem for to ete by the waye / and the re menaunt they saltede that it myght suf fyse them tyl they cam in to the cyte of Rages / Thenne thobye demanded of the angele and said /I pray the Aza ria brother to telle me wherto thyse be good that thou hast bodeu me kepe / and the aungele answerd and said yf thou take a lytyl of hys herte and put it on the coles/the smoke and fu me therof dryueth alway all manr kynde of dyuelles be it fro man or fro wo man in suche wyse that he shal nomore come to them/ And thobye said/ whe re wilt thou that we shal abyde / and he answerd and said / herby is a mā named Raguel a man nyghe to thy kynrede and tryke / And he hath a a doughter named Sara/ And he hath neyther sone ne doughter more than her Thou shalt olbe all his substaunce/ for the behoueth to take her to thy wyf / therfor aske thou her of her fader / And he shal gyue her to the for to be thy wyf / Thenne thobye answerd & said / I haue herde saye that she hath be gyuen to vij men/ & they ben dede / and I haue herd that a deuyl sleeth thē I drede therfor that it myght happe so to me / And I that am an only sone to my fader and moder / I sholde depo se theyr olde age with heuynes and sor rolb to helle"/ Thenne Raphael thaun gele said to hym / here me and I shal shelbe to the wherwith thou mayst pre uayle ayēst that deuyll/Thyse that toke their wedlok in suche wyse that they ex clude god fro them and their mynde / and waste but to their luste as an hors and mule in whom is none vn derstondyng / the deuyl hath power vpon them / Thou therfor when thou shalt take a wyf / And entrest in to her cubycle / be thou contynent by the space of thre dayes fro her and thou shal do nothyng but bee in prayers with her / And that same nyght put the herte of the fysshe on the fyre /and that shal put alway the deuyl / The seconde nyght thou shal be admytted in copulacion of holy patryarkes/ The iij nyght ye shal folowe the blessyng that sones may be begoten of you bothe/ & af ter the thyrde nyght thou shalt take the vyrgyne wyth drede of god more for loue of procreacion of chyldren than for luste of thy body that thou mayst folo we the blessyng of Abraham in hys seed / Thenne they went and entryd in to Raguels hous / And Raguel receyued them Joyously / And Ra guel beholdyng wel thobye sayd to anna hys wyf/how lyke is thys yong man vnto my cosyn /
And when he had so said he asked them / whens be ye yong men my bre thern / And they said of the tryke of neptalym of the captyuyte of nynyue / Raguel saide to them / knowe ye tho bye my brother / which said we knowe hym wel / when Raguel had spoken mocke good of hym / Thaungele said to Raguel / Thobye of whom thou de maundst is fader of this yonge man And thenne went Raguel and with wepyng eyen kyssed hym / and we pyng vpon hys necke saide/ the bles syng of god be to the my sone for thou art sone of a blessyd and good man/ And Anna hys wyf and Sara hys doughter wepte also / After they had spoken /Raguel comanded to slee a we der and make redy a feste / when he thenne shold hyde them sytte doun to dyner / Thobye said / I shal not ete here thys day ne drynke / but yf thou fyrst graunte to me my petycion / and promyse to me to gyue me Sara thy doughter / whyche when Raguel herde he was astonyed and abasshid / kno wyng what had fallen to vij men that to fore hym wedded her / And drede leste it myght happen to this yong man in lyke wyse / And when he held his pees and wold gyue hym none answe re / the Angele said to hym / Be not aferde to gyue thy doughter to thys mā dredyng god / for to hym thy dough ter is ordeyned to be hys wyf / Ther fore none other may haue her/ Thenne said Raguel I doubte not god hath ad myttede my prayers and teres in hys syghte / And I byleue that therfor he hath made you to come to me that thyse

may be joyned in one kynrede after the lawe of moyses / And nolw haue no doubte / but I shal gyue her to the And he takynge the right honde of his doughter / delyuerydy it to Thobye seyenge / Gody of Abraham / gody of ysaac / and gody of Jacob be wyth you / and he conioyne you to gydre / and fulfyl hys blessynge in yolw / And tolde a chartre and wrote the conscrypcion of the wedlok / And after thys they ete blessyng our lordy gody / Raguel callyd to hym anne hys wyf / and lady her to make redy another cubycle / And she brought Sara her doughter therin / and she wepte / to whom her modr saidy / Be thou stronge of herte my doughter / our lordy of heuen gyue to the joye for the hurynes that thou hast suffredy / After they hady soupedy they lady the yongy may to her / Thobye remembrydy the wordes of thaungele & tolde out of hys baggye parte of the herte of the fysshe and leyde on brennyng coles / Thenne Raphael thangel tolde the deuyll and bonde hym in the Vpper ryst deserte of egypte / Thenne thobye exhortedy the Vyrgyne and saydy to her Aryse Sara and late vs praye to god thys day / and to morolw and aftre to morolw / For thyse thre nyghtis we be joyned to gody / And after the thyrde nyght we shal be in our wedlok / we ben sothly the chyldreyn of saynctes / & we may not so joyne to gydre as pple doo that knolwe not gody / Thenne they bothe arysynge prayde to gydre Instātly that helth myght be gyuen to them / Thobye saidy / lordy gody of our fadres heuen and erthe See / welles / and floodes and all creatures / that ben in them blesse the / Thou madest adam of the slyme of therthe / and gauyst to hym for an helpe Eue / And nolw lordy thou knolwest that for the cause of lecherye I take not my suster to wyf / but only for the loue of posterytc and procreacion of chyldreyn / in wyche thy name be blessydy worldy without ende / Thēne saidy Sara / Haue mercy on vs lordy haue mercy / And late vs waxe olde bothe to gydre in helthe / and after this the colkes began to crolwe at wyche tyme Raguel comandedy hys seruaūtes to come to hym / And they to gydre wente for to make and delue a sepulcre / he saidy / lest happely it happen to hym at it hath happedy to the vij men / that wedded her / when they hady made redy the fosse and pytte / Raguel retornedy to hys wyf / and said to her / Sende one of thyn handmaydens and late her see yf he be deedy / that he may be beryedy er it be lyght day / And she sentc forth one of her seruaūtes / whiche entrydy in to the cubycle / and fonde the bothe sauf and hole / And sleppyng to gydre / And she retornedy and brought goody tydynges / And Raguel and Anna blessydy our lordy gody and said we blesse the lordy god of Israhel / that it hath not happedy to be / as we suppo sid / Thou hast doy to vs thy mercy / & thou hast excludedy fro vs our enemye pourselvyng vs / Thou hast doy mercy on tlwo only chyldren / Make them lordy to blesse the to fulle and to offre do the / sacrefyse of prayseyng and of theyr helth that the vnyuersyte of peples may knolwe that thou art gody only in the vnyuersal erthe / Anone thenne Raguel comāded his seruauntes to fylle agayn the pytte that they had made / er it weyid lyght / And lady hys wyf to ordeyne a feste / and make all redy that were necessarye to mete / he dyde doo slee iij fatte kyen and foure wheders / and to ordeyne mete for all hys neyghbours & frendys / And Raguel desiredy and adiured thobie / that he shold abyde with hym tlwo wekys / Of all that euer Raguel hady in possessyon of goodys he gaf half parte to thobye / And made to hym a writyng / that ꝑ other half parte he sholdy haue after the deth of hym / and hys wyf Thēne thobye called thangele to hym / whiche he trolwedy hady ben a man / And saidy to hym / Azaria brother I praye the to take hedy to my wordes / yf I make my self seruaūt to the / I shal not be worthy to satysfye thy prouydence / Neuertheles / I pray the to take to the the bestes and seruaūtes and goo to gabele in Rages the cyte of medes / and rendre to hym hys obligacāō & receyue of them the money and praye hym to come to my weddyng e / thou knolwest thy self that my fader nombreth the dayes of my beyng oute / And yf I tarye more / hys soldle shal

be heuy and certaynly thou seest how Raguel hath adiured me / whos desire I may not despyse / Thenne Raphael takyng foure of the seruauntis of Raguel and two camels and went to Rages the cyte of medes / And there fyndyng gabele gaf to hym hys obly gacion / and restoryd alle the money And told to hym of thobye sone of thobye alle that was don / and made hym come with hym to the weddyng / Whan thenne he entred the hous of raguel / he fond thobye syttyng at mete and cam to hym and kyssed hym / And gabele wepte / and blessyd god sayeng / God of Israhel blesse the for thou art sone of the best man and Juste dredyng god and doyng almesse / and the benysshyng be said vpon thy wyf and your parentis / and that ye may see the sones of your sones vnto the thyrde & fourth generacion / and your seed be blessyd of god of Israhel whyche reygneth in seula seculoꝝ / And whan alle had said Amen / they went to the feste / And with the drede of god they exercised the feste of theyr weddynges whyles that thobye taryed by cause of hys maryage / hys fader thobye began to be heuy sayeng / Trowest wherfor my sone tarieth / and why he is holden there Trowest thou that gabele be dede / and noman is there that shal gyue hym his money / he began to be sory and hevy gretly bothe he & Anna hys wyf with hym and began bothe to wepe by cause at the day sette he cam not home / his moder therfor wepte with vnmesurable teeris and said Alas my sone wherfore sente we the to goo this pylgremage / the lyght of our eyen / the staf of our age / the solace of our lyf / the hope of our posterite / all thyse only hauyng in the / we ought not to haue latyn the goo fro vs / To whom thobye said / Be stylle / and trouble the not / our sone is sauf ynough / the man is trewe & faithful ynough with whom we sente hym / She myght in no wyse be conforted / but euery day she went and lokked and espyed the waye that he shold come yf she myght see hym come fro ferre / Thenne Raguel said to thobye his sone in lawe / Abyde here with me / and I shal sende messagers of thy welfare to thobye thy fader / To whom thobias said / I knowe wel that my fader and my moder acompte the dayes / and the spyrite is in grete payne with in them / Raguel prayd hym with many wordes / but thobye wold in no wyse graunte hym / thenne he delyuerydd to hym Sara hys doughter / and half parte of all hys substaunce in seruaūtis men and wymmen in bestis camelis in kyen and moche money / And sauf & Joyeful he lete hym departe fro hym sayeng / Thangel of god that is holy be in your Journey / and brynge you home hool and sound and that ye may fynde alle thynge wel and ryghtful about your fader and moder / And þ myn eyen may see your sones er I deye And the fader and moder takyng their doughter kyssyd her and lete her departe warnyng her to worshipe her husbondes fader and moder / loue her husbond to rewle wel the meyne / to gouerne the hous and to kepe her self irreprehensyble / that is to saye without repreef / Whan they thus retorned and departed they came to charran which is the half waye to nynyue the thertenst day / Thēne said the Angele to thobye / Thobye brother / thou knowest how thou hast lefte thy fader / yf it plese the we wyl go to fore / And late thy wyf go softly after with thy wif / and with thy bestes / Thys plesed wel to thobye / & thenne said Raphael to thobye / Take with the of þ galle of the fysshe / it shal be necessarye / Thobye tok of the galle and went forth to fore / anna hys moder satte euery daye by the waye in the hyll of the hylle / fro whens she myght see hym come fro ferre / and whyles she satte there and lokked after hys comyng she salve a ferre / and knewe her sone comyng / And rennyng home she told to her husbonde sayeng / lo thy sone cometh / Raphael thenne said to yong thobye / Anoon as thou entrest in to the hous adowre thy lord god / & gyuyng to hym thākyngis goo to thy fader and kysse hym / And anone thenne enoynte hys eyen with the galle of the fysshe / that þ bereste with the / thou shalt wel knowe that hys eyen shal be openedd / & thy fader shal see the lyght of heuē / and shal Joye in thy syght / Thenne ranne

the dogge that folowed hym and had
ley with hym in the waye and cam ho-
me as a messager fawnynge and ma-
kynge Joye with hys tayll / And the
blynde fader awoos and began offen-
dyng hys feet to renne to mete hys so-
ne gyuyng to hym hys honde / And so
takyng kyssed hym with hys wyf and
began to wepe for Joye whan they
had worshypped god and thanked hym
they satte doun to gydre / Thenne thobye
takyng the galle of ꝑ fysshe enoynted
hys faders eyen / and abode as it had
be half an houre / And the slyme of
hys eyen began to falle alway lyke as
it had be the whyte of an egge whiche
thobye toke and dreive fro hys fadres
eyen / and anone he receyued sight /
And they glorysyed god / that is to
wete he and hys wyf and all they that
knewe hym / Thenne said thobye the
faxr / I blesse the lord god of Israhel
For thou hast chastysed me / and thou
hast saued me / And loo I see thobye
my sone / After thys vij dayes Sara
the wyf of hys sone cam and entryd
in with alle the famylye / and the bres-
tis hole and sounde camelys and mo-
che money of hys wyuys / And also
the money that he had receyued of ga-
bele / And he told to hys fader ⁊ mo
der alle the benefetes of god that was
don to hym by the man that ladde hym
thēne cam achior and nabath cosyns of
thobye Joyenge and thankynge god of
all the goodes that god had shewde to
hym / And vij dayes they ete to gydre
makynge feste and were glad with
grete Joye / Thenne olde thobye cal-
lyd hys sone thobye to hym and sayde /
What may we gyue to thys holy man
that cometh with the / Thenne thobye
answeryng said to hys fader / Fader
what mede may we gyue to hym / or
what may be worthy to hym for hys be
nefetes / he ladde me out ⁊ hath brouht
me hole agayn / he receyued the money
of gabele / he dyde me haue my wyf /
and he put alway the deuyl fro her / he
hath made Joye to my parentis and sa-
ued my self fro deuorynge of the fysshe
and hath made the see the lyght of heue
And by hym we be repleneshyd with
all goodes / what may we thenne wor-
thyly gyue to hym / wherfor I praye
the fader that thou praye hym yf he
vuoche sauf to take the half of all that
I haue / Thenne the fader and the sone
callyng hym toke hym a parte / and be-
gonne to pray hym that he wold vou-
chesauf to take half the parte of all the
goodes that they had brought / Thenne
said he to them prpuely / Blesse ye god
of heuen / And byfore alle lyuyng pe-
ple knowlecche ye hym / for he hath don
to you hys mercy / Forsothe to hyde
the sacramente of the kynge / it is good
but for to shelde the werkys of god ⁊
to knowlecche them it is worshypful /
Oracion and prayer is good with fas-
tynge and almesse / and more than to
sette vp tresours of gold / For almesse
delyuerith fro deth / and it is she that
purgeth synnes / and maketh a man to
fynde euerlastyng lyf / Who that doo
synne and wyckednes / they ben ene-
myes of hys soule / I shelde to you ther
for the trouthe / And I shal not hyde
fro you the secrete worde / whan thou
praidest with teres / and dydest berye the
dede men / And lefte thy dyner / and
hydest dede men by daye in thy houes ⁊
in the nyght thou beryedest them / I of-
fred thy prayer vnto god / And for
as mocche as thou were accepted to fore
god / it was necessarye thou beyng tēp-
ted that he shold proue the / And nowe
hath our lord sente me for to cure the /
and Sara the wyf of thy sone I haue
delyuerd fro the deuyl / I am sothly
Raphael the angele / one of the seuen
whyche stande to fore our lord god /
Whan they herd thys / they were tro-
bled / and tremblynge fyl doun grof-
lyng on theyr faces vpon the grounde /
The Aungele said to them / pees be to
you / drede you not / Forsothe whan
I was with you by the wylle of god
hym alleway blesse ye and synge ye to
hym / I was seen to you / to ete and
drynke / but I vse mete and drynke
Inuysyble whyche of men may not be
seen / It is nowe therfor tyme that I re
torne to hym whiche hath sent me / ye al
way blesse god and telle ye alle hys
meruayles / And whan he had said
this / he was taken away fro the sight
of them / and after that they myght
nomore see hym Thenne they fyl doun
flatte on theyr faces by the space of iij

houres / and blessyd god / And arisyng vp they told all the meruayles of hym/Thenne tholder thobye openyng hys mouthe blessyd our lord & sayde/ Grete art thou lord euermore / and thy regne is in to alle worldes / For ꝑ scorgest and sauyst /thou ledyst to helle and bryngest agayn / And ther is none that may flee thy hand/knolbleche and confesse you to the lord ye childrem of Israhel / And in the syght of gentylis preyse ye hym / therfor he hath desperpled you emong gentyles /that knolde hym not / that ye telle hys meruayles/and make them to be knolden For ther is none other god almyghty but he / he hath chastysed vs for our wyckednesses / and he shal saue vs for hys mercy / Take hede and see therfor what he hath don to vs / And with fere and drede knolbleche ye to hym / / and exalte hym kynge of alle worldys in your werkys / I sothly in the londe of my captyuyte shal knolbleche to hym/for he hath shewed hys magneste in to the synful peple / Confesse you therfor synners / and do ye Justyce to for our lord byleuyng that he shal doo to you hys mercy / I sothly & my sowle shal be glad in hym / Alle ye chosen of god blesse ye hym / and make ye dayes of gladnes and knolbleche ye to hym Jherusalem cyte of god/ our lord hath chastysed the in the werkys of hys hondys / Confesse thou to our lord in hys good thyngys / and blesse thou god of worldes/that he may redyfye in the hys tabernacle / & that he may calle agayn to the alle prysoners / and them that ben in captyuyte and that thou Joye in omnia secula seculorꝫ/Thou shalt shyne with a bright lyght / And all the endes of the erthe shal worshipe the / Nacions shal come to the fro ferre / and bryngyng yeftes shal worshype in the our lord/and shal haue thy londe in to sanctificacion/ They shal calle in the a grete name / They shal be cursed that shal despyse the / And they all shal be condempned that blaspheme the / Blessyd be they that edefye the/thou shalt be Joyeful in thy sones/ For all shal be blessyd and shal be gadred to gydre/vnto our lord / Blessed be they that loue the & that

Joye vpon thy pees / my sowle blesse thou our lord / for he hath delyuerꝫd Jherusalem hys cyte / I shal be blessyd yf ther be lefte of my seed for to see the clerenesse of Jherusalem/The yates of Jherusalem shal be edefyed of Saphir and emeralde / And all the circuyte of hys walles of precious stone / alle the stretes therof shal be paued with whyte stone & clene / And Alleluya shal be songe by the wayes therof / Blessyd be the lord that hath exaltꝫd it/that it may be hys kyngdome in seculꝫ seculorum Amen / And thus thobye fynysshed thyse wordes / And thobye lyued after he had receyued his sight yiij yere / and salde the sones of hys neuebis / that is the sones of the sones of hys sone yonge thobye / And when he had lyuyd C ij yere he deyde and was honorably buryed in the cyte of nynyue / he was lvij yere old when he lost hys syght & when he was ly yere old he receyuyd hys syght agayn / The residue of hys lyf was in Joye / and with good profyght of the drede of god he departed in pees / In the houre of hys deth he calleꝫ to hym thobye hys sone / and vij of hys yonge sones hys neuebes / and sayd to hem / the destruction of Nynyue is nygh/ The worde of god shal not passe/ And our brethern that ben desperpled fro the londe of Israhel / shal retorne theder agayn / All the londe therof shal be fulfylled with deserte / and the holde that is brente therin shal be redefyed / and theder shal retorne all peple dredyng god / And gentylis shal leue theyr ydolles / and shal come in Jherusalem / and shal dwelle therin / And alle the kynges of the erthe shal Joye in her worshypyng the kynge of Israhel / here ye therfor my sones me your fader / Serue ye god in trouthe / and seche ye that ye doo that may be plesyng to hym/ And comande ye to your sones that they doo right wisnesses and almesses/that they may remembre god and blesse hym in all tyme in trouthe and in alle theyr vertue / Nowe therfor my sones here me and dwelle ye no lengre here/but whã someuer your moder shal deye berye her by me / And fro thay forthon dresse

ye your stappes that ye goo hens / I see wel that wyckednesse shal make an ende of it / hyt was soo thenne after the deth of hys moder Thobye went to Ninyue with hys wyf and hys sones and the sones of hys sones / and returned vnto hys wyues fader and moder whom they fonde in good helthe and good age / And toke the cure & charge of them / And were with them vnto their deth and closyd theyr eyn / And thobye receyued alle therytage of the holde of Raguel and salde the sones of hys sones vnto the fyfthe gene racion And whan he had complesshyd lxxxvij yere he deyde in the drede of god / and with Joye they beryed hym

Alle hys cognacion and alle hys ge & neracion abode in good lyf and in holy conuersacion / in suche wyse as they were acceptable as wel to god as to men and to alle dwellynge on the erthe /

Thus endeth the hystorye of Thobye tholder and of hys sone Thobye the yonger

Here begynneth thystorye of Judith whiche is redde the last sonday of Octobre

Arphaxat kynge of the medes subdued vnto his ẽpire many peoples / And edefyed a myghty cite whych he named Ecbatanes and made hyt with stones squared & polysshed them the walles therof were of heyght lxx cubitis and of brede xxx cubitis / and the towres therof were an honderd cubytis hye / And glorifyed hym self he that was myghty in puyssance and in the glorye of hys hoost and of hys chares / Nabugodono sor theme in the vij yere of hys Regne / whyche was kynge of thassyryens and regned in the cite of Ninyue fought agayn Arphaxat and toke hym in the felde / wherof Nabugodonosor was exalted and enhaũsed hym self / And sente vnto alle Regyons aboute / And vnto Jherusalem tyl the mountes of ethyope for to kepe and holde of hym whyche alle gayn said hym with one wille and without

worshype sente home hys messagers
voyd and settyd nought by hym /
Thenne Nabugodonosor hauyng her at
grete Indygnacion swore by hys regne
and by hys trone / that he wold auēge hym on them all / And therupon
callyd all hys dukes prynces and men
of warre/and helde a cōseyl In which
was decreed that he sholde subdue alle
the world vnto hys empyre / And
therupon he ordeyned Olyfernes prynce
of hys kyngthode and bad hym goo
forth and in especial agayn them that
had despysed hys empyre / And bad
hym spare no Royame ne towne but
subdue all to hym / Thenne Olifernes
assemblyd dukes and maistres of the
strength of Nabugodonosor / and nō
bred C xx M fote men / And horsmen
shoters xij M And to fore them he co
manded to goo a multitude of Innume
rable Camellis laden with suche thyn
gis as were nedful to the hoost as by
tayll/gold and syluer mocke that was
taken out of the tresore of the kynges/
And so wēte to many royames which
he subdued and ocupyed a grete parte
of thorient / tyl he cam approchyng the
londe of Israhel / And whan the
chyldren of Israhel herde herof they dred
de sore leste he shold come emongs them
in to Jherusalem / and destroye the tē
ple / For Nabugodonosor hyd comand
ded that he sholde extyncte alle the god
des of the erthe / & that no god sholde
be named ne worshiped but he hym self
of all the nacions that Olifernes sholde
subdue / Eliachym thenne preest in I
srahel wrote vnto all them in the mon
tayns that they sholde kepe the strayte
wayes of the montayns / and so the
chyldren of Israhel dyde as the preest
had ordeyned / Thenne Eliachym the
preest went aboute alle Israhel and
saidy to them knowe ye that god hath
herde your prayers / yf ye abyde and
contynue in your prayers and fastyn
gis in the sight of god / Remembre ye
of moyses the seruaunt of god whyche
ouerthrewe Amalech trustyng in hys
strengthe and in hys power / in hys
hoost in hys helmes in hys chares and
in hys horsmen / not fyghtyng with
yron/but with prayeng of holy pray
ers/In lyke wyse shal be all the enemy
es of Israhel/yf ye persewe in this wer
ke that ye haue begonne/with this ex
ortacion they contynued prayeng god
they pleased in the sight of god/ and
also they p offred to our lord were clad
with sack cloth & had ashes on theyr
hedes/& with all their herte they prayd
god to visite hys people/Israhel/It was
told to holofernes prynce of the kyngth
hode of thassyryens that the chyldren of
Israhel made them redy to resiste hym/
& had closed p wayes of the mōtayns/
& he was brēned in ouermocke furour
in grete Ire/ he callid all the prynces of
moab & dukes of amon & said to them
Saye ye to me what people is this that
bisege the montaynes / or what or how
many cytees haue they / also what is
theyr vertue & what multytude is of
them / or who is kyng of their kyngth
hode/Thēne achior duke of all them of
amō answeryng said/yf thou daignest
to here me / I shal telle the trouthe of
this people that dwelleth in p mōtayns
And ther shal not yssue out of my
mouth one false worde/this people dwel
led fyrst in mesopotampe /and was of
the progenye of the caldees/ but wold
not dwelle there for they wold not so
lowe the goddes of their faders that
were in the londe of caldees / & goyng
and leuyng the cerymonyes of their fa
ders whiche was in the multitude of
many goddes/ they honoured one god
of heuē/ which comanded them to goo
thens & that they shold dwelle in carrā
Thēne after was there mocke hongre /
that they descēded in to Egypte/& there
abode iiij C yere & multeplied that they
myght not be nombred/ whan the kynge
of egipt greuyd them in his bildyngis
beryng claye tyles & subduedy thē they
cryed to our lord/and he smote the londe
of egypte with dyuerse plagues/whan
they of egipt had caste them out fro thē
the plagke cessed fro them / And thēne
they wold haue taken hem agayn &
wold haue called thē to their seruyse/ &
they fleyng their god opend the see to
thē that they went thurgh drye foot /
in whiche the innumerable hoost of the
gipciens poursywyng them were drow
ned/that ther was not one of them sa
uyd for to telle to them that cam after
them / They passedy thus the redy see &

them with manna yl yere / and made lyttel waters swete / and gaf them water out of a stone / And where som euer this peple entred without holde or awlde/shelde or swerd theyr god fought for them And ther is noman may preuayle ayenst this peple but whan they departe fro the culture and honour of theyr god / And as ofte as they haue departed fro theyr god and worshypped other strange goddes so ofte haue they ben ouercom̄e with their enemyes And whan they repente & come to the knowlege of their synne and crye their god mercy / they ben restored agayn and theyr god gyueth to them vertue to resiste their enemyes / They haue ouerthrowen Cananeū the kyng/Jebusee pherese/eneū/etheū/and amorreū/and all the myghty men in Eschon / And haue taken their londe and cytees and possesse them / and shal as longe as they plese their god / Their god hated wickednesse / For to fore thys tyme whan they went fro the lawes that theyr god gaf to them / he suffred them to be taken of many nacions in to captiuyte/and were disperpled/And nowe late they be comen agayn and possede Jherm where in is sancta scōr/& ben comen ouer thise mōtaynes where as some of hem dwelle/nowe therfor my lordy see & serche yf ther be ony wickednesse of them in the sight of their god / & thēne late vs goo to thē for their god shal gyue thē in to thy hondes / & they shal be subdued vnder ꝑ yocke of thy power/ and whā Achior had said thus/ all the grete men aboute holyferne were āgry/& had thought for to haue slayn hym sayeng eche to other/who is this that may make the chyldrē of Israhel resiste the kynge nabugodonosor & hys Armee & hoost/men cowardis & without myght & without ony wysedō of warre/Therfor that achior may knowe / that he saith not trewe/late vs ascende the mōtayns/And whan the myghty men of them be taken/late hym be slayn with theym/that all mē may knowe that nabugodonosor is god of the erthe/ & that ther is none other but he/ Thēne whan they ceassed to speke holofernes hauyng Indignacīō saidy to achior/by cause thou hast prophecied to vs of the chyldren of Israhel sayeng that their god defendeth them / Israhel shewe to the that ther is no god but Nabugodonosor / For whan we haue ouercomen them all and slayn them as one man/thēne shalt thou dye with them by the swerdy of assyryens / And all Israhel shal be put in to ruyne and perdicion / and thenne shal be knowen that nabugodonosor is lordy of all the erthe / And the swerdy of my knyghthode shall passe thurgh thy sydes / And thou shalt departe hens and goo to them / And shal not dye vntil the tyme that I haue slayn them and the / And whan I haue slayn them with my swerdy/thou shalt in lyke wyse be slayn with lyke vengeaunce / After this holofernes comanded hys seruauntis to take Achior & lede hym to bethulye and to put hym in the handes of them of Israhel /

And so they toke Achior and ascendedy the montayns / Ayen whom cam out men of warre / Thenne the seruantes of holofernes tornedy aside & bonde Achior to a tree hondes and feet with cordes and lefte hym and so returnedy to their lordy / Thenne the sones of Israhel comynge down fro bethulye hoosedy and vnbonde hym and brought hym to betulye / And he beynge sette amydde the peple was demaūdedy what he was and why he was so sore there bounden / And he toldy to them alle the mater lyke as it is aforsaidy/ and how holofernes hady comandedy hym to be deliuerdy vnto them of Israhel / Thenne all the peple fylle down in to their faces worshyppynge godi / And with grete lamentacion and wepynge wyth one wylle made their prayers vnto our lordy godi of heuen / And that he wold beholdy the pryde of them / and to the meknes of them of Israhel and take hede to the faces of hys halowes and shewe to them his grace and not forsake thē/And praidy godi to haue mercy on them & defende thē fro their enemyes And on that other side holofernes comādedy his hoostis to goo vp and assaille bethulye/ & so were vp of foot men an C and xx M / and vij thousandy horsemen/& besieged the tow̄ & toke their water fro thē in so moche that they ꝑ were in ꝑ tow̄ were in grete penurye of water

For in all the town was not water y ⸗
nolugh for one daye/ And suche as they
hadȝ was gyuen to the peple/ by mesure
Thēne all the peple yongȝ and old cam
to Osias whiche was their prynce with
Carmy & gothomel/ all with one voys
cryeng/ God the lordȝ deme bytwene vs
& the / For thou hast don to vs euyl /
what ỹ spakest not pesybly wyth thas
syryens / For nolw we shal be delyue⸗
rydȝ in to the hondes of thē/ It is better
for vs to lyue in captyuyte vnder holo⸗
fernes & lyue / than to dye here for
thurst/ & see our wyues & chyldren dye
byfore our eyen / And whan they had
made thys pytous cryeng & yollyngȝ /
they went all to theyr chyrche /& ther
a longe whyle prayden & cryeden vnto
godȝ/ knolwlechyngȝ theyr synnes andȝ
wyckednes/ mekely besechyng to sȝwe
hys grace & pyte on thē/ Thēne at laste
Ozias arose vp & said to the peple/ late
vs abyde yet fyue dayes / andȝ yf godȝ
sende vs no rescolwe ne helpe vs not in
that tyme/ that we may gyue glorye to
hys name/ ellis we shal doo as ye ha ⸗
ue saidȝ / Andȝ whan that Judith herde
herof whiche was a wydolwe andȝ a
blessydȝ woman/ Andȝ was left wydo ⸗
we in yere and vj monethis after that
Manasses her husbond deyde/ Anon sȝe
went in to ouerest parte of hȝr holus
in which sȝe made a pryue kedde whicȝ
sȝe andȝ hȝr seruaūtes closed/ & hauyngȝ
on hȝr body an hȝyr/ hadȝ fasted all the
dayes of hȝr lyf sauf sabottis and nelw
mones/ & the festis of the holus of Is ⸗
rahel/ Sȝe was a fayr womā & hȝr hus
bond hadȝ left hȝr moche riches / wyth
plentyfull meyne/ & possessyons of dro
ues of oxen & flockes/ of sȝep/ and sȝe
was a famous woman and dredde god
gretly/ And whā sȝe had hȝrde that ozi⸗
as had said that the fyfthe day the cyte
shold be gyuē ouer yf god helpeȝ hem
not / sȝe sente for the prestis of cambre
& of Carmy & said to hē /what is this
worde in whiche Ozias hath consentedȝ
that the cyte sholdȝ be delyuerd to thas⸗
syryens/ yf with in fyue dayes ther co ⸗
me no helpe to vs/ Andȝ who be ye that
tēpte the lordȝ god / Thys worde is not
so stȝre godȝ to mercy /but rather to a⸗
reyse wrath/ & wodenes/ ye haue sette a
tyme of mercy doyngȝ by godȝ / Andȝ
in your dome ye haue ordeyned a daye
to hym / O god lordȝ holw pacyent is he
late vs aske hym forȝefnes with we ⸗
pyng teeris he shal not thretȝ as a
manȝ / ne enflawme in wrath as a so⸗
ne of a manȝ / Therfore meke we our
solwles to hym / Andȝ in a contryte spy
rytr andȝ mekydȝ serue we to hym /
And saye we wepyng to godȝ that af ⸗
ter hys wylle he sȝwe to vs hys mer ⸗
cy/ And as our herte is troubled in the
pryde of them/ So also of our humble⸗
nes & meknes late vs be joyful / For
we haue not folowed the synne of our
fadres that forsokeȝ theyr godȝ andȝ
worshipedȝ straunge goddes / wherfor
they were gyuen and bytakeȝ in to hy⸗
dous andȝ grete vengeance/ in to sȝwerde
rauayne andȝ in to confusyon to theyr
enemyes/ we forsothe knolweȝ none o⸗
ther godȝ but hym/ Abyde we mekely
the comforte of hym / Andȝ shal kepe
vs fro our enemyes / Andȝ he shal
meke all gentiles that arise ayenst hym
Andȝ shal make them without wor ⸗
ship the lordȝ our godȝ / Andȝ nolw ye
brethern ye that keȝ prestes on whom
hongeth the lyf of the peple of godȝ /
praye ye vnto allmyghty that he make
me stedfaste in the purpose that I haue
purposedȝ/ ye shal stande atte gate andȝ
I shal goo out with my handmayde /
Andȝ praye ye the lordȝ that he stedfast
make my solwle / Andȝ do ye nothyngȝ
tyl I come agayn/ Andȝ thenne Judith
went in to hȝr oratorye andȝ arayed hȝr
with hȝr precious clothyng andȝ Aour⸗
nements/ andȝ toke vnto hȝr handmayde
certayn vytayllys suche as sȝe myggt
kalwfully ete/ Andȝ whan sȝe hadȝ ma⸗
de hȝr prayers vnto god / Sȝe departed
in hȝr most noble araye tolward the ga⸗
te / where as Osias andȝ the prestes
abode hȝr / Andȝ whan they salwe hȝr /
they meruaylled of hȝr beaute / Not ⸗
withstandyng they lete hȝr goo seyengȝ
godȝ of our fadres yeue the grace andȝ
strengthe all the counseyl of thyn herte
with hys vertue / andȝ glorye to Jhe⸗
rusalem / Andȝ be thy name in the
nombre of seyntis & of ryghtwysmen
Andȝ they all they that were there saidȝ
Amen /and fiat fiat/ Thenne sȝe pray ⸗
syngȝ godȝ passedȝ thurgh the yate and
hȝr handmayde wyth hȝr / Andȝ whan

she cam doun the hylle aboute the sprynging of the day/and the espyes of thassiryens wolde her sayeng Wherus comest þu or whyther goost þu/the whiche answerde I am a doughter of thebrelus/& flee fro the/ knowyng that they shal be taken by you/& come to holofernes for to telle hym theyr pryuetees/ & I shal shelde hym by what entre he may wynne them in suche wyse as one mā of his hoost shal not passhe/And the mē that herd their wordes beheld her bysage & wondred of her beaute/sayeng to her/Thou hast sauyd thy lyf by cause thou hast foūden suche cōseyl/ come therfor to our lord/For whan thou shal stonde in his sight/ he shal accepte þ And they ladde her to the tabernacle of holofernes/And whā she cā byfor hym / anon holofernes was caught by hys eyen/And his tirauūt knyghtis said to hym who despised þ peple of Jelbes that haue so fayr wymen/ that not for hem of right we ought to fight ayenst hē/ & so Judith seeyng holofernes syttyng in hys canape that was of purpure/of golde/smaragdes & precious stones within wouen/and whan she had seen hys face/she honolbrid hym fallyng doun her self vnto therthe / And the seruantes of holofernes tolde her vp/he so comādyng/Thēne holofernes saide to her/Be thou not aferd/ne drede the not / I neuer greuyd ne noyed man that wold serue Nabugodonosor / Thy peple sothly yf they had not despised me I had not reysed my peple ne strengthe ayenst thē / nolde telle to me the cause whyy thou wentist fro thē/And that it hath plesith the to come to vs/ And Judith saide/ Take the wordes of thy handmayde and yf thou folowe thē a perfight thyng godes shal doo with the/ Forsothe Nabugodonosor is the lyuyng kynge/of therthe/and thou hast hys polver for to chastyse alle peple/ For mē only serue not hym / but also the beestis of the felde obeyen to hym hys myght is knowen ouer all/ and the chyldryn of Israhel shal be yolden to the For their god is āgry with thē for their wickednes/they ben enfampned & lacke bredc/& watre/They ben cōstrayned to ete their horse & beestis / & to take suche holy thynges as ben forboden by theyr lawe/ as whete wyn & oyle/All thyse thynges godes hath shewd to me/And they purpose to wast suche thyngis as they ought not touche/and herfor & for their synnes they shal be put in the handes of their enemyes/& our lord hath shewde me thyse thynges to telle the/And I thyn handmayde shal worshipe god & shal goon out and praye hym & come in & telle the what he shal seye to me/in suche wyse that I shal brynge the thurgh the myddle of Jherusalem/and thou shalt haue all the peple of Israhel vnder the/ as the sheep ben vnder the shepherde/ in so moche þ ther shal not an houndy barke ayenst the/And by cause thyse thynges ben said to me by the prouydēce of god/& that god is wroth with them I am sente to telle the thyse thynges

Forsothe all thyse wordes plesed moche to holofernes & to hys peple / And they meruaylleden of þ wysedō of her / & one said to another/Ther is not suche a womā vpō erthe in sight/in fairnesse/& in witte of wordes/ And holofernes said to her godes hath doo wel that he hath sente þ he ther/for to lete me haue knowleche/and yf thy god do to me thise thynges/he shal be my god/and thou & thy name shal be grete in the holde of Nabugodonosor / Thenne comanded holofernes her to goo in wher hys tresor laye & to abyde there / & to gyue to her mete fro his feste/to whom she saide that she myght not ete of hys mete but that she hath brought mete with her for to ete/ Thenne holofernes saide whan that mete faylleth what shal we gyue to the to ete / And Judith saide that she shold not spende alle/tyl god shal do in my hondes tho thynges þ I haue thought And the seruantes lady her in to hys tabernacle/ And she desyred that she myght goo oute in the nyght and byfore daye to praye and come in agayn / And the lorde comanded hys cubyculyers that she sholde goo and come at her playsyr thre dayes durynge / And she wente out in to the valeye of bethulye and baptysed her in the water / of the welle / And she stratched her hondes vp to the god of Israhel // prayeng the goode lorde that he sholde gouerne her waye for to deliuer hys peple / And thus she dyde vnto the fourth day / Thenne holofernes made a grete feste / And sente a man of hys whyche was chelded named Bago /for to entrete Judith for to lye with his lord and to come ete and drynke wyn wyth hym/ And Judyth sayde what am

I that ſhold gaynſaye my lordes deſire I am at hys comandemēt/ what ſomeuer he wil that I doo/ I ſhal doo & plese hym all the dayes of my lyf/ Andy ſhe toos & a-ourned her ſelf with her riche & precious clothes/ & went in & ſtode byfore holofer-nes/ Andy holofernes herte was percydy with her beaute & brēned in the luſt & de-ſyre of her/ & ſaid to her ſitte doū & drynk in joye for thou haſt foūden grace byfore me/ Judith ſaid I ſhal drynk my lord/ for my lyf is magneſyed this day bifore all the dayes of my lyf / & ſhe ete & dronke ſuche as her handmayde hady ordeyned for her/ And holofernes was mery & dranke ſo moche wyn ꝑ he neuer dranke ſo moche in one day in all his lyf/ & was dronken and at euē when it was nyght oloferne went vnto his bedde/ and bago brought judith in to his chābre / & cloſid the dore and when judith was allone/ in the chā bre/ & holofernes laye and ſlepte in ouer-meche drōkenneſſe/ Judith ſaid to her hand mayde that ſhe ſhold ſtonde without forth byfore the dore of the preuy chābre andy wayte about/ and Judith ſtode bifore the bedde prayēg with teris & with meuyng of her lippes ſecretly ſayeng/ O lordy godyof Iſrahel cōferme me in this houre to the werkes of my hondes/ that thou reyſe vp the cyte of Jheruſalem as thou haſt pro-myſedy / Andy that I may performe this that I haue thought to doo / Andy when ſhe hady thus saidy ſhe went to the pyler that was at his beddes hedy / Andy toke hys ſwerdy andy koſedy it / and when ſhe had dralwen it out / ſhe toke hys heer in her hand & ſaid/ Conferme me godyof Iſ-rahel in this hour & ſmote thryes in the necke & cutte of his hed/ & lefte the bo-dy lye ſtylle & toke the hed & wrappedy it in the canape/ and delyueryd it to her mayde/ & bad her to put it in her ſcryppe / Andy they two went oute after their vſage to pray/ Andy they paſſed the ten-tes & goyng aboute the valeye camen to the yate of the cytee / Andy judyth saidy to the kepers of the walles / Opene the yates / for god is with vs that hath don grete vertue in Iſrahel/ And anon when they herd her calle/ they calledy the preeſ-tis of the cyte/ And they come rennyngy for they had ſuppoſedy nomore to haue ſeē her/ Andy lyghtyng lightes all went a-boute her/ She thēne entridy in/ ſtode vp my ayn hye place/ & comāded ſcylence/ and ſaid prayſe ye the lordy god that forſaketh not mē hopyng in hym/ And in me hys hād woman hath fulfylyd hys mercy / that he promyſed to the hous of Iſrahel/ Andy hath ſlayn in my handy thenemye of hys peple this nyght/ Andy thēne ſhe brought forth the hed of holofernes/ and ſhewde it to them sayeng/ loo here the hed of holofer-nes prynce of the chyualrye of aſſyriens Andy lo the canope of hym in whyche he laye in hys dronkenhedy/ where our lordy hath ſmetyn hym by the honde of a womā Forſoth godylyueth for hys aūgel kepte me hens goyng/ther abidyng/ & fro thens hyther retornyng/ Andy the lord hath not ſuffre me his handwoman to ben defoly-led/ But without polluciō of ſynne hath callyd me agayn to you joyeng in hys victorye in my eſcapyng/ & in your delyu-eraūce/ Confeſſe ye hym all for good For hys mercy is euerlaſtyngy wordy without ende/ And all they honouryng our lord sayden to her the lord bleſſe the in hys virtue / For by the he hath brought our enemyes to nought / Thenne Ozias the prynce of the peple said to her/ Bleſ-ſydy be thou of the hye godybyfore alle wymen vpon erthe / Andy bleſſydy be the lord that made heuē & erthe that hath ad-dreſſid the in the woūdes of the hedy of the prynce of our enemyes/ After this ju-dith bad that the hed ſhold be hanged vp on the walles/ And at the ſonne riſyng euery man in hys armes yſſue out vpō your enemyes/ & when their eſpies ſhal ſee yolw/ they ſhal rēne vnto the tentes of their prynce/ to reyſe hym & to make hym redy to fight/ & when his lordes ſhal ſee hym deed/ they ſhal be ſmetyn with ſo gre-te drede & feer that they ſhal flee/ whom ye thēne ſhal purſyelve/ Andy godyſhal bryngе thē & trede them vnder your feet Thēne achior ſeeyng the vertue of ꝑ godyof Iſrahel / lefte his olde hethens cuſtō & byleuyd in gody & was circūciſedy in his preuy mēbre & put hym ſelf to the peple of Iſrk/ & all the ſucceſſyon of hys kyn-redy vnto thys day/ Thenne at the ſpryn-gyngy of the daye they henge the hedy of holofernes on the walles / Andy euery man toke hys armes & went out with grete noyſe/ whycke thyngy ſeeyngy thef-tyes ronnen to gydre to the takernacle of holofernes /

and cam makyng noyſe for to make hym taryſe & that he ſholde awake but noma̅ was ſo hardy to knocke or entre in to his preuy chābre/but whā the dukes & leders of thouſandes came & other they ſaid to the preuy chāberlayns/ goo & awake your lord/For myes ben goy out of their caues & ben hardy to alle vs to bataylle / Thēne Bago his balbe vētr in to his preuy chābre/& ſtode by fore the curtyne/& clappedy hys handes to gydre wenyng he had ſlepte with Judith/And whan he perceyud noo me uyng of hym/ he drelle the curteyn / & ſeeyng the dede body of holofernes with out hed lyeng in his bloody/cryed with a grete voys wepyngy & rendyng hys clothes/ & wente in to the takernacle of Judith & fonde her not/And ſterte out to the peple & ſaid/A womā of thebre wes hath made cōfuſion in the hous of nabugodonoſor/ſhe hath ſlayn holofer nes & is deed/& ſhe hath his hed with her/ And whā ꝑ prynces & cappytayns of thaſſyryens herde this / A none they rentr their clothes & intollerable drede fylle oy them / & were ſore troblydy in their wittes & made an horrible crye in their tentis/And whan all thooſt hardy herde holb olofernes was byheded/coūſe yl & mynde fleibh fro thē/ & with grete trēblyng for ſoroure bygonne to flee/in ſuche wiſe that none wold ſpeke with other/but with their hedes bolved douy fledde for trſcape fro thebrelbs / whom they ſalbe armed comyng vpon thē/andy departedy fleyngy by feldes & weyes of hilles & bakeyes/Andy the ſones of Iſ rakel ſeeyng them fleyng/ foldlbed them cryeng wyth trūpes & ſholbtyngy after thē/ Andy ſlelbe & ſmote douy al them ꝑ they ouertoke/And Oſias ſent forth with vnto all the cytres & regyons of Iſrakel / Andy they ſente after alle the yong mē & baliaūt to purſielbe thē by ſwerd/& ſo they dyde vnto the vttermeſt coſtis of Iſrakel / The other mē ſothly ꝑ were in bethulye wēte in to the tentis of thaſſyrens/ & toke all the praye that thaſſyryens had lefte/ And whan the mē ꝑ had purſielbed thē/were retor ned/they toke all their beeſtis & all the meuable goodes & thynges ꝑ they hady lefte ſo moche/that euery mā fro ꝑ moſt to the leſte were made riche by the praye that they toke Thēne Joachim the higbe biſſhop of Ierlm cā vnto bethulye with all the preeſtis for to ſee Judith/ & whan ſhe cā to fore thē/all they bleſſid her with one voys ſayeng/ Thou glorye of Ierlm/thou gladnes of Iſrakel/thou the worſhip doyng of our peple/ ꝑ dyde māly/& thyn herte is cōforted/by cauſe ꝑ kouedyſt chaſtyte/& knelbeſt noman after the deth of thy huſbond/and ther fore the honde of god hath cōfortedy the/ And therfor ꝑ ſhalt be bleſſyd worldy without ende/and all the peple ſaid fi at/fiat/be it doy/be it doy/artayllly the ſpoylles of thaſſyriens were vnnethe ga dred & aſſembled to gydre in xxx dayes of the peple of Iſrl/But all the pro pre Pycheſſes ꝑ were apperteynyng to holofernes & coude be foūden ꝑ had ben hys/ they were gyuē to Judith as wel gold/ſyluer gēmes clothis as all other appertnācis to houſhold/& all was de lyuerd to her of the peple/& the folkes with wimē & maydēs joyedē in organs & harpes/Thēne Judith songe this song vnto god ſaieng/Begynne ye in tym bres/Synge ye to the lord in cymbalis/ Manerly ſynge to hym a nelbe pſalme Fulky joye ye & inwardly alle ye hys name/ & ſo forth / Andy for this grete myracle & victorye all the peple cam to Ierlm for to gyue laude honour & wor ſhip vnto our lord god/andy after they were purified they offred ſacrefices bo wes/& beheſtis vnto god/and the Joye of this victorye was ſolēpnyſed duryng iij monethis/& after ꝑ eche wente home agayn in to his olden cyte & hous/and Judith retorned in to bethulye and was made more grete andy cleer to alle meny of the londe of Iſrakel / She was joynedy to the vertue of chaſtyte / ſo that ſhe knelbe noman alle the day es of her lyf/ after ꝑ deth of manaſſes her huſbondy/Andy duellyd in the hous of her huſbondy an hondredy and fyue yere And ſhe lefte her damoyſelle free/ And after this ſhe deyde & is buryed in bethulye/& all the peple belbayled her ſeuen dayes /[duryng her lyf after this journey was no troble emong the Ie wes/andy the daye of this victorye of ꝑ hebrelbs was accepted for a feſtful day & halolbed of the Jelbes & nombred e mong their feeſtis vnto this day /

After the festes of our lord Jhesu crist we wyll sette in ordre to / lowen the legendes of Saynctes / first of saynt Andrewe

Andrew is expowned

& is as moche to saye as fair or answeryng vnto strengthe and it is said of andor/ that is as moche to saye as strengthe/Or andrelve is said thus as antipos/Of ana which is to saye bye/& of tropos/which is conuersion/so that andrelve is to saye A man hyely conuertyd/ & in heuen adressyd vnto hys maker/ he was fayr in his lyf/answeryng in wysedom/& in doctryne/stronge in payne/ & conuertyd hie in glorye/The prestes & diacones of achaye wrote hys passyon lyke as they hadr seen it with theyr eyen /

Andrewe and some other dyscyples were called iij tymes of our lord he callednr them first in the knoulechyng of hym / as whan seynt andrelve was with John the baptyst hys mayster/and another dyscyple/he herde that John said/se here the lombe of godr/andr thene he wente anon with another dyscyple & cam to Jhesu cryste and abode with hym all that day/ Andr thenne saynt Andrelv fonde symon hys brother/andr brought hym to Jhesu cryst / & the nexte day folowyng they were to theyr crafte of fyssshyng/Andr after thys he callednr them the seconde tyme/by the stagne of genazareth/whyche is named the see of galylee / he entred in to the shippe of Symon & of andrelv/& ther was taken grete multytude of fissh/ And he called James & John/whiche were in another shippe & they folowed hym/ And after wente in to their propre places/ After this he called hem fro their fyssshyng /& saide/come folowe me/ I shal make you fyssheres of men/ Thenne they lefte their shippes & nettis & folowednr hym/ Andr after this they abode with hym/& were nomore to theyr owne howses / Andr how be it he callidr Andrelve & somme other to be apostles / of which callyng matheu saith in the thirde chappytre/ he called to hym them that he wolder/ Andr after thascencion of our lordr the apostles were departed/and andrelv prechidr in Sichye/ And Matheu in murgondye And the me of this cotrey refused vtterly the prechyng of seynt Matheue & drelve out his eyen / Andr caste hym in prysō fast bounden/ In the mene whyle an angele sente frō our lordr appiredr to saynt andrelv/& comaded hym to go to seynt matheu in to murgondye/ & he answerd that he knelv not þ way /and thene thagele comaded hym þ he sholdr goo vnto the see sydr/& that he shold entre in to the first shippe þ he shold fynde & so he dyde gladly in accōplissyng the comademt/& were in to þ citr by the leydyng of the agele & had wynde prosperr/ andr whan he was come / he fonde the pryson opene / where seynt Matheue was Inne / andr whan he salue hym he

wepte sore and worshypped hym/ and thenne our lord rendred & gaf agayn to seynt Mathelbe hys two eyen and hys syght/ And thenne seynt Mathelb departed fro thens and cam in to Anthioche/ And seynt Andrelbe abode in mirgondye / And they of the contrey were wroth that seynt Mathelb was so eschaped / Thenne toke they seynt Andrelbe and drelbe hym thurgh the plas / hys hondes boundē in suche wyse that the blood ranne out / he prayd for them to Jhesu cryst / And conuerted them by hys prayer / And fro thens he cam to anthioche/ Thys that is said of the blyndyng of saynt Mathelb I suppose that it is not trelbe / ne that theuā gelyste was not so vnferme but that he myght gete for hys syhgt / that saynt andrelbe gate for hym so lyghtly /

Hyt was so that a yong man cam and forbidde seynt Andrelbe / agayn the wylle of alle hys parentis / And on a tyme hys parents sette fyre on the holbs / where he was with thapostle / And when the flamme surmounted right hye/ the chylde toke a bruslhe ful of water / and sprengte with alle the fyre / And anone the fyre quenchyd / And thenne hys frendes and parents said our sone is made an enchantour / And as they wold haue goon by by the laddres / they were sodenly made blynde / that they salbe not the laddres And thenne one of them escryed and said/ wherfor enforce ye you agayn thē god fyghteth for them & ye see it not / Cesse ye and leue of / leste the yre of onr lord falle on you / Thenne many/ of them that salbe thys byleuyd in our lord / And the parentys deyde within yl dayes after / and were put in one sepulture /

Ther was a womā with chyld grete vpon her delyuerance / And at the tyme of chyldyng/ she myght not be delyuered/ She lady her suster to goo to dyane/ and praye to her that she helpe me She wente and prayde/ And dyane said to her/ which was the deuyl in an ydole/ wherfore prayest thou to me / I may not helpe ne prouffyte the/ but goo vnto Andrelbe thapostle / whyche may helpe the and thy suster/ And she wente to hym / & brought hym to her suster whyche trauelled in grete payne and began to peryssh/ And thapostle said to her by good right suffrest thou this payne/ Thou conceyuedyst in trycherye & synne/ And thou counselledest with the deuyll / Repente the and bileue in Jhesu cryst/ and thou shalt be anon delyuerd of thy chyld / And when she bileuyd and was repentaunt / she was delyuerd of her chyld and the payne and sowle passed and cessed /

An olde man called nycholas by name / went vnto thapostle and sayd to hym / Syre I haue lyued fyfty yere and alwbay in lechery / And I toke on a tyme a gospelle in prayeng god that he wold gyue me fro thay forthon contynence / But I am accustomed in thys synne and ful of euyl delectacion in suche wyse that I shal retorne to this synne accustomed / On a tyme that I was enflamed by luxurye I wente to the bourdel / and forgate the gospel vpon me / And anon the folle woma said goo hens thou old man for thou art an angele of god / touche me not/ ne come no ner me / for I see meruaylle upon the / and I was abasshed of the worde of the woman and I remembryd that I had the gospelle vpon me wherfore I beseche the/ to praye god for me and for my helthe / And when seynt Andrelbe herde thys / he began to wepe and prayd fro tyerce vnto none / And when he arose he wold not ete/ And said I shal ete no mete tyl I kno we wether our lord shal haue pyte of thys old man/ And when he had fast fyue dayes / a voys cam to saynt Andrelb / and said to hym / Andrelbe thy requeste is graūted for the olde mā for lyke as thou hast fasted and made thy self lene / so shal he faste and make hym self lene/ by fastyuges for to be saued / And so he dyde / for he fasted bi monethis to brede and water / and after that he restored in pees and good werkes / Thenne cam a voys that said / I haue gotē Nicholas by thy prayers whom I had lost /

A yonge cristen man said to saynt Andrelbe / My moder salbe that I was fayr / and requyred me / for to haue to doo and synne with her / And when I wold not consente to

to her in no maner / she went to the
Juge/ and wolde retourne and leye to
me the synne of so grete a felonye/pray
for me that I deye not so vntruly / For
whan I shal be accused / I shal holde
my pees and speke not one worde / &
haue leuer to deye / than to dyffame &
sklaundre my moder so folsly / Thus
cam he to Jugement / and hys moder
accused hym sayenge that he wolde ha
ue defolsled her / And it was aye-
ed of hym ofte yf it was so as she
said/ And he answerd nothynge / The-
ne sayd saynt andrew to her / Thou
art most cruel of alle wymen / whyche
for thaccomplyssement of thy lecherye/
wilt make thy sone to deye / Thenne
said thys woman to the prouost/ Syre
syth that my sone cam and acompanyed
wyth this man /he wold haue don hys
wylle with me / but I withstode hym
that he myght not/ And anon the pro-
uost and Juge cōmanded/ that the so-
ne shold be put in a sacke enoynted
with glewe and throwen in to the Py-
ure / And saynt Andrew be put
in pryson / tyl he had adupsed hym
how he myght tourmente hym / But
seynt andrew made hys prayer to god
And anon cam an horryble thondre /
whyche ferede them alle/ and made the
erthe to tremble strongly / And the
woman was smeten wyth the thondre
vnto the deth / And the other prayed
the apostle that they myght not perysshe
And he prayd for them/ And the tem
pest cessed / Thus thenne the prouoste
beleuyd in god and alle hys mayne/

After thys as thapostle was in
the cyte of Nyppe / the cytezeins said
to hym that there were seuen dewylles
wythout ꝑ cyte by the hye waye/ which
sleu all them that passed forthby/ and
thapostle comanded them to come to
hym/ whyche cam in the lykenes of dog
ges / And syth he comanded them that
they sholde goo / where as they sholde
not greue ne doo harme to ony man /
And anon they vanysshed alway /
And whan the peple salue this / they
receyued the fayth of Jhesu Cryste /
And whan thapostle cam to the yate
of an other cyte / ther was brought a
yonge man deed / Thapostle demanded
what was byfallen hym / and it was
told hym that vñ dogges cam & stran-
gled hym / Thenne thapostle wepte &
sayd / O lord god / I knolde wel ꝑ
thyse were the dewylles / that I put out
of Nyppe / And after said to the fa-
der of hym that was deed/ what wyl
thou gyue to me yf I reyse hym /
And he said I haue nothynge so dere as
hym / I shal gyue hym to the / And
anon thapostle made hys prayers
vnto almyghty god/ and reysed hym
from deth to lyf / And he went and
folowed hym /

On a tyme ther were yl mē by nom
bre whyche were comynge by the se
sayllynge vnto thapostle for to receyue
of hym the doctryne of the fayth / and
the dewyl reysed and meuyd a grete
storme and so horryble a tourment/ that
all they were drolvned to gydre / And
whan theyr bodyes were brought to
fore thapostle /he reysed them fro deth
to lyf anon / And ther they sayd alle
that was befallen to them / And
therfor it is redde in an hympne / that
he rendred the lyf to yonge men drow-
ned in the see / And the blessyd seynt
andrew whyles he was in achaye / he
replenesshyd all the contrey wyth chir-
ches and cōuerted the peple to the faith
of Jhesu cryst / And enformed the wif
of Egeas whyche was prouost and Ju
ge of the tolvn/ in the fayth/ and bap-
tysed her/ and whan Egeas herde this
he cam in to the cyte of patras and con
streyned the crysten to sacrefye / And
seynt Andrew cam vnto hym and said
hyt behoueth the whyche hast deserued
to be a Juge/ to knolde thy Juge which
is in heuen / and he so knolden / that
thou worshype hym / And so worshy-
pyng withdrawe thy corage fro the
false goddes / And Egeas said
thou art Andrew that precheste a false
lawe / whyche the prynces of Rome
haue comanded to be destroyed/ to whom
Andrew saide / The prynces of Rome
knewe neuer holde the sone of god cam
And taught and enformed hem that
the ydolles ben dewylles / And he that
treweth suche thynges angreth god/ and
he so angred/ departeth fro them that he
hereth hem not / And therfore ben they
aytyuys of the dewyll/ & ben so illused
and deceyued / that they yssue out of

the body all naked / and here nothyng with them but synnes / And Egeas said to hym / Thyse ben the vanytees that your Jhesu prechyd / whyche was nayled on the galowes of the crosse / To whom Andrelue said / he recuyud with hys agremēt the gylet of the crosse / not for hys culpe and trespaas / but for our redempcion / And Egeas said whan he was delyuerd of hys dyscyple / taken and holden with the Jelues and crucifyed by the knyghtes / how saist thou that it was by hys agrement Thenne seynt Andrelue began to shelue by fyue raysons that Jhesu cryste recyued deth by hys owne agrement & will For as moche as he cam to fore hys passyon / and said to hys dyscyples that it shold be / whan he said we shal goon vp to Jherusalem and the sone of the mayde shal be betrayed / And also for that / that petre wolde withdrawe hym he repreuyd hym / and said goo after me sathanas / And also for that / that he shelde that he had power to suffre deth / and to ryse agayn / whan he said I haue power to put alway my soule / and to take it agayn / And also for that he knelue to fore hym that betrayd hym / whan he gaf hym his souper / and shewed hym not / And also for that he chese the place where he shold be taken For he knelue wel that the traytre shold come / And saynt Andrelue said that he had ben at all thyse thynges / And yet he said more / that the mysterye of þ crosse was grete / to whō Egeas said it may not be said mysterye / but turment / and yf thou wilt not graunte to my sayengys / truly I shal make the preue thys mysterye / And Andrelu said to hym / yf I doubted the gylet of the crosse / I wolde not preche the glorye therof / I wyl that þ here the mysterye and yf thou knelue & byleuydyst on it / thou sholdest be saued Thenne he shewde to hym the mystery of the crosse / And assygned fyue reasons / The fyrst is thys / For as moche as the fyrst man that destruyd deth was by cause of the tree / in brekynge the comandement of god / Thenne is it thynge conuenable that the seconde mā shold put alway that deth / in suffrynge the same on the tree / The seconde was that he whiche was made of erthe not corrupted / and was breker of the comandement / thenne was it thynge conuenable that he that shold repeke this defaulte sholde be born of a vyrgyne / The thyrde / for so moche as Adam had stratched hys handes dysordynatly to the fruyt forboden / it was thynge conuenable / that the nelue Adam sholde stratche hys hādys in the crosse / The fourth for so moche as adam had tasted wetly the fruyt forboden / it is therfor raysonable / that it be put alway by thynge cōtrarye / so that Jhesu cryste was fedde with bytter galle / The fyfthe for as moche as Jhesu cryste gaf to vs hys immortalyte / it is thynge Resonnable þ he take our mortalyte / For yf Jhesu cryst had not be deed / Man had neuer be made immortal / And thenne said Egeas / Telle to thy dyscyples suche vanytees / And obeye thou to me / & make sacrefise vnto the goddes almyghty / And thenne said saynt Andrelue I offre euery day vnto god almyghty a lambe without spotte / And after that he is recyuyd of alle the peple so lyueth he / and is all hole / Thenne demandeth Egeas / how that myght be / And Andrelue saide / take the forme for to be a dyscyple / & thou shal knowe it wel / I shal demande the said Egeas by turmentis / Thenne he beynge alle angry comanded that he sholde be enclosed in pryson / And on the morne he cam to Jugement / And the blessyd saynt Andrelue vnto the sacrefyse of þ ydolles / And Egeas comanded to be said to hym / yf thou obeye not to me I shal doo hange the on the crosse / For so moche as thou hast praysed it / And thus as he menaced hym of many turmentis / seynt Andrelue said to hym / Thynke what turment that is most greuous that thou mayst doo to me / and the more I suffre the more I shal be agreable to my kynge / by cause I shal be most ferme in the turmentis & payne Thenne comanded Egeas that he sholde be beten of vij men / And that he shold be so beten bounden by the feet and handes vnto the crosse / to thende that hys payne sholde endure the lenger / And whan he was lede vnto the crosse / ther ran moche peple theder sayeng / The blode

of thynnocent is dampned without cau
se / And thapostle prayd them / that
they shold not empesshe ne lette hys
turment ne martirdom / And when he
salve the crosse fro ferre / he salewed it
and sayd / Alle hayl crosse whyche art
dedycate in the body of Jhesu crist / and
were aourned with the membres of hym
as of precious stones / To fore that
our lord Ascended on the / thou were
the polver erthly / Nowe thou art the lo
ue of heuen / Thou shalt receyue me by
my desyre / I come to the surely & glad
ly so that thou receyue me gladly as
dyscyple of hym that henge in the / For
I haue alway worshyppid the and ha
ue desyre the embrace / O thou crosse
whyche hast receyued beaute and no
blesse of the membres of our lord / whō
I haue so longe desyred / and curiously
loued and whom my corage hath so mo
che desyred and coueyted / take me fro
hens and yelde me to my mayster / to
thende that he receyue me by the / that
redempd me by the / And in thys say
enge he dyspoylled and vnclad hym
and gaf hys clothys vnto the bochyers
And thenne they henge hym in the cros
se / lyke as to them was comanded /
And there he lyuyd two dayes and
prechyd to twenty thousand men that
there were / Thenne all the company
swore the deth of egeas / and said /
The holy man and debounayre ought
not to suffre thys / Thenne cam thider
egeas for to take hym doun of the cros
se / And when andrewe salve hym he
said / Wherfore arte thou come to me
Egeas / yf it be for penaunce thou shalt
haue it / And yf it be for to take me
doun knowe thou for certayn / thou
shalt not take me herof akyue /
For I see nowe my lord and kynge
that abideth for me / therwith they wold
haue vnbounden hym / And they myght
in noo wyse touche hym / For theyr ar
mes were hynomen and of no polver /
And the holy saynt Andrewe salve / that
the worldy wolde haue taken hym doun
of the crosse / he made thys oryson han
gynge on the crosse as saynt Austyn
saith in the boke of penaunce /
Syre suffre me not descende fro this cros
se a lyue / For it is tyme that thou co
mande my body to the erthe / For I ha
ue born longe the charge / And haue
so moche watched vpō that / which was
comanded to me / and haue so longe
trauelyd / that I wold nowe be dely
uerd of thys okedyence / and be taken
alway fro thys agreable charge / I remē
bre that it is moche greuous / in prowd
kepyng / in doubtyng / vnstedfast / in nou
ryssyngs / And haue gladly labourd
in the refraynyng of them / Syre thou
knowest how ofte the worldy hath en
tended to withdrawe me fro the pureté
of contemplacion / how ofte he hath en
tended to awake me fro the slepe of my
swete reste / how moche and how ofte
tymes he hath made me to sorowe / And
as moche as I haue had myght / I haue
resysted it ryght debonayrly / in fygh
tyng ayenst it / And haue by thy wer
ke and ayde surmounted it / And I re
quyre of the / Juste and debonayr giver
don and relward / And that thou co
mãde that I not goo agayn therto / but
I yelde to the that / whyche thou hast
delyuerd me / Comande it to another /
and empesshe me nomore / but kepe me
in the resurrection / so that I may rece
ue the meryte of my labour / Comande
my body vnto the erthe / so that it reho
ueth nomore to wake / but late it be
stratched frely to the / whiche art fontay
ne of Joye neuer faylling / And
when he had said thys / ther cam fro
heuen a right grete shynyng lyght /
which enuyroned hym by the space of
half an our / in suche wyse that noman
myght see hym / And when this light
departed he yelded and rendryd ther
with hys spyryte / And maximilla
the wyf of Egeas toke alway the body
of thapostle and buried it honnoura
bly / And or that Egeas was comen
agayn to hys holde / he was rauysshyd
with a deuyl by the waye / and dyed
to fore them alle / and it is said that
out of hys sepulcre cometh manna lyke
vnto mele / And oylle whyche hath a
right swete sauour and odour / And
by that is shewed to the peple of the con
trey / when ther shal be plenté of goo
des / For when ther cometh but lytyl
of manna / Therthe shal bringe forth
but lytyl frupt / And when it cometh
habundantly / The erthe bryngeth forth
frupt plentyuously / And thys myght

wel happen of olde tyme / For the body of hym was transported in to Constantynoble /

Ther was a bysshop that ledde an holy and religyous lyf / And louyd saynt Andrewe by grete deuocion and worshyppyd hym aboue all other saynts / so that in alle hys werkys he remembryd hym euery day / and sayd certayn prayers in thonour of god & saynt Andrewe / in suche wyse that thenemye had enuye on hym and sette hym for to deceyue hym with alle hys malyce / And transfourmed hym in to the fourme of a ryght fayr woman / And cam to the palays of the bysshop / and sayd that she wold be confessyd to hym / And the bysshop bad her to goo confesse her to hys penytaūcer which had playn power of hym And she sente hym word agayn / that she wold not relieue ne assoyle the secretes of her confessyō to none but to hym And so the bysshop comanded her to come / And she said to hym / Syre I praye the that thou haue mercy on me I am so as ye see in the yeres of my youthe and a mayde / and was delycyously nourissed fro my Infancye / and born of ryal lygnage / but I am come allone in strange habyte / For my fader whyche is a ryght myghty kynge wold gyue me to a prynce by maryage / wherto I answere that I haue horrour of alle kedes of maryage / and I haue gyuen my vyrgynyte to Jhesu cryste for euer / And therfor I may not consente to carnal copulacion / And in thende he constrayned me so moche that I muste cōsente to hys wyll or suffre dyuerse tormentes / so that I am fled secretly away / and had leuer be in exyle than to breke and corrupte my fayth to my spouse / And by cause I here the preysyng of your right holy lyf / I am fledde vnto you & to your garde / in hope that I may fynde with you place of reste / where as I may be secrete in contemplacion / and eschewe the euyl perylys of thys present lyf / and flee the dyuerse tribulacions of the worldy / Of whyche thynge the bysshop meruayllyd hym gretly / as wel for the grete noblesse of her lignage / as for the beaulte of her body / for the brennyng of the grete loue of god / And of the honeste fayr spekyng of thys woman / so that the bysshop answerd to her with a meke & playn saunt voys / doughter be sure & doubte nothyng / For he for whos loue / thou hast despysed thy self / and thyse thynges / shal gyue to the grete thynge / In thys tyme present is lityl glorye or Joye but it shal be in tyme to come / And I whiche am sergeant of the same / offre me to the and my goodes / And chese the any holde where it shal plese the / And I wyl that thou dyne with me thys day / And she answerd and said fader requyre me of no suche thynge / For by auenture some euyl suspection vpon myght come therof / And also the resplendour of your goody renomee myght be therby empayred / to whom the bysshop answerd / we shal be many to gydre / and I shal not be with you allone / And therfore ther may be no suspection of euyll / Thenne they cam to the table / and were sette that one ayenst that other / And the other folke here and ther / and the bysshop entendeth moche to her / / and behelde her alleway in the vysage / and merualled of her grete beaute / And thus as he fyxed hys eyen on her / hys corage was hurte / And thauncyent enemye / when he salue the herte of hym hurte with a greuous dart / And this deuyl apperceyued it / and began encreece her beaute more and more / in so moche that the bysshop was thenne redy for to requyre her to synne whā he myght / Thenne a pylgryme cam and began to smyte strongly at the yate or dore / and they wold not opene it / thenne he cryde and knocked more strongly / And the bysshop axed of the woman yf she wold that the pylgrym sholde entre / And she said / men sholde aye first of hym a question greuous ynowh and yf he coude answere therto / he sholde be receyued / and yf he coude not / he sholde abyde wyth out and not come in / as he that were not worthy but vnwetyng / And alle agreed to her sentence / and enquyred whiche of them were suffysaunt for to put the questyon / And when none was founde suffysaūt / the bysshop said

none of vs is so suffysshaunt as ye dame
For ye passe vs alle in fayr spekynge/
and shyne in wysdom more than we
alle / propose ye the question / Thenne
she said / demande ye of hym / whyche
is the grettest meruaylle that euer god
made in lityl space / And thenne one
went and demanded the pylgrym /
The pylgrym answerd to the messager
that it was the dyuersyte and the ex-
cellence of the faces of men / For emonge
also many men as haue ben sith the be-
gynnynge of the world vnto thende / yf
men myght not be founden of whom
theyr faces were lyke and semblable
in alle thynges / And whan thanswer
was herde / alle they meruayllede and
said that thys was a veray and ryght
good answere of the question / Thenne
the woman sayde late the seconde ques-
tion be proposed to hym / whiche shal be
more greuous to answere to / for to pre-
ue the better the wysedō of hym / which
was thys / Whether the erthe is hyer
than alle the heuen / And whan it was
demanded of hym / the pylgrym ans-
werd / In the heuen Imperyal where
the body of Jhesu cryst is whyche is the
fourme of our flesshe / he is more hye
than all the heuen / Of thys answere
they meruayllede all whā the messager
reported it / and prayse meruaylous-
ly hys wysedom / Consequently she
saidy the thyrde questyon / whiche was
more derke and greuous tassoyle / for
to preue the thyrde tyme hys wysedom
and that thenne he be worthy to be re-
ceyued at bysshops table / demande &
aye of hym / how moche space is fro
the abysme / Vnto the same heuen /
Thenne the messager demanded of the
pylgrym / And he answerd hym / goo
to hym that sente the to me / and aye
of hym this thynge / For he knowith
better than I / and can better answere
to it / For he hath mesured thys espa-
ce when he fyl fro heuene in to the a-
bysme / And I neuer mesured it /
Thys is nothynge a woman / but it is
a deuyl / whyche hath taken the forme
of a woman / And whan the messa-
ger herd this / he was sore afeerd / and
told to fore them all / this that he had
herde / And whan the bysshop herde this
and all other they were sore afeerd /
And anon forthwith the deuyl vanys-
shyd away to fore her eyen / And af-
ter the bysshop cam agayn to hym self
and repreuyd hym self bytterly we-
pyng repentynge and requerynge par-
don of hys synne / And sente a mes-
sager for to fetche and brynge in the
pylgryme / but he fonde hym neuer
after / Thenne the bysshop assemblyd
the peple and told to them the maner
of this thynge / And prayd them that
they all wold be in orysons and pray-
ers / in suche wyse that our lord wold
shewe to somme persone / who this pyl
gryme was / whyche had delyuerid
hym fro so grete peryl / And thenne it
was shewde that nyght to the bysshop /
that it was seynt Andrewe / whyche
had put hym in thabyte of a pylgrym
for the delyuerance of hym /
Thenne began the bysshop more and
more to haue deuocion and remembrāce
to seynt Andrewe than he had to for
The prouoste of a Cyte had taken
away a felde fro the chyrche of seynt
Andrewe / And by the prayer of the
bysshop he was fallen in to a stronge fe-
uer / And theune he prayd the bysshop
that he wold praye for hym / And he
wold yelde agayn the felde / And
whan the bysshop had prayd for hym
and had hys helthe / he toke the felde
agayn / Thenne the bysshop put hym
self to prayer & orysons / and brake all
the lampes of the chyrche and said /
Ther shal none of them be lyghted / tyl
that our lord hath vengyd hym on hys
enemye / and that the chyrche haue re-
couerd that whyche she hath loste /
And thenne the prouoste was strongly
turmentid with feures / and sente to
the bysshop by messageres that he shold
praye for hym / And he wold yelde
agayn hys felde and another sembla-
ble / Thenne the bysshop answerd I ha-
ue here to fore prayd for hym / and
god herd and graunted my prayer /
and whan he was hole / he toke fro me
agayn the felde / And thenne the pro-
uoste made hym to be born to ꝑ bysshop
and constrayned hym to entre in to the
chyrche for to praye / And the bysshop
entryd in to the chirche / And anon the
prouoste deyed / And the felde was re-
stablyssyd vnto ꝑ chirche / & sic ē finis

Here endeth the lif of seynt Andrewe thappostle

And here begynneth the lyf of seynt Nicholas the bisshop

Nicholas is saide of nyche / whiche is to saye Victorye / & of laos / peple / so nycholas is as mocke to saye / as Victorye of peple / that is Victorye of synnes / whiche ben foulepeple /

Or ellis he is saide Victorye of peple / by cause he enseygned & taught mocke peple / by hys doctryne to ouercome vices and synnes / Or Nycholas is saide of Nichor / that is the resplendour or shynynge of the peple / For he had in hym thynges that make shynynge and clennesse / After thys that saynt Ambrose saith / The worde of god / veray confessyon / & holy thought make a man clene / And the doctours of grece wrote hys legende / And some other saye / that Methodius the patriarke wrote it in greek / And John the deken translated it in to latyn / and adiousted therto many thynges /

Nicholas citezeyn of the cyte of Pancraces was borne of ryche and holy kynde / And hys fader was Epyphanus / And hys moder Johane he was bygoten in the first flour of their age / And fro that tyme forthon / they lyued in contynence / and ledde an heuenly lyf / Thenne the first day that he was wasshen and cleyned / he adressed hym right vp in the basyn / And he wold not take the breste ne the pappe but ones on the wednesday / and ones on the fryday / And in his yonge age he eschewed the playes and Japes of other yonge chyldren / he vsed and haunted gladly holy chyrche / And all that he myght vnderstonde of holy scripture / he executed it in dede and werke after hys power / And whan hys fader and moder were departed out of this lyf / he began to thynke / how he myght distribute hys richesses / and not to the preysyng of the world / but to the honour and glorye of god / and it was so / that one hys neyghbour had thenne thre doughters virgyns / and he was a noble man / but for the pouerte of them to gydre / they were constrayned and in veray purpose / to abandonne theym to the synne of lecherye / so that by the gayne and wynnyng of their Infamye he myght be susteyned / And whan the holy man Nycholas knewe herof / he had grete dreed of thys dyshonye / And threwe by nyght secretly in to the howe of the man a masse of golde / wrapped in a cloth / And whan the man awoos in the morenynge / he fonde this masse of gold / And rendred to god therfor grete thankynges / And therwith he maryed hys oldest doughter / And a lityl whyle after / thys holy seruaunt of god / drewe in an other masse of gold / whyche the man fonde / and thanked god / and purposed to wake for to knowe hym that so had ayded hym in hys pouerte / And a fewe dayes Nicholas doubled the masse of gold and caste it in to the howe of this man / he awoke by the sowne of the gold / & folowed Nicholas / whiche fledde fro hym / and he said to hym / Syre flee

not alway so/but that I may see & kno; we the / Thenne he ran after hym more hastely / and whan he knewe that it was Ni; cholas / And anon he kneled down & wold haue kyssed hys feet/but the ho ly man wold not / but requyred hym not to telle ne discouer thys thyngs as longe as he lyued / After thys the byssshop of the cyte of Myrre deyde / & other byssshoppis assembled for to pour ueye to this chyrche a byssshop / And ther was emongs the other / a byssshop of grete auctorite / And alle thelec; tyon was in hym / And whan he fond warned all for to be in fastynges and in prayers / Thys byssshop herd that nyght a voys / whyche said to hym / that at houre of matyns/he sholde take hede to the dores of the chyrche / And hym that sholde come first to the chirche and haue the name of Nicholas/ they sholde sacre hym byssshop / And he shew; wid this to the other byssshops / and admonested them for to be alle in pra; yers / And he kepte the dores / And this was a merueyllous thyngs / For atte hour of matyns / lyke as he fond he sent fro god/Nicholas awoos to fore all other / And the byssshop toke hym whan he was comen / And demanded of hym hys name/ And he whyche was symple as a doune/enclyned hys hed / and said I haue to name Ni; cholas / Thenne the byssshop said to hym / Nicholas seruaunt and frende of god / for your holynes ye shal be byssshop of this place/ And syth they brought hym to the chyrche / how be it that he refused it strongly/ yet they set te hym in the chayer / And he folowed as he dyde to fore in all thyn; ges of humylyte and honeste of ma; ners /he woke in prayers / and made hys body lene / he eschieued company of wymen/he was hūble in receyuyng all thynges/prouffytable/in spekyng/ joyous in admonestyng and cruel in correctyng/

Hit is red in a cronycle / that the blessyd Nicholas was atte the counseil of Nicene / And on a day as a shippe with maronners were in perisshyng on the see / they prayed and requyred de; uoutly Nicholas seruaunt of god/say; eng/ yf tho thynges that we haue herd of the said ten twelue/ preue them nold / And anon a man appered in lyknes and sayde / loo see ye me not / ye called me / And thenne he began to helpe them in theyr exployte of the see / And anon the tempest ceassed / And whan they were come to hys chyrche / they kneled hym / wythout ony man to shelde hym to them / And yet they had neuer seen hym / And thenne they thanked god and hym of theyr delyuerance / And he bad them to attry; bue it to the mercy of god and to their byleue / ond nothyng to hys meryte/

It was so on a tyme that alle the prouynce of saynt Nicholas suffred gre te fampne/ in suche wyse that bytayle fayllede / And thenne this holy man herd saye that certayn shippes laden with whete were arryued in the hauen And anon he went theder/ and pray; de the marōners/that they wold socou; re the perisshid / atte leste with an & mayes of whete of euery ship / And they said fader we dar not / For it is moten/ and mesured / And we muste gyue reknnyng therof in the garners of themperour / in Alexandrye / And the holy man said to theym / doo thys that I haue said to you / and I promy se in the trouthe of god / that it shal not be lassed ne mynuysshed/ whan ye shal come to the garners / And whan they had delyuered so mocke out of eue ry shippe/they cam in to alexandrye / & delyuerd the mesure that they had re; ceyued / And thenne they recountrd the myracle to the mynysters of thempe rour / and worshipid and preysed strongly god and hys seruaunt Nicho; las / Thenne this holy man distribu; ted the whete/to euery man after that he had nede/in suche wyse that it suffy; sed for ij yere/ not only for to selle/ but also for to solue / And in thys con; tre the pple seruyd ydollis / and wor shipped the fals ymage of the cursed deane / And to the tyme of thys holy man / many of them had some custo; mes of the paynems for to sacrefyse to dyane vnder a sacred tree / But thys thys good man made them of alle the contre to cesse thenne thyse custommes/ And comanded to cutte of the tree / Thenne the denyll was angry & wrot

ayenst hym / and made an oylle that brenned ayenst nature in water and brenned stones also / And thenne he transformed hym in the guyse of a re-lygyouse woman / and put hym in a lityl hote / & enco⁹tred pylgryms that sayled in the see toward thys holy saynt / and arsonued them thus and said / I wold fayn goo to this / holy man / but I may not / wherfor I pray you to here thys oylle in to hys chyrche and for the remembrau⁹ce of me / that ye enoynte the walles of the halle / and anon he vanysshed away / Thenne they salde anon after another shyp with honeste persones emongs whome ther was one like to sayntNicholas which spack to theym softly / what hath this woman said to you / And what she hath brought / And they told to hym alle by ordre / And he said to theym / thys is the euyl and folyl dyane / And to thē that ye knowe that I saye trou-the caste that oylle in to the See / And when they had caste it / A grete fyre caught it in the see / And they salde it longe brenne ayenst nature / Thenne they cam to thys holy man and said to hym / Verely thou art he that appered to to vs in the see / and delyuerdest vs fro the see and alwaytes of the deuyll /

And in thys tyme certayn men re-belled ayenst themperour / And themper-our sente ayenst them thre prynces / Nepocien / Oerseyn / and Appolyn / And they cam to the port Andrieu / for the wynde which was contrary to them / And the blessyd Nicholas com⁹-ded theym to dyne with hym / For he wold kepe his people / fro the Rauay-ne that they made / And whylis they were atte dyner / The consul corrupte by money had comanded thre Innocent knyghtes to ley byhedeth / And when the blessyd Nicholas knelde this / he prayd thise iij prynces that they wold moche hastely goo with hym / And when they cam there / where they shold be byheded he fonde them on theyr knees and blyndfeld / And the right-tar brandysshid hys swerd ouer their hedes / Thenne sayntNicholas enbra-ced with the boue of god sette hym har-dyly ayenst the righter / and toke the swerd out of hys hond / and thelde it fro hym / and vnbonden the Innocen-tis / and ladde theym with hym alle sauf / And anon he went to the Juge-ment / to the Consul and fonde the the yates closed / whyche / anon he ope-ned by force / And the Consul cam and salewed hym / And thys holy man hauyng thys salutacio⁹ in despyte sayd to hym / Thou enemy of god corumper of the lalde / wherfor hast thou consen-ted to so grete euyl and felanye / how darst thou loke on vs / And when he had sore chyden / and reproued hym / he repentid and atte prayer of the iij prynces he rexyued hym to penaunce / After when the messagers of themper-our had receyued hys benedictien / they made theyr geer redy and departed / and subdued theyr enemyes to themprre / without shedyng of blood / And syth retorned to themperour / and were wor-shypfully receyuyd / And after thys it happed that so⁹e other in th⁹perours hous had enuye on the weel of thyse thre prynces / And accused them to themperour of hye trayson / And dy-de so moche by prayer and by yeftes / that they caused themperour to be so ful of yre / that he comanded them to pry-son / And without other demaunde he comanded that they shold be slayn that same nyght / And when they knelde it by ther kepar / they rente their clothes and wepte hytterly / And thenne Ne-pocyen remembryd hym / how sayntny-cholas had delyuerd the thre Innocentes And admonested the other that they sholde requyre hys ayde and helpe / and thus as they prayed sayntnycholas appiered to theym / And after appiered to constantyn themperour / and sayd to hym / wherfor hast thou taken thise thre prynces with so grete wrong / and hast juged them to deth without trespaas Arise vp hastely and commaunde that they be not executed / Or I shall praye to god that he moeue bataile ayenst the in which thou shalt be ouer thrwlden / and shalt be made mete to bestes / and themperour demaunded what art thou that art entred by nyght in to my pa-leys / and darst saye to me suche wordes And he sayde to hym I am nycholas bysshop of myrre / and in lyke wyse he appiered to the prouost and fredy hym

sayeng with a ferdful voys / Thou that hast lost mynde and wytte/ wher-
for hast thou consented to the deth of innocentis / Goo forth anone and doo thy part to delyuer theym/Or ellis thy body shal rote and be eten with wor-
mes / And thy meyne shal be destroy-
ed / And he asked hym / holw art þ that so menacest me/ And he answerd knolwe thou that I am Nicholas / the bisshop of the cyte of Mirre/Thēne that one alboke that other / and eche told to other theyr dremes / and anon sen-
te for theym that were in pryson / To whom themperour said/what art ma-
gyke or sorcerye can ye / that ye hane this nyght by illusion caused vs to ha-
ue suche dremes / And they said/that they were none enchauntrs ne knelwe no witchecraft/and also that they had not deserued the sentence of deth/Thēne themperour said to theym / knolwe ye wel a man named Nicholas / And whan they herd speke of the name of the holy saynt/they held vp theyr han-
des tolward heuene / and prayd our lord that by the merytes of saynt Ni-
cholas they myght be delyuerd of this present peryll / And whan themperour had herd of theym the lyf & myracles of saynt Nicholas / he said to them / Go ye forth and yelde ye thankynges to god / whiche hath delyuered you by the prayer of this holy man/ & worshi-
pe ye hym / and bere ye to hym of your Jelwellis / and praye ye hym that he thretene me nomore /but that he pray for me and for my Royame vnto our lord / And a whyle after the said prynces went vnto the holy mā/ And fylle doun on their knees humbly atte hys feet/sayeng ueraply / Thou art the sergeant of god / and the veray worshypper and louer of Jhesu cryst and whan they had all tolde this said thynge by ordre he lyft vp hys hondes to heuen and gaf thankynges & pray-
synges to god / And sente agayn the prynces wel enformed in to theyr con-
trees / And whan it pleased our lord to haue hym departe out of thys worlde/he prayd our lord that he wold sende hym hys angellis / And encly-
nyng hys heed he salde thaungellis co-
me to hym / wherby he knelwe wel that he shold departe/& began this holy psal-
me/In te domine speraui vnto In ma-
nus tuas /And so sayeng lord In to thyn hondes I comende my spyrite / he rendrid vp hys solde and deyde the ye-
re of our lord thre honderd and ylij with grete melodye songen of the celesti-
all company / And whan he was buryed in a tombe of marble /a fontay-
ne of oylle sprange out fro the heed vn-
to hys feet / And vnto this day holy oylle yssueth out of hys body / which is moche vayllable to thelthe of syke-
nesses of many men / And after hym in hys see succeded a man of good & ho-
ly lyf/which by ēuye was put of hys bysshopriche / And whan he was out of his see the oylle cessed to renne/And whan he was restored agayn therto / the oylle ranne agayn /

Longe after this the turkes destroy-
ed the cyte of myrre / And thenne cā theder iiij knyghtes of Bar / and iiij Monkes schelwed to theym the sepulcre of saynt Nicholas / And they opened it/And fonde the bones sylwmyng in the oylle / And they bare them alway honourably in to the cyte of bar /in the yere of our lord M lxxxviij /

Ther was a man that had bowlwed of a Jelwe a some of moneye/And sda-
re vpon the aulter of saynt Nicholas that he wold rendre and paye it agayn as sone as he myght / and gaf none other pledge / And thys man held thys monye so longe /that the Jelwe de-
maunded and axed hys moneye /

And he said that he had paid hym / Thenne the Jelwe made hym to come to fore the salwe in Jugement / And the oth was gyuen to the debtour / And he brought with hym an hobold staff/ in which he had put the money in golde And he lente vpon the staf/And whā he shold make his oth and swere/he de-
lyuerd hys staf to the Jelwe to kepe & holde whilys he sholde swere / And thenne sware that he had delyuerd to hym more than he ought to hym / and whan he had made the oth he demāded hys staf agayn of the Jelwe / And he nothyng knolwyng of hys malyce/de-
lyuerd it to hym / Thenne this deby-
nour went hys waye / and anon af-
ter hym lyste sore to slepe / and leyde

hym in the way/ And a carte with iiij
horses cam with grete force/ and slewe
hym / and brake the staf wyth golde/
that it spredde a brood / And whan
the Jelve herde this/ he cam theder sore
moeuedy / and salve the fraudy And
many saidy to hym that he sholdy take
to hym the goldy / And he refusedy it
sayengy / but yf he that was deedy/ wer
re not reysedy agayn to lyf by the mery
tes of saynt Nicholas/ he wolde not re
ceyue it / And yf he cam agayn to lyf
he wolde receyue baptesme / and beco
me cristen / Thenne he that was deedy
arose/ And the Jelve was cristenedy

Another Jelve salve the vertuous
myracles of saynt Nicholas/ and dyde
do make an ymage of the saynt / and
sette it in hys holve / and comandedy
hym that he sholdy kepe wel hys holve
whan he wēte oute And that he sholdy
kepe wel alle hys goodes sayeng to hym
Nicholas lo here be alle my goodes / I
charge the to kepe theym/ And yf thou
kepe theym not well I shal auenge me
on the in ketyngy and tormentyngy the/
And on a tyme whan the Jelve was
oute/ theuys cam and robbedy alle his
goodes / and lefte vnborn alway only
thymage / And whan the Jelve cam
home / he fonde hym robbedy of alle hys
goodes / he aresonnedy thymage sayengy
thyes wordes / Syre Nycholas I hady
sette you in my holve for to kepe my
goodes fro theues / wherfore haue ye
not kepte theym / ye shal receyue sorowe
and turmentes / and shal haue payne
for the theues / I shal auenge my losse
and refrayne my wodnes in ketyngy
the / And theune toke the Jelve the
ymage / and bete it and turmentedy
it cruelly / Thenne happe dy a grete mer
uaylle/ For whan the theuys departed
the goodes / The holy saynt lyke as he
had be in his arayе apperyd to the the-
uys / and saidy to them / wherfore ha
ue I be beten so cruelly for you / and
haue so many turmentis / See holve my
body is helven and broken / See holve
that the rede blood renneth doun by my
body/ goo yee faste and restore it agayn
or elles the yre of gody almyghty shal
make you as to be one out of hys wyt
te/ and that all men shal knowe your
felonnye / and that eche of you shal
be hongedy / and they saide who art
thou that saist to vs suche thynges/ & he
said to them / I am Nicholas the ser-
uaunt of Jhesu Cryst / whom the Je-
we hath so cruelly beten for hys goo
des that ye bare away / Thenne
they were aferde / and cam to the Je-
we / and herdy what he hady do to
thymage / and they tolde hym the my
racle / and delyuerdy to hym agayn
all hys goodis/ And thus cam the
theuys to the waye of trouthe / and
the Jelve to the waye of Jhesu cryst /

A man for the loue of hys sone
that wente to scole for to lerne / halo
wedy euery yere the feste of saynt Ni-
cholas mocke solempnly / On a tyme
hyt happedy that the fader hady do
make redy the dyner / and calledy ma
ny clerkys to thys dyner / And the
deuyl cam to the yate in thabyte of
a pylgrym for to demande almesse /
And the fader anony comandedy hys
sone / that he sholde gyue almesse to
the pylgrym̄e / he folowedy hym as he
wente / for to gyue to hym almesse
And whan he cam to the quar-
foye / the deuyl caught the chylde and
strangledy hym / And whan the fa-
der herde thys / he sorowedy mocke stron
gly / and wepte / and bare the bo-
dy in to hys chambre / and began
to crye for sorowe and saye / right
swete sone holve is it wyth the/ saynt
Nicholas is thys the guerdon that ye
haue don to me / by cause I haue so
longe seruyd you / And as he
saidy thyse wordes and other sembla
ble / The chylde openedy hys eyen
and awoke lyke as he hady ben a-
slepe / and arose vp to fore alle &
was reysedy fro deth to lyf /

Another noble man prayde to saynt
Nicholas / that he wolde by hys me-
rites gete of our lordy that he myght ha
ue a sone/ And promysed that he wolde
brynge his sone to the chirche/ & wolde
offre vp to hym a cuppe of golde/ Thēne
ꝑ sone was borny & cā to age/ & the fa-
der comāded to make a cuppe/ & the cup-
pe plesid hym mocke / & reteyned it
for hym self/ & dide do make another of
ꝑ same value/ & as they wēte sayling
in a shippe tolward the chirche of saynt
Nicholas

And whan the child wold haue fylled the cuppe / he fille in to the watre with the cuppe/ And anon was lost & cā no more vp/ yet neuertheles the fader perfourmed hys auolde in wepyng moche tendrely for hys sone/ and whan he cā to the aulter of saynt Nicholas he offrid the seconde cuppe/ And whā he had offrid it/ It fyl doun lyke as one hadde cast it vnder the aulter/ And he woke it vp & sette it agayn vpō the aulter/ and thēne yet was caste ferther than tofore And yet he woke it vp & remysed it the thyrde tyme vpon the aulter / And it was throwē agayn ferther than to fore of whych thyng all they that were there meruepled / & men cā for to see thys thyng/ And anon the chylde that hadde fallen in the watre in the see cam agayn prestly to fore them alle & brought in hys hondes the first cuppe / and recountrede to the people/ that anon as he was fallen in the see/ the blessyd saynt Nicholas cam & kept hym that he hadde none harme / And thus hys fader was glad & offrid to saynt Nicholas bothe the two cuppes/ Ther was another riche man that by the merites of saynt Nicholas had a sone / and callide hym deus dedit / god gaf / And this riche man dyde do make a chapel of saynt Nicholas in hys dwellyng place and dyde do halowe euery yere the feste of saynt Nicholas/ And thys manoyr was sette by the londe of Agariens / thys chylde was taken prysoner and deputede to serue the kynge / The yere folowyng and the day that hys fader helde deuoutly the feste of saynt Nicholas / the chylde helde a precious cuppe to fore the kynge/ And remembrid his pryse / the sorowe of hys frendes / and the ioye that / that day was made in the hous of hys fader / And began for to sike sore hye / And the kynge demaundede hym what hym eyledē and the cause of hys sighyng / And he tolde to hym euery worde hoolly / And whan the kynge knewe it he saide to hym / whatsomeuer thy Nicholas doo or doo not thou shalt abyde here with vs / And sodaynly ther kewe a moche strongē wynde that made alle the holes to tremble / And the chylde was rauysshyd with the cuppe / and was sette to fore the yate / where hys fader helde the solempnyte of saynt Nicholas in suche wyse that alle they demede grete Joye / And some saye that this chylde was of Normandye / and whenne ouer see / and was taken by the soldan / which made hym ofte to be lette to fore hym / And as he was lette on a saynt Nicholas day / and was after sette in prysō / he prayde to saynt Nicholas as wel for hys lettyng that he suffrede / as for the grete Joye that he was wonte to haue on that day of saynt Nicholas / And whan he hadde longe prayed and syghed / he fyl a slepe / And whan he awoke / he fonde hym self in the chappel of hys fader / where as was moche Joye made for hym / Late vs thenne praye to thys blessyd saynt / that he wyl praye for vs to oure lord Jhesu cryst/ which is blessyd in secula seculorum / Amen /

Here endeth the lyf of saynt Nicholas

Here folowyth the Conceyuacon of our blessid lady

Of the Feest of the Conceptcion of our blessyd lady

Aria inuenisti gratiam apud dominum / Luce primo capitulo / When the Aungel Gabriel had grete our lady for to shelde to her the blessyd conceptcion of our lord / For to take from her alle doubtes and dredes / he comforted her in sayeng the wordes aforsaidy / Marie thou hast founden grace at the lord / Ther ben foure maner of peple of whiche the ij ben good / And the two ben euyll / For some ther ben that seche not god ne hys grace / as peple out of the byleue / Of whom may be saidy as it is wretyn / Who that byleueth not on his lord god shal deye perpetuelly / And other ther ben that seche god & hys grace / but they fynde it not / For they seche it not as they ought to doo / as Coueytous men that sette alle their loue in hauoyr / and in solace of the world / Suche peple ben lyketiedy to them that seche flowres in wynter / wel seche they flowres in wynter that seche god and hys grace in the couetise of the worldy / which is so colde of alle vertues / that it quenchyth alle the deuocion of the loue of god / And wel is called the worldy wynter in holy scripture / For hys euyllis and vices make synners and colde to serue god And therfore saith the holy ghoost to the solde that is amerouse / Canticorum primo capitulo / Arise vp thou my fayr solde / the wynter is passedy / Jam enim hyemps transiit / For thou hast vaynquysshedy the temptacions of the worldy which lete my loue / and therfore come in to my Royame / where thou shalt fynde deduyte / of alle flowres of the somer / there as the synners may not come by cause they seche not god as they ought / to doo by uery repentalle of herte / And therfor sayth our lord Johannis viij capitulo / Queritis et non inuenietis / Item Johannis octauo capitulo / Ecce vos queritis me et in peccato morieminj / Ye seche me and fynde me not / Item Lo ye seche me / and in synne ye shal deye / The thyrde maner of peple that seche not god / And yet neuertheles they fynde hym / They ben chyldren that deye in their Innocencie / and ben purged by baptesme / Of whom god saidy by hys prophete / Ysaye lxiiij capitulo / Inuenerunt qui non quesierunt me / I am founden of them that sought me not / And that is for defaulte of Age / The fourth maner of peple that seche god and fynde hym / ben they that sette alle theyr desyre to serue god and loue hym / lyke as the blessyd vyrgyne marye that sith she was in her enfancye she put her euer in the seruyce of god and loue of hym / and volvedy to hym chastete afore alle other wymen / And therfore with right myght the Aungel wel saye to her / Maria inuenisti graciam apud dominum / Marye thou hast founden grace at god our lord /

We fynde in the scripture that thys glorious Virgyne marye hath founden grace in thre maners / For her comynge was longe afore propheciedy / And her byrthe annunciat and shewedy by thaungel / And in the wombe of her moder er she was born sanctefyedy and halowedy / Fyrst her comyng was shewedy and propheciedy in many maners and by many fygures / For Balaam propheseyedy Numeri Bisimoquarto Capitulo / Orietur stella ex Jacob / et consurget Virga de Israhel / That is to saye / that the Virgyne marye shal be born of the lignage of Jacob patriarke it is a custome whā folke wyl preyse a persone / they wylle compare hym to a valyant man / lyke as it saidy comunely of an hardy man Thys is a right alisaundre / And of a symple man / Thys is a right Job Thus Balaam the prophete comparedy our lady to a sterre for thre causes / First for she is aournedy and gyueth beaute to alle humayne creature / lyke as the sterre doth on the firmament / For she hath openedy to vs the yate of paradis / like as it is songe in holy chirche / paradisi porta p euā cūctis clausa ē

et per beatam Virginem mariam iterum patefacta est / The yate of paradys whyche Eue was closed fro all men/ is now opened by the blessyd Virgyne marye / Secondly lyke as the sterre enlumyneth the nyght by hys clerenes / In lyke wyse the glorious lady enlumyneth by her lyf all holy chirche / Wherof holy chyrche syngeth/Cuius Vita gloriosa lucem dedit seculo / The noble lyf of our lady geueth light to all chyrches / For as saith hugo de sancto victore / O glorious lady For as moche as thou hast engendryd a grace and glorye to all maner of peple Vnto the deedy lyf / to synnars grace and to cayt̄yfs pardon may be said as is said Judith. xv capitulo / Tu gloria Jherusalem / tu letitia Israhel; tu honorificencia &c̄ / Thou art the glorye of Jherusalem Thou art Joye of Israhel thou art alle the honour of our peple / Thou hast kepte Chastete / and therfor thou shalt be blessyd permanably / Capitulo eodem / Confortatum est cor tuum eo q̄ castitatem amaueras et post virum tuum adulterium nescieris/ ideo et manus domini confortauit te / et iō eris benedicta in eternum / Judith viij Ora pro nobis quoniam mulier sancta es / Item capitulo xiiij Benedicta es &c̄ / Hit was said to Judith the wedowe this that we may saye to our lady Praye for vs / for ye be an holy womā ye be a doughter that is blessyd of the souerayn god aboue alle the wymen that ben on the erthe / Thyrdly She is compared to the sterre / For she hath dwellyd all hir lyf stedfastly in alle werkes of vertus without doyng ony synne / lyke as the sterre holdeth hym on the firmament without descendyng to therthe/ For as saynt bernard saith yf it were demanded to alle the saynts that euer haue ben / haue ye ben without synne/except the gloriose Virgine marye / they myght answere this that is wreton Johis j capitulo/ Si dixerimus quia peccatum non habemus &c̄ / Yf we saye that we haue doo no synne / we deceyue our self / and the trouthe is not in vs / Thys glorious Virgyne was in the wombe of her moder sanctefyed more playnly and more specially than euer was ony other/ For as saith saynt Thomas dalquino in compendio / ther ben thre maners of sanctificacious / The first is comune and gyuen by the sacramentis of the holy chyrche / lyke as by baptesme and other sacramentis / And thyse gyue grace / but to take alway the Inclynacion to synne dedely and venyally / nay / And this was doon in the Virgyne marye / For she was habolued and confermed in all goodnes more than euer was ony creature / lyke as saith seynt Austyn / She dyde neuer synne mortal ne venyal/ For she was so moche enlumyned by the holy ghoost which descended in her / that thurgh the conceyuacion of her blessid sone Jhesu Cryst / Whyche restyd in her iy monthis / she was confermed in alle vertues / that there abode in her no Inclynacion of synne / And therfor the holy chyrche doth more reuerence and honour in ordonnyng to holde the feste of her conceyuāc̄ / by cause thys feste is comen to the knowleche of holy chyrche by somme myracles lyke as we fynde redyng in thys manere / Anselme Archebysshop of Cauntirbury and pastour of Englond sende gretyng and benediction / in our lord perpetuel/ Vnto the bysshops that ben vnder me / And to alle them that haue remembraunce of the blessyd Virgyne marye moder of god / Right dere brethern holde the conceyuacion of the glorious Virgyne marye hath be shewde somtyme in England in fraunce and in other contreyes by myracles / I shal reherce to you / In the tyme that it pleased to god for to correcte the peple of englond of theyr cuyllys and synnys and to constrayne them by hys seruyse he gaf victorye in batayle to William the glorious duc of Normandye to wynne and conquere the Royame of Englond / And after that he was kyng of the londe / Anone by the helpe of god and of hys prudence / reformed thestates and dygnytes of holy chyrche in to better reformacion thā it had ben/ To whyche ꝑ deuyl enemy vnto all good werkes had enuye & payned tempesshe & lette ꝑ good werkes as wel by falsenes of his seruaūtes as by encōbryng of his straūgers/

For when the danes herde saye that engelond was thus subgette vnto the normans/ Anon they made theym redy to withstonde it / when kynge Wylliam vnderstode this / Anon he sente thabbot of Pameſey which was namedy helisius in to denmarke for to knolwe the trouthe/This abbotte after that he hady doen wel and dyligently the charge of hys cõmyſſion/And that he was retornedy a grete parte of the see homwardy / anoy awos a grete tempeste on the see in ſuche wyſe that the cordes and other habyllemens of the ſhippe bracke / And the mayſtres and gouernours of the ſhyp and alle they that were therin / loſte the hope and truſte to ſcape the peryl of thys tempeſt / And alle cryedy deuoutely to the glorouſe vyrgyne Marye whyche is comforte to dyſconfortedy and hope to diſpayredy and recomandedy them ſelf in the kepynge of godi / And anon they salwe comyng to fore the ſhippe vpõ the water an honourable perſone in habyte of a byſſhop / whiche calledy the saidy Abbot in the ſhyp and saidy to hym / Wylt thou eſcape thyſe peryls of the see and goo home hole and ſauf in to thy contre / And the Abbote anſwerdy wepynge / that he deſyrdy that aboue all other thynge / Thenne saidy thaungele to hym/knolwe thou that I am sente hyther by our lady for to saye to the / that yf thou wylt here me & doo ther after thou ſhalt eſcape thys peryl of the see / The abbotte promyſydy that gladly he wolde obeye to that he ſholdy saye / Thenne saidy the Angele Make couenant to godi and to me / that thou ſhal do halwe the feſte of the conceyaion of our lady and of her creacion wel and ſolempnly and that thou ſhalt goo and preche it / And the Abbotte demandedy in what tyme thys feſte ſholdy be kepte / The aungele anſwerdy to hym the viij day of decembre / And the abbot demaundedy hym what offyce and ſeruyſe he ſholdy take for the ſeruyſe in holy chyrche/And the Angel anſwerd alle the offyce of the Natyuyte of our lady ſauf where thou ſaiſt Natyuyte thou ſhalt saye Conceyaion /
And anon after the Angel vaniſſhed alway / And the tempeſt ceſſedy / And the Abbote cam home ſaufly in to hys contrey with hys companye / And notefyedy to alle them that he myghte / that he hady herdy and seen/ And right dere sirs yf ye wyl arryue at the port of helth late vs halwe deuoutly the Creacion and the conceyaion of the moder of our lordy / by whom we may reſſeyue the relwardy of her sone in the glorye of paradys celeſtiall /

Hyt is also otherwyſe declaredy / In the tyme of Charlemayne kynge of Fraũce ther was a clerke whiche was broder germayn to the kynge of Hongrye / whyche louydy hertely the bleſſydy vyrgyne marye / And was wonte to saye euery day matyns of her / and the houres / It happedy that by counſeyl of hys frendes he toke in maryage a mocke fayr damoyſelle / And when he hady wedded her / andy the preſte hady gyuen the benediction on hem after the maſſe / Anone he remembryd that that day he had not said hys oures of our lady / wherfore he sente home the bryde hys wyf and the peple to hys hous / And he abode in the chyrche beſyde an aulter for to saye hys houres / And when he cam to thys Antheme / Pulcra es et decora filia Jheruſalem / that is to saye / thou art fayr and gracious doughter of Jheruſalem / Anon apperedy to fore hym the glorouſe vyrgyne marye with iij angelis on eyther syde / andy saydy to hym / I am fayre and graciouſe wherfor leueſt thou me and takeſt thou Another wyf / or where haſt thou seen one more fayr than I am / And the clerke anſwerdy madame thy beaute ſurmounteth alle the beaute of the wordy Thou art lyfte vp aboue the heuenes and aboue the Angelis / what wylt thou that I doo / And ſhe anſwerdy andy saidy yf thou wylt leue thy wyf fleſſhely / Thou ſhalt haue me thyn eſpouſe / in the Royaume of heuen / And yf thou wylt halwe the feſte of my conceyaion the eyght day of decembre / And preche it aboute that it may be halwedy thou ſhalt be crowned in the Royame of heuen /
And anone therwyth our bleſſyd lady

lady vanysshyd alwaye/ Late vs thēne pray to that glorious virgyne our lady saynt marye / that we after thys short and transitorye lyf may be crowned in heuen in glorye celestial/ to which god brynge vs Amen /

He endeth the Conception of our blessid lady

The lyues of the seyntes gencien fulcien and victorice

Saynt Fulcien and saynt Victorice of whom the solempnyte is hallowed / camē fro the cyte of rome for to preche the faith of Jhu crith in to thise parties / & were in the cite of terbane / & preched there the faith/ And they repayred by amyens / and passed by a lytyl village named Sayns/ & foūde there a good man that byleued in god/ but he was not yet baptised/ & was named gēcien/ And he salewed thē/ & said sires ye be welcome / And they said god saue you/ And after he demanded thē/ what seche ye/ and they answered we seche one of our felawes called quyntyne/ and he said/ ha faire sires he was but late byheedyd not longe sith/ and sentence was gyuen that where suche maner people myght be foūden that preched of god / that they shold be slayn/ but come ye ner & ete ye a morsel of breed / And as they were there/ a tyraunt that was callid Rycionayre cam with sergeants/ & said to gencien / delyuer to vs theym that ben here in/ and he said/ I shal not doo it/ Thēne he he drewe out his swerde al naked Gencien said/ they take non hede of you The tyraunt Rycionaire had grete angre & sorowe / and made to take gencien and smote of hys heed/ And after he made to be taken seynt fulcyen and saynt Victoryce/ and brought thē to amyens/ And saide to thē that they shold forsake their god / whom they had made dye an euyl deth/ and they said they wold not/ Thenne he dyde do take brockes of yron/ and pute them thurgh their eeres/ thurgh theyr nosethrelles & after dide do smyte of their hedes/ & by ꝑ whil & polder of our lord they awoos vp and toke their hedes in their hondes / and bare them two myle ferre fro the place/ where they had ben behedyd / And alle thre were buryed to gydre in that toun / which is called saynt fulcien / a grete rage and madnes toke the tiraūt Rycionaire/ & he cried thurgh the cyte of amyens alle arayed / Alas / Alas / Alas/ Now ben wel the sayntes auenged on me / And sith deyed folwle in hys wodenes / And thus were the frendes of our lord auenged on the tyraunt / And by suche martirdom the glorious sayntes departed out of this lyf vnto the Royame of heuen / Therenne praye we vnto the glorious martirs saynt fulcien / saynt Victorice / And saynt Gencien that they wil praye god for vs / that by their merytes we may haue pardon & forgeuenes of our synnes / Amen /

Thus enden the lyues of the holy seyntes Gencien Fulcien & victorice

Here folowyth the lif of the blessid virgyne lucye

Lucie is said of light/ And lyght is beaute in beholdynge / after that saynt Ambrose saith/ the nature of light is suche She is gracious in beholdynge / She spredeth ouer all without lyeng doun / She passeth in goyng right without crokynge by right longe lygne / And it is without dilacion of taryenge / And therfor it is shewde / the blessyd lucye hath beaute of virgynyte without ony corrupcion / Essence of charyte with out disordynate loue / Rightful goyng

and deuocion to god / with out squa-
ryng out of the waye / Right longe ly-
ne by contynuel werke without necgly
gence of sholdful taryenge / In lucye is
said / the waye of lyght /

Saynt lucye the holy
Vyrgyne was born in
Cecylle / and extrayt &
engendred of a noble
lygnage in the cyte of
Syracuse / whan she herd
of ꝑ goody fame and renomee of seynt
Agathe or Agaas whiche was publyss-
shid and sprad al aboute / Anone she
went to her sepulcre with her moder /
whiche was named eutice / whiche had
a maladye named the blody fluxe
by the space of iiij yere / the whiche no
maistre in phisike ne in Cyrurgeryne cou
de hele / And whan they were ther atte
a masse / One rede a gospell
whiche made menycion / of a woman
wbich was sheled of the blody flux / by
touchyng of the hemme of the cote of
Jhesu cryst / whan saynt lucye herd this
anon she said to her moder / Moder yf
ye byleue that this whiche is rede be
trewe / & also that seynt Agathe hath
now presently with her Jhesu cryst / and
also that for his name she suffred mar-
tirdom / And yf ye with this bileue tou
che her sepulcre / without doubte ye
shal be anon guaryssh̄yd and sheled
Vpon this they after the messe whan
the peple were departed / they knelyne
fyl doun on their knees on the sepul-
cre of saynt Agatha in prayers /
and weppyng began to praye for her
helpe and aid / Seynt lucye in ma-
kyng her prayers for her moder fylle a
slepe / and she salve in her slepe / saynt
agathe emongs thaungeles nobly aour
ned and arayed with precious stones
whiche said thus to her / Lucye my swe
te suster / deuoute Virgyne to god / wher
for prayest thou to me for thy moder /
for suche thyng as thou maist thy self
right soone gyue to her / For I telle ꝑ
for trouthe / that for thy faith / and thy
good lyf / thy moder is sauf and hool /
with thyse wordes saynt lucye awoke
alle aferde and said to her moder / Moder
ye be guarissh̄ed and alle hool I / praye
you for her sake / by whoos prayers ye
ben sheled / That ye neuer make menci
on to me for to take an husbond ne
spouse / But alle that good that ye
wold gyue me with a man / I praye
you that ye wylle gyue it to me for to
doo almesse with alle that I may come
to my Sauyour Jhu cryst / Her moder
answerd to her / Fayr doughter / thy
patrymonye whyche I haue rexyned
thys iij yere syth thy frider deide / I haue
nothyng amynyssyd / but I haue mul
teplyed & encresed it / but abyde til I
am departed out of thys world / And
thenne forthon doo as it shalle plese
the / Seynt lucye sayd swete moder here
my counseyl / he is not bylaued of god
that for his loue gyueth that / whiche he
may not vse hym self / but yf ꝑ wylle
fyndy god debonayr to the / gyue for
hym that / whiche thou mayst despende
for after thy deth thou mayst in no wy
se vse thy goodes / that whiche thou gy
uest whan thou shalt dye / thou yeuest
it / by cause thou mayst not here it with
the / gyue thenne for goddes sake whyl-
es thou lyuest / & as to suche good as
thou oughtest to gyue to me with an
husbond or spouse / Regyn to gyue all ꝑ
to pour peple for the loue of Jhu cryst
hereof spake alway seynt lucye to her
moder / & euery day they gaf almesse
of theyr goodes / & whan they hady al ꝑ
most solde theyr patrymony & theyr je
wels / tidynges cam to the knowleche
of her spouse that shold haue wedded
her / and that she was promysed to / the
whiche he demaunded hereof the trouth of
the norice of seynt lucie / & wherfor they
sold thus theyr patrymony / she answe
red cautelously / & sayd that they didy it
by cause that seynt lucye whyche sholdy
haue ben his wyf / had fou̅den one whi
che had a more fayrer & noble herytage
than his was the which they wold bye
tofore or they shold assemble by marya
ge / ꝑ fool bileued it / for he u̅derstode car
nally this that ꝑ norice had said to hym
spirytuelly / & helpe the̅ to selle their her
tage / but whā he vnderstode ꝑ she gaf
al for goddes loue / & that he felte hym
self decryuedy / anon he complayned on
lucye / and made her to come to fore a
Juge namedy Paschasyus whyche
was a mescreaunt & hethen man / & it
was by cause she was crysten / And

that she dyde ayenst the lawe of themperours / Pascasius Iamed her / and admonested her to worshippe and doo sacrefise to the ydolles / She saide sacrefise whiche pleiseth god is to vysite the wydowes and orphannes / and to helpe theym in their nede / I haue not cessed thyse thre yeres passed to make to god suche sacrefise / And for as macke as I haue nomore of which I may make yet suche sacrefice I offre to hym my self / lete hym doo with hys offrynge as it pleaseth hym / Pascasius saide / Thou myghtest saye thyse wordes vnto Crystē peple semblable to the / but to me which kepe the comandemens of themperours thou saist them in vayn / Seynt Lucye saide / yf thou wilt kepe the lawe of thy lordes / I shal kepe the lawe of god / Thou doubtest to angre theym And I shal kepe me that I angre not my god / Thou wilt playse theym / And I coueyte only to playse our lord Jhesu cryst / Pascasius saide / Thou hast despended thy patrymonye with the Pylaudes / And therfor thou spekest thus as a rybaulde / She saide I haue sette my patrymonye in a sure place / Vnto the corrupcion of my herte ne body I neuer agreed ne suffred it / Pascasius saide who ben they that corrupte the herte and the body / She saide / ye be that corrupte the hertes / of whom thapostle saide / The cupl wordes corrupte the good maners / ye counseylle the soldyes to forsake theyr creatour / and tensyelue the deuyll / in makynge sacrefise to the ydolles / The corrupteurs of the body ben they / that loue the short delectacions corporall / and despyte de lytes spyrytuell / that endure euer / Pascasius saide thyse wordes that thou saist shal fynysshe / when thou shalt come to thy paynes / She saide / the wordes of god may not ende ne fynysshe / Pascasius saide / holde thenne art thou god / She saide I am the handmayde of god / and for so mocke I saye they be the wordes of god / For he saith ye be not they that speke to fore the prynces and Juges / but the holy ghoost speketh in you / Pascasius saide and therfor / the holy ghoost is in the / She saide / Thapostle saith that they ben the tēple of god that kyue chastely and the holy ghoost dwelleth in them Pascasius saide / I shal do kynge the to the bourdel / where thou shal lose thy chastyte / And thenne the holy ghoost shal departe fro the / She saide / the body may take no corrupcion / but yf the herte and wyl gyue therto assentynge / For yf thou madest me to do sacrefyce by my handes by force / to the ydolles ayenst my wyll / god shal take it only but a derision For he Jugeth only of the will and consentynge / And therfore / yf thou make my body to be defoulede without myn assente / and ayenst my wyll / my chastete / shal encreace double to the merite of the coulne of glorye / Thynge that thou dost to the body which is in thy power / that hereth no preiudice to the handmayde of Jhesu cryst / Thenne comanded pascasius that the ribaudes of the town sholde come / to whom he deliuerd saynt lucye sayenge / Calle other to you for to defoule her / and laboure her so moche tyl that she be deed / Anon the rybaudes wold haue drawen her from thens where she was / and haue brought her to the bourdell / But the holy ghoost / made her so peysaunt and heuy / that in no wyse they myght moue her fro the place / Wherfore many of the seruauntes of Juge put honde to for to drawe with the other / And she abode stylle / Thenne they bonde cordes to her handes & feet / and all drelue / but she abode alleway stylle as a mōtayne without moeuyng Wherof pascasius was al anguyssheus and angry / And dyde do calle hys enchaunters / which myght neuer moeue her for alle enchaunterye / Thenne pascasius / dyde do poke for her oxen many for to drawe her / And yet they myght not moue her / fro the place / Thenne Pascasius demanded her / For what reson myght it be / that a fraylle mayde myght not bedrawen ne moeuyd by a thousand men / She saide it is the wyll of god / And yf thou settest therto yet ten thousand they shold not moeue me / Of thyse wordes the Juge was sore tormented / And saynt lucye sayd to hym / Wherfor tormentest thou thy self thus / yf thou hast preued & assayed that I am the temple of god byleue it yf ȳ hast not assayed / lerne to assaye /

And therof was the Juge more wrothe & wrd / For he salde that she made but her mocquery with hym / Wherfore he dyde do make aboute saynt lucye / a right grete fyre / and made to be caste on her pytche Rosyn and boyllyng oylle / and she abode all stylle to fore the fyre / and said / I haue prayd to Jhesu Cryst that this fyre haue no dompnacion in me to thende that the cristen men that byleue in god / make of the theyr derysion / And haue prayd for respyte of my martirdom / for to take alday fro the cristen men the feer and drede to dye for the feith of Jhesu cryst / And to take alday fro the mescreaunts the auaun tyng of my martirdom / The frendes of the Juge salde that he was confused by the wordes of saynt lucye / & of the dralbynge mocke gretly tormented / and therfor they roof a sperde thurgh her throte / And yet for all that she deyde not anon / but spack to the peple say enge / I adnounce and shelde to you that holy chyrche shal haue peas / For dyocles yen the Emperour whiche was enemy to holy chirche / is this day put out of his seignourye / And maximik hys felalde is this day deed / And in lyke wyse as saynt Agathe is patronesse and kepar of catha nence / In the same wyse shal I be commysed to be patronesse of siracusane this cyte / And as she spack thus to the peple / The sergeantes and mynystres of Rome cam for to take pascasius and bryngе hym to rome / by cause that he was accused to fore the senatours of Rome / of that he hadde robbed the prouynce / wherfore he resseyued hys sentence of the senate / And had hys hedd smyten of / Saynt lucye neuer remeuid fro the place whe re she was hurt with the sperde / ne deyde not tyl the preest cam / & brought the blessyd body of our lord Jhesu cryst And assone as she had receyued the blessydd sacrament / she rendred and gaf vp her soule to godd / thankyng and prysyng hym of alle his goodnes / In that same place is a chyrche edefyed in the name of her / where as many kene fetes ben gyuen to thonour of our lord Jhu crist / whiche is blessed worldd wythoutyn ende / Amen

Here folowyth the lyf of seynt Nychale /

IN that tyme that the wandles wasted and destroyed many cytes & londes / they cam to the cyte of trynes in fraūce in whiche cyte seynt ny chase was archebysshop / he prechyd the fayth of Jhesu cryst and confortedd the peple / and admonestedd them to re ceyue in pacience the persecucion of the wandles whiche thenne had destroyde the contraye and londe alle aboute the cyte / and as thys peple called wandles approchedd the cyte / The folke cam to tharchebisshop and demaunded counseyl yf they sholdd yelde theym / or go and fyght for the cite / Seynt nychase to whom godd hath shelvedd to fore that the wandles cam / that al the cite sholdd be destroyde / Impetred and hadd graūte of our lorde that thys tribulacion and thys deth sholde be to the helthe of the soules of them / that to theyr polver sholdd be repentaūt of theyr synnes / & sythe sayde to them / late vs goo surely to the peryl of dethe / And let vs abyde the mercy of godd / I am redy to settе my solde for my peple / late us preye for our enemyes / and late vs desyre of theyr soules lyke as of our olbne / Thus as he spake to the peple / seynt eutrope his suster exortedd as moche as she myght the peple to receyue martyrdom whiche was redy / after thery sous and thensygnementes that they hadd made to the peple they yssued out ayenst the wandles / And seynt nychase sayde to them yf ye wyl slee my people / slee me fyrst tofore / And after he prechyd to them the fayth of Jhu cryst and taughte them how they myght be sauedd / but they wold not vnderstonde it / thenne the holy man settе hym to prayer / And whyles he prayde / hys enemyes smote of hys hedd / and after that the hedd was smetyn offe / he made an ende of hys prayer and sayde in his tongue thys vers of the sauter / adhesit panimento & c whan seynt eutrope salv her brother martred / And salde that

noman made hym redy to be martred / but stroof / for her beaute / she ran to hym / that had slayn her brother / And wold haue cratched hys eyen out of his hed / And anon she was martrid and many other with her / Thenne the wandles salue a grete companye of che ualrye of heuen come for tauenge the grete felonye that they had don / and herde a grete soun in the chirche / And they had so grete feer and drede / that they lefte all theyr Armures / and fledde / And ther appiered a grete lyght and clernes vpon the bodyes / that it was seen ferre by nyght thenne cam a gayn some burgeyses of them that had fled and salue the clerenes / and felte a grete odour about the martirs / and buryed the about the cyte / And thanked our lord / and scruyd hym more perfyghtly than they had don byfore / late vs praye thenne to the holy saynt Nichase / and to saynt Eutroppe that they wyl gete vs grace of our lord / that they bryngе vs in to their compa gnye / Amen /

Thus endeth the lyf of saynt Nychale

And here begynneth the lyf of saynt Thomas thappostle

THomas is as mo ke to saye as abysme / or double / whiche in grece is said didimus / or elles / Thomas is said of Thomos / whiche is said dyuysion / and departyng / he was a bysme or swoolwe by cause he deserued to perse the depnes of dyuynyte / whan at hys interrogacion Jhesu cryst ans werd to hym / Ego sum via veritas & vita / I am the waye / trouthe and lyf / he is said double / by cause he knew cryst in hys resurrection in double thyse more than other knelve / For they knelve hym but only in seeyng / but Thomas knelve hym bothe seeyng and feelyng / he is said dyuysyon or departyng / for he departed hys loue fro the loue of the world / And was departed fro the other apostles atte resurrection / Or Thomas is said / as apered agayn / that is in the loue of god by contemplacion / he had thre thynges in hym / of whiche prosper saith in the book of the soule / contemplatyf / and demaunded what it is for to loue / nothyng but for to contynue the brennyng of hym in hys thought / and the talente of god / and hate of synne / and to forsake the world / Or Thomas is as moche to saye / as alway goyng in the loue and contemplacion of god / Or thomas is as moche as my god by cause he said / whan he touched the syde of our lord / my god and my lord

SAynt Thomas whā he was in Cezaree / our lord appiered to hym and sayde / The kynge of ynde gondeforus hath sente his prouost Abanes for to seke men that can wel the craft of masons / And I shal sende the to hym / and saynt Thomas saide / Syre sende me oueral / sauf to them of ynde / And our lord said to hym / goo thy way theder surely for I shal be thy kepar / and whan thou hast conuerted them of ynde thou shalt come to me by the

crowne of martirdom And Thomas
sayd to hym/thou art my lord / And I
thy seruaunt/thy wyll be fulfylled /
And as the prouost went thurgh the
market / our lord sayd to hym / yonge
man what wilt thou bye/ And he sayd
my lord hath sente me / for to bringe
to hym some that be lerned in the scien
ce of masonrye /that they myght make
for hym a palays after the werke of
Rome / And thenne our lord delyue-
red to hym saynt Thomas thapostle /
and told to hym that he was mocke ex
pert in that werke / and they departed
and sayled til they cam in a cyte /
where the kynge made a weddyng of
hys doughter / And had do arye / that
all the people sholde come to this feste
of this mariage/ or ellis he wolde be an
gry / And it so happed that the pro-
uost and thomas went thyder / And
an hebrelue mayde had a pype in her hā
de / And preysed euerich with some
laude or preysyng / And whan she
salue the apostle / she knelue that he
was an hebrelue / by cause he ete not /
but had alway his eyen ferme to ward
heuen / And as the mayde songe to fore
hym in hebrelue six sayd / The god of
heuen is one only god /the which cre-
ated all thynges and founded the se-
es / And thapostle made her to saye
thyse wordes agayn / And the botyller
kyssed hym and salue that Thomas ete
not / ne dranke not / but alway loked
bysshardly to heuen/and he cam to thap-
postle / and smote hym on the cheke /
And thapostle sayd to hym / that in
tyme to come it be pardonned to the /
and that nold a wounde transitorye be
gyuen to the/ and sayd / I shal not ary
se fro this place/tyl the honde that hath
smeten me be eten with dogges /
And anon after the botyler went for
to fetche water at a welle / and there a
lyon cam and slewe hym and dranke
hys blood/ and the hounes drewe his
body vnto pieces / in suche wise that
a blacke dogge brought the right arme
in to the halle in the myddle of the dy-
ner/ And whan they salue this / alle
company was abusshed/ And the may-
de remembred the wordes / and threwe
doun her pype or floyte/ and fylle doun
at the feet of thapostle/ And this
vengeāce blameth saynt austyn in his
book of faustyn / and saith that this
was sette in of somme fals prophetes
For thys thynge myght be suspecyon
nous vnto many thynges /
Whether it be true or no/ it appertayneth
not to me / but I wote wel that they
sholde be lyke as our lord techeth /
Whiche saith / yf ony man smyteth the
on that one cheke / shewe and offre to
hym that other / And certaynly thap-
postle held within hys corage the wyll
of god / and of dilection/ And with-
out forth he requyred example of cor-
rection / This saith saynt Austyn/ and
thenne at the requeste of the kynge thap
postle blessyd them that were newly ma-
ryed and sayd/ lord god gyue to thise
chyldren the blessynge of thy right hon-
de / and sette in their myndes the seed
of lyf / And whan thapostle was
goon / ther was founde in the hondy of
of the yonge man that was maryed a
braunche of palme ful of dates / And
whan he and hys wyf had eten of the
fruyt / they fyll a slepe/ and they had
one semblable dreme/ For them semed
that a kynge aourned with precious
stones enbraced them and sayd/ myne
apostle hath blessid you/ in suche wise
that ye shal be partioners of the glorye
perdurable / Thenne they awoke and
told to eche other theyr dreme / And
thenne thapostle cam to them and
sayd / my kynge hath apperid right
nold to you / and hath brought me hy
ther the doores beyng shette / so that my
blessyng may be fruytful vpon you /
And that ye may haue the sureneſſe of
your flesshe / the which is quene of
all vertues / and fruyt of perpetuel
helthe / And aboue thanngeles posses
sions of all goody / victorye of lechrye
lord of the faith/ discōfiture of deuyls
And sureté of Joyes perdurable/ lech-
rye is engendred of corrupcion/ And
of corrupcion cometh pollucion/ and of
pollucō cometh synne / And of synne
is confusion engendred/ And he thus
sayenge / ij angeles appiered to them
and sayd/ we ben the two angeles dep
uted for to kepe you / And yf ye kepe
wel all thadmonestemens of thapos-
tle / we shal offre to god all your desi-
res / And thenne thapostle baptised

them/ and enformed them diligently in the faith/ And longe tyme after/ the wyf named pelagene was sacred with a veyl & suffred martirdom / And the husbond named denys was sacred bisshop of that cyte / And after this thapostle and albane cam vnto the kynge of ynde / And the kynge deuysed to thapostle a merueyllous pallais/ and delyured to hym grete tresour / And the kynge went in to another prouynce / And thapostle gaf all the tresour to poure people / And thapostle was alwayes in predicacõs/ two yere or ther about er the kynge cam / and conuertyd moche people without nõbre to the faith / And whan the kynge cam/ and knewe what he had don / he put hym and albanes in the most depest of hys pryson/ And purposed fully to flee them and brenne / And in the meane whyle Gaath brother of the kynge dyed / And ther was made for hym a riche sepulcre / And the fourth day he that had ley deed arose fro deth to lyf and all men were abasshed and fledde And he said to hys brother/ thys man that thou entendest to flee and brenne is the frende of god / And thaungelles of god serue hym / and they brought me in to paradis / and haue shewd me a palays of gold and siluer and of precious stones / and is merueyllously ordyned / And whan I merueyllyed of the grete beaute therof/ they said to me / this is the palays that thomas hath made for thy brother / And whan I said that I wold be therof portyer / They said to me / thy brother is made vnworthy to haue it / yf thou wilt dwelle therin/ we shal pray god to reyse the so that thou mayst goo bye it of thy brother / in geuyng to hym the moneye / that he had supposed he had lost And whan he had said this / he ranne to the pryson /and requyred of thapostle that he wold pardonne hys brother that he had doon to hym/ And thenne delyuerd hym out of pryson/ & prayd thapostle that he wold take & doo on hym a precious vesture / And thapostle said to hym / knowest thou not that they whiche wene to haue power in thynges celestiall / sette nought in no thyng flesshely ne erthly / And whan thapostle yssued out of pryson the kynge cam ayenst hym/ and fylle doun at hys fet/ and requyred of hym pardon / Thenne thapostle said to hym god hath gyuen to you moche grete grace/ whan he hath shewed to you hys secretes/ nold byleue in Jhesu cryst/ and be ye baptysed / to thende that thou be prynce in the royame perdurable/ And thenne the brother of the kynge sayde/ I haue seen the palays that thou hast do made to my brother / And I am comen for to bye it / And thapostle said to hym / yf it be the wyll of thy brother it shal be doy/ And the kynge said syth it playseth god thys shal be myn And thapostle shal make to the another / And yf peraventure he may not thys same shal be comyn to the and to me / And thapostle answerd and said many palayses ben ther in heuen whych ben made redy sith the begynnyng of the world / that ben bought by prys of the faith / and by almesses of your ryches / whiche may wel goo to fore you/ to thyse palayses / but they may not forbyde you / And after thys attende of a moneth / thapostle made tassemble all them of the prouynce / And whan they were assembled / he comanded that the feble and seke sholde be sette a parte by them self / thenne he prayd for them/ And they that were wel enseigned and taught saiden amē And forthwith cam a clere light fro heuen / whiche descended vpon them/ and smote doun all the people and thapostle to therthe / and supposed they had ben smeten with thondre / and so laye by the space of half an houre / After thapostle arose and said / Aryse ye vp / for my lord is come as thondre & hath heled vs / And anone they arose all hole/ and gloryfyed god and thapostle / Thenne began thapostle to teche them / and to shewe to them the degrees of vertue/ The first is that they sholde byleue in god whiche is one essence / and treble or thre in persones / And shewed to them exemples sensible/ how thre persones ben in one essence / The first exemple in a man is wysedome / And therof cometh vnderstandyng / memorye and connyng /Connyng is of that thou hast lerned the

memorye or mynde/ And wexyneſt that thou ſholdeſt forgete / And the vnder ſtondyng is that thou vnderſtōdeſt this that is taught to the and ſhewed / The ſeconde exaumple is that in a vyg ne ben thre thynges / the ſtock the leef and the fruyt / the thyrde exaumple is that thre thynges ben in the body of a man / wexyng/ ſeeyng / and taſtyng or ſmellyng / The ſeconde degre / that they receyue baptiſme / The thyrde that they kepe them fro fornicacion / The fourth that they kepe them fro auarice/ The fyfthe that they reſtrayne them fro glotonye/ The ſyxth that they kepe their penaunce / The ſeuenth that they perſe uere and abyde in thyſe thynges / The eyght that they loue hoſpytalyte / The nynthe that in thynges to be don they requyre the wyll of god / and that they requyre ſuche thynges by werkes/ The tenthe ꝑ they eſchewe tho thynges that ben not for to be don/ The enleuenth that they doo charite to theyr enemyes and to theyr frendys/ The twelfth that they kepe charite/ and to werke by dy ligence to kepe thyſe thynges / And after hys predicacion fourty thouſandy men were baptiſed without wymen and ſmale chyldren / And in continent he went in to the grete ynde / where he ſhone by myracles Innumerable / For he enlumyned and made to ſee Synti ce the frende of Migdone whyche was wyf of Cariſyen coſyn of the kynge of ynde / And Mygdone ſaide to Syn tice / weneſt thou/ that I maye ſee hym Thenne Mygdone chaūged her habyte by the counſeyll of Syntice / and put her ſelf emongꝛ the poure wymen / and cam where as thapoſtle prechyd / And he began to preche of the malcurte and vnhappynes of thys lyf / And ſaide that thys lyf is vnhappy / wretchyd / and ſubgette to auentures / And is ſo ſleper / and fleeyngꝛ that whan one weneth to holde it/ it fleeth alway / and after he began to ſhewe to them by iiij Payſons/ that they ſholde gladly he re the wordy of god / And lyeneth it to foure maner of thynges / Firſt vn to a colour / whiche lyghteth the eye of our vnderſtandyngꝛ / Secondly to a Syrope or a purgation / For the wor de of god purgeth our affection fro alle fleſſhely loue / Thirdly vnto an emplaſtre by cauſe it heleth the woun des of our ſynnes / And fourthly vn to mete by cauſe the worde of god nou riſſhith vs and delyteth in heuenly lo ue / And in lyke maner like as alle thyſe thynges auayle not to the ſeke man but yf he take and receyue theym/ In lyke wyſe the wordy of god prouffy fiteth nothyngꝛ to languyſſhyngꝛ ſeke man / yf he hiere it not deuoutly / And as thapoſtle thus preched Mig done lyeued in god and refuſed the bedde of her huſbond / Thenne Cariſien dyde ſo mocke that he made the apoſtle to be sette in pryſon / And mygdone went to hym and ayd hym forgeue nes / by cauſe he was sette in pryſon for her ſake / And he comforted her ſwetely / and ſaid he wold ſuffre it debonayrly / And thenne Cariſien prayd the kynge / that he wold ſende the quene hys wyues ſuſter vnto her For to aſſaye yf ſhe myght torne her/ & calle her agayn fro the cryſten fayth / And the quene was sente theder / and whan ſhe ſalue and kneluе of ſo many myracles as thapoſtle dyde / She ſaid they be accurſed of god that lyeue not in hys werkes / Thenne thapoſtle taught theym ſhortly that were ther foure thynges / Fyrſt that they ſhold loue the chirche/ honoure and worſhippe the preeſtis / Aſſemble theym ofte in prayers / And ofte to here the wordy of god / And whan the kynge ſalue the quene he ſaid to her / why haſt thou abyden there ſo longe / And ſhe then ne anſwerde / I had ſuppoſed that Mygdone had ben a fool / but ſhe is right wyſe / For ſhe hath brought me to thapoſtle / whyche hath made me to knolue the waye of trouthe/ And they be ouermocke fooles that lyeue not the way of trouthe / That is to ſaye that they lyeue in Jheſu cryſt/ And neuer after wold the quene lye with the kynge/ And thenne the kyng was abaſſhyd and ſayd to hys coſyn/ whā I wold haue recouerd thy wyf / I ha ue loſt myne / And my wyf is werſe to me / than thyne is to the / Thenne the kynge comanded that tha poſtle ſholde be brought to fore hym his hondes and feet bounden / And was

comanded that he shold reconcile the wi
ues to theyr husbondes / And thenne
thapostle said to ꝑ kynge / in shelvyng
to hym by thre examples that as longe
as he shold be in the errour of the faith
they ought not obeye theym / That is to
wyte by example of the kynge / by ex
ample of the tour / And by example
of the fontayne / And said to hym /
thou that art kynge / wylt haue no
seruyces soplied ne folkll / but thou
hast clenly seruantes / and nette chām
breyeres / & what weneste ꝑ / god loueth
chastyte / and clene seruyces / Am I
thenne to blame / yf I precke to the to
loue god and his seruantes whom he lo
ueth / I haue made them clene seruaun
tes to hym / I haue founded a tolbr /
& thou saiste to me that I shold destroye
it / Also I haue doluen in the deep erthe
and haue brought forth a fontayn out
of thabysme / And thou saiste I shold
stoppe it / Thenne the kynge was an ⸗
gry / and comanded to brynge forth
pieces of yron brennyng / And made
to sette thapostle on them alle naked
hys feet bounden / And anon by the
wylle of our lord / a fontayne of water
sourded and sprange vp / and quens
chid it alle / And thenne the kynge
by the counseyl of hys cosyn made hym
to be sette in a fornays brēnyng / which
was so made colde / that the next day
he yssued out all sauf without harme
And thenne said Carisien to the kyn
ge / Make hym to offre sacrefyse to one
of the goddes only in suche wyse / that
he falle in the yre of his god that thus
delyuerith hym / & as they constrayned
hym therto / he said / kynge / thou art no⸗
thyng more noble / ne more myghty
than ben thy paynyours / And hold des⸗
pyseste thou veray god / and worshi ⸗
peste a payntynge / whom thou weneste
to be thy god / lyke as Carisien hath
said to the / that my god sholde be an
gry / whan I had worshipped thy god
And yf he be angrid / it sholde be mo
re to thy god than to me / For whan
thou sholdeste wene / that I worshipped
thy god / I sholde worshipe myne /
And the kynge said why speke ste thou
to me suche wordes / And thenne thap⸗
postle comanded in hebreue the deuylle
that was within the ydole / that assone
as he knelyd to fore thydolle / he shold
anone breke it in pieces / And the ap
postle kneled and said / loo see ye that
I worshippe / but not thydolle I adou
re / but not the metal / I worshippe / but
not the fals ymage / But I honoure &
worshippe my lord god Ihesu cryst /
In the name of whom / I comande the
deuyl / whych art hydde within this
ymage that thou breke this false ydolle
And anon he makte it as waxe / And
thenne the prestes cam as lestes / And
the byssshop of the temple kyste by a
glayue / And tonne thapostle thurgh
and said I shal auenge thyniurye of
my god / And the kynge and Carisi⸗
en sledde alway / For they salde that
the peple wold auenge thapostle / and
brenue the byssshop all quyk / And the
crysten men bare alway the body of thap
postle / and buryed it worshypfully /
Longe tyme after aboute the yere of
our lord CC and xxx / the body of
thapostle was born in to Edisse the ci
te / whych somtyme was said Pages
Cyte of mede / And Alysandre them
perour bare it theder / at the requeste of
the Syryens / And in thys cyte noma
myght herberowe Jelue ne payneme / ne
tyraunt that sholde lyue / After
thys Abagar kynge of thys cyte deser⸗
ued to haue a pystele wreton wyth the
honde of our lord / For yf ony men
moeued warre ayenst thys cyte / they
toke a crysten chyld and sette hym on
the yate / and he sholde rede therthe
epystle / And the same day what for
the vertue of the wrytynge of our sa⸗
uyour / as for the merytes of thapost
le / the enemyes fledde / or ellis made
pas / Ysydore in the book of the lyf of
sayntes / saith thus of thys apostle /
Thomas apostle and dyscyple of
our lord Ihesu cryst and lyke vnto
our sauyour prechyd the gospell vnto
mescreantes / to them of perse and of
mede / to the hyrcyens / and to the bra⸗
chyens / And he entrynge in to the
parties of thoryent / percyd thurgh
thentraylles of the people / There deme
ned hys predicacion vnto the tytle of
hys passyon / And ther was he perdy
thurgh with a glayue / and so deyde
And Crysostomus saith that whan tho
mas cam in to the parties of the thre

kynges/which cam to worshippe our lord/ he baptised theym/ and they were made helpers and ayders of our lord and of cristen feith/ Praye we thenne to thys holy Apostle saynt Thomas/ that he wyll be moyen vnto our lord that we may haue grace of hym to amende vs in thys present lyf/ that we may come in to hys euerlas-tyng blysse Amen

Here endeth the lyf of saynt thomas thappostle

Here folowyth the lif of seynt Anastaise

Saynt anastaise was doughter to a gentyl mā of the Romayns/ but he was a paynem/ her mo-der whyche was cristen was taught and enfor-medy in the fayth by saynt grysogone/ the forsayd saynt anastayse was ma-ryed vnto a paynem named chapillon but she fayned her alleway to be sek/ in such wyse that she cam not in hys cō panye/ She went vysytyng the cry-sten prysonners/ that were in dyuerse prysons in pouerte and feble clothyng And she admynystred to them such thynge as they neded of her goods/ And therfor her husbonde made her to be straytly kept in such wyse that she had nothyng to eet/ And so wold slee her/ and all by cause he wolde with her goods make hys pryde and Joly-tres/ Thenne the lady that wel supo-sed to haue deyed/ sente ofte lettres to saynt Grysogone/ And the holy saynte recomforted her by hys lettres as well as he myght/ Nold it happed in the mene whyle her husbonde deyde/ Thenne she was delyuerd fro pryson/ She had thre damoyselles whiche were susters that serued her/ whom she had enfor-med and taught that they sholde not renye theyr fayth ne theyr goods lyf/ for ony menaces ne thretnynges that the prouost sholde doo/ The prouost on a day cam to them for to dralve them to hym/ And saynt Anaistase dyde do hide them in her kychene/ The prouoste went after for taccomplysshe hys Pylatb dyse/ And they kneled down & prayde theyr prayers/ in such wyse that the prouoste loste hys wytte/ And when he supposed to haue taken embraced and holden them/ he embraced pottes pan-nes and the calbdrons and kyssed the in such wise that he was so foul horri-ble and black/ that when he yssued out/ hys meyne that albayted hys co mynge supposed that he had ben out of hys wytte/ And they bete hym well and after fledde fro hym for feer/ and lefte hym there allone/ And he went for to complayne hym vnto themperour And when he cam to the yate/ the ser geants that salve hym so black and smotted/ bete hym wel with rodes/ & cratchyd hym in the vysage/ and held-de hym for wood/ And the caytyf knewe not that he was so foull & blak And therfor he meruaylled moche mo re/ why they dyde to hym so moche sha me where to fore they dyde to hym so mocke honour/ And he had supposed that he had be clad in a whyte robe/ when they told hym how he was aray-ed/ thēne he supposed the mayens had enchaunted hym/ And sente for theym and wolde haue despoylled them alle naked to fore hym/ by cause he myght see and beholde them and ease hym of hys lecherye/ but theyr clothes were anone so fast glewed to theyr bodyes/ that in no wyse they myght be take of ne despoyled/ And thenne he fyll a slepe and rolbted so fast that no man myght awake hym/ At the last thyse thre Virgyns were martred and suffred deth/ And saynt Anastayse was gyuen vnto another man a pro-uost/ vpon thys condicion/ that yf he myght make her sacrefye vnto the ydol-les/ he sholde haue her to hys wyf/ And when she was brought in to his chambre/ and wolde haue embraced her/ he became blynde/ And syth made hys pylgremage to hys goddes/ for to knowe yf he myght be healed therof/ and they sayd to hym/ by cause that thou hast angred seynt Anastayse/ thou

art gyuen to tormentes / and shal be alleway with vs / And whan he re-
torned and was comen home vnto his
holde / he dyed sodaynly emonge the
handes of the sergeans / Thenne them
prour delyuerd saynt Anastaise to an
other prouoste / he cam to the saynt and
said to her / I wote wel / that thou
art crysten / And yf thou wylt doo as
thy god saith / I shal late the goo / &
doo what thou wylt / For thy god saith
but yf one renounce alle that he hath
may not be my disciple / Thenne renoū-
ce / and gyue to me all that thou hast &
goo thy way / Saynt Anastaise ālerde
Jhesu Cryst saith that we sholde gyue
vnto the poure / and not to the Riche /
Thēne yf I gaue to the I sholde doo a-
yenst the comaudement of god / Thēne
the prouost dyde do sette her in pryson /
And dyffended that ony man sholde
gyue to her ouy mete / Thenne god sen-
te to her substaunce of mete fro heuen ij
monethes duryng / After that she was
sente in exyle with two hondred pyr-
gyns in to an yle / where as many cris-
tens were exyled / After that / it
was not longe tyme / but the prouoste
remaunded and sente agayn for saynt
anastaise / And dyde do brenne her the
yere of thyncarnacion of our lord two
hondred and iiij score // And made
the other to dey / by dyuerse tormentes
Emōge whom ther was one / fro whō
was taken moche good And alleway
she said / ate leest ye may not take fro
me Jhesu cryst / Appolyne which was
a crystyn womā / toke the body of seynt
Anastaise / and buryed it in her gar-
dyn / And ther dyde do make a fayr
chirche / Late vs praye thenne vnto all
myghty god that by the prayer and
merytes of saynt Anastayse we may
come vnto hys euerlastyng blysse amē

Thus endeth the lyf of saynt Anastaise

Here folweth of saynt Eugē-ne

Eugenia the noble virgyne / whyche was doughter to phelippe duc of Alysaundre / which for thempeour of Rome gouerned alle the londe of egypte / Eugenye yssued pryuely out of her faders palays / with two seruauntes / And she went in to an abbaye in thabyte and araye of a man / in whiche abbaye she ledde so holy a lif that atte last she was made abotte of the same / It happed so that noman knewe that she was a woman / yet ther was a lady accused her of aduoultrye to fore the Juge whych was her olden fader Eugene was put in pry-son for to be Juged to deth / Atte last to her fader moche thynge / for to dra-we hym to the fayth of Jhesu cryste / She wente her cote / and shewed to hym that she was a woman / and doughter of hym that holde her in pryson / And so she conuerted her fader vnto the cris-ten faith / And was after ay holy bysshop / And at the hour that he sang hys masse he was byheded for the faith of Jhesu cryste / And the lady that had falsely accused Eugene / was brente with fyre of helle with alle her partye / And after that / Claudia & her chyldren cam to Rome / And moche peple were by them conuerted / And many myrgyns by eugene / whych eu-gene was moche turmented in dyuerse maners / And atte last by the swerde accomplyssheth her martirdom / And thus made she offrynge of her propre body / to our lord Jhesu Cryst qui est benedictus in secula seculorum Amen /

Thus endeth of saynt Eugene

Here folowyth the lyf of sayne Steppyn 2othomartir

Stephen is as moche to saye in greek/as crowned/& in hebrewe/epample to other for to suffre/ Or stephen is as moche to saye as nobly & trebly spekyng/ techyng & gouernyng/ or as a frende & hole come/ And he was deputed of thapostles to kepe the wydowes/ Thene he was crowned/ For hegā first to be a martir/ Example/ for thensample of his pacience & good lif/ nobly spekyng/ for right noble predicacō/ and wel gouernyng for the goody enseigne mās & techyng of wydowes/

Eynt stephen was one of the vij dekenes in the mysterye of thapostles/ For whan the nombre grewe of peple cōuertyd/ some hegā to murmure ayenst the Jewes that were cōuertyd by cause that the wydowes & wyues of the were refused to serue/ or by cause they were more greued euery day than the other in seruyse/ For thapostles dyde this by cause they shold be more redy to preche the Word of god/ whan thapostles salve their grete murmure/ they assembled the all to gydre and saidy/ It is not right that we leue the Word of god for tadmynystre & serue at the tables/ & the tables/ & the ghose saith / that the fedyng of the soule / is better that the mete of the body/ And consydere ye fair brethern men of goody renomee emong you that ben repleneſſhid with the holy ghoste & of wisdom/ what we shal establyſſhe vpon this werke/ so that they admynystre & serue / And we shal be in prayer & prechyng/ And this worde plesedy to them all/ And they chaas vij men/ of whome the blessyd stephen was the firste and the maistre / And sith he brought them to thapostelis / And they sette their handes vpon them/ & ordeyned the/ And stephen ful of grace & of strengthe made grete demonstrances and grete signes to the peple/ Thenne the Jewes tolke hym / and wolde surmounte hym in desputyng / and assayllede for to ouercome hym in thre maners /that was by bryngyng wytnesſſis/ by disputacions / and by tormentres / And in euerich of them / was ayde and helpe gyuen to hym fro heuen/ in the fyrst the holy ghoste admynyſſtredy hys wordes / in the seconde the fayght of Angellis fered the false wytneſſys / In the thirde he salve Jhesu cryst redy to helpe hym / whyche confortedy hym to hys martirdom / in euery bataylle he hady thre thynges/ thassault in bataylle / the ayde gyuen / and the victorye/ And in aduyſſyng and beholdyng shortly thystorye / we may wel see alle thyse thynges / As the blessyd Stephen dyde many thynges and prechedy ofte to the peple / the Jewes made the fyrst bataylle to hym / For to ouercome hym by dyſputacions / And some awos of the synagoge calkyd libertyns of a region so namedy / or of them that were the sones of them that hady ben in bondage / and were made free /
And thus they that first repugnedy ayenst the fayth were of a bonde and thral lygnage / And also they of cyrenence / and alexandrynes and of them that were of alyxe and asye / all thyes deputedy wyth Stephen /
Thys was the first bataylle/ and thene

he putteth the victorye after / and they myght not resiste hys wysdom/ For the holy ghoost spack in hym /and thenne they salde that by thys maner they myght not ouercome hym/they reby ned malycyously/ And atte seconde tyme/by cause they myghte ouercome by false wytnessis they brought two false wytnessis for thaccuse hym of iiij blames / And brought hym to the Jugement / And thenne the false men Accused hym of iiij thynges/that was of blasphemynge of god/in the talde of moyses / in the tabernacle/ and in the temple / and thys was the seconde bataylle/ And thenne all they that were in Jugement salde the face of saynt stephen lyke the face of an aungele/ and this was by the helpe of god and this was the victory of the seconde bataylle/ For whan the false wytnesses had all saidy / the prynce of the prestes saidy to hym/what saist thou/Thenne saynt stephen excused by ordre of alle that / whiche the false witnessys hady saidy And first of the blasphemyng of gody sayenge/ Gody that spack to our faders and propheres/ that is gody of glorye/ and preysed hym in thre thynges after thys wordy glorye/whyche is exponed right swetly / The gody of glorye is gyuer of glorye/as it is saidy in the book of kynges / who someuer shal see my name/ I shal glorifye hym/The god of glorye may be saidy contrynynge glorye/as is saidy in the prouerbys / the viij chappitre / Pechesses and glorye ben with me the gody of glorye that is to whome glorye is due / And thus preysedy he gody in thre maners/in that he is glorious / glorifyeng/ and to be glorifyedy/ And after he excusedy hym of the blame in moyses / in prayssynge hym mocke and especyally in thre thynges/that is to wyte of feruour of loue/ For he slewe thegyptien that smote thebrieu/ And of the myracles that he dyde in egypte or deserte / And of the familiarite of gody / whan he spack to hym many tymes amyably / And after thys he excusedy hym of the thyrde blame that was in the talde/ in preysyng the talde in thre maners / First by cause of the gyuer / that was gody the seconde of the mynystre which was moyses that was a grete prophete / And the thyrde by cause of thende/ For it gyueth lyf perdurable/ And after he purgedy hym of the blame of the tabernacle and of the temple/In preisyng the takernacle in iiij maners/one was by cause he was comanded of gody to make it / And was shewdy in vision it was accomplyssedy by moyses/ and that the arke of wytnes was therin / & he said that the temple succedy tabernacle / And the blessydy Stephen purgyd hym of that whyche was leyde to hym / of whyche the Jewes salde y they myght not ouercome hym in that maner/ And thēne they toke the thirde bataylle ayenst hym / that they sholdy surmounte hym by tormentis / And whan the blessydy saynt stephen salde thys / he wold kepe the comandement of our lordy / and enforcedy hym to restrayne them in thre maners/that was by shame/by drede/and by loue/ Fyrst by shame in blamynge the hardnes of theyr hertes / And saidy to them ye cō trarye alkelday the holy goost by your harde hredes / and hertes not pytous lyke as your fadres that persecuted the prophetes and slewe them that shewde the compyng of gody / And the gbost saith that in thre maneres they were malycyous / The first that they contraryedy to the holy ghoost / The seconde that they persecutedy the prophetes / The thyrde that by theyr euyl malyce/they slewe Jesu cryst but by cause they were lyke the comyn woman / they coude haue no shame to leue theyr malyce / but whan they hady herdy thyse thynges / they wythsayde it in theyr hertes and grennydy theyr treth ayenst hym / After thys he correctedy them by drede / by cause that he saidy/ that he salde Jhu cryst on the right syde of gody/lyke as redy to helpe hym / and condempne his aduersaryes / For saynt stephen which was ful of the holy ghoost lokedy vp and bykeldy the heuen / and salde the glorye of gody / And saidy loo I see the heuenes opene/and the sone of ꝑ mayde stondynge on ꝑ right syde of the vertue of god/& holde it ꝑ he corrected thē by shame & by drede/yet they left not their malice but were more werse thā to fore and stoppedy their eeris/to thēde ꝑ they

wold not here hym/ wherof he blamed them / And they cryed with an hye voys/ and made a grete assault ayenst hym/ and caste hym out of the cyte all to gydre / and stoned hym/ And they supposed to haue doon after their lawe as a blasphemour/ in comandyng that he shold be stoned out of the castellis / And thyes iij false witnessis / which after their lawe ought to cast the first stone / toke of their clothes / by cause that they sholde not be touched of gode and to thende that they myght better & lyghtlyer bylde them to stone hym / and they lefte them atte feet of a child that thēne was callid saulus/ and after he was called paule / And thus he kept the clothes of them that stoned hym / And he was stoned of them alle And when he myght not withdrawe them fro their malice / ne by shame ne by drede / he toke the thyrde maner / so that he wold withdrawe them by loue and the loue that he shewed them was not lytyl / when he prayd for hym & for them that hys passyon myght not be dyffered/ And that the synne sholde not be imputed to them that stoned hym / and sayeng lorde Jhesu cryste reseyue my spyryte / And when he was on hys knees he cryed with an hye voys and said / lorde establysshe not to theym thys synne / And thys was a meruaylous lore / when he prayd on hys knees for theym that stoned hym / lyke as yf he had prayd more for them than for hym sylf / For he desyred to be more empressyd for thē than for hym self/ And as the glose saith/ he knelyd/ for by cause he ought the more humbly to praye for them / of whom thynyquyte was grete / And in thys he dyde / as dyde Jhesu cryste / For in hys passyon he prayd for hym self / And said / Fader I comande my spyryte in to thyn hondes / and he said for them that stoned hym / Fader forgeuene it theym/ And when saynt stephen had so said he slepte in our lord and was not deed / For he suffred sacrefyse of dylection / And after slepte in hope of resurrection /

And the stonyng of saynt stephen was made in the same yere / that our lorde ascended vp in to heuen in the next moneth of auguste / the thirde day entryng And saynt Gamalyel and Nycodemus which were emongs the connsellys of the Jelues for the crysten men buryed hym in the felde of gamalyel / & made grete wepyng for hym/ and thēne was grete persecuāō of crysten mē that were in Jhrlm/ For when the blessyd saynt stephen/ which was one of the prynces was slayn/ they began to persecute alle the crysten mē/ in so moche that thapostles which were stronger than other in the faith departed out of all the prouynce of the Jelues/ after that/ which our lorde had comaunded to thē/ yf they persecute you in one cyte/ flee you in to another/ And the blessyd doctour saynt austyn reherceth/ that the blessyd saynt stephen was noblysshid by many myracles/ For he reysed by hys merytes fyue dede bodyes and heled many that were seeke of dyuerse maladyes & languors And without this recounteth he other myracles/ worthy & dygne to be remembrid/ For as he saith in the xxiiij book of the cyte of gode the flowres that were put on the aultre of saynt stephen / were put on the seek men/ & anon they were cured & heled / And the clothes taken fro the aulter & leyde on thē that were seek / were a medecyne to many For as it is said in the xxiiij chapytre of the cronycles of gode / thyse flowres taken vpon the aulter of saynt stephen were leyde on the eyen of a woman that was blynde / and anon she had agayn her sight / And also said he in the same book / that a man that was maistre of a cyte & was named marcial/ & was a paynem & wold not be conuerted/ & it happed that he was strongly seke/ and his sone in lawe that was a right good man/ & cam in to the chirche of saynt stephen/ & toke of the flowres/ & leyd vnder the heed of his lorde/ and anon when he had slepte therupon on the morryng he cryed that þ bysshop shold be brought to hym/ & the bysshop was not in the town/ but the preest cam to hym & bad hym to byleue in god and baptysed hym / & euyr as longe as he lyued after he had alleway in hys mouth/ Jhesu cryst reseyue my spyryte / and yet he wist not þ tho wordes were the wordes that seynt stephyn last spacke

And also he reherceth another myracle in the same place that a lady called patrone had ben seek moche greuously & had sought many remedies for to be holed of her maladye/but she felt none hele/ but in thende she had counseyl of a Jewe/ whyche gaaf to her a ryngе with a stone/ And that she sholde bynde this ryngе with alaas to her naar flesshe/ and by the vertue of ỳ stone she sholde be hool/ And whan she salve that this helped her not/ she went to the chyrche of the protothomartir/ And praid the blessyd saynt steuen for her helthe/and anon without brekyng of the laas or of the ryngе the ryngе fyl doun to the grounde/ And she felt her self anone all hool / Item the same recounteth a nother myracle not lesse merueyllous/ that in Cesaree of Capadoce was a lady moche noble of whom the husbond was dede / but she had ỹ chyldren / vij sones and iij doughtres / And on a tyme whan they had angred theyr moder / she cursed them / And the dyuyne vengeaunce ensyelded sodaynly the malediction of the moder / so that all the chyldren were smeton of one semblable and horryble sekenes on all her membres/For whyche thyng they myght not dwelle in the contre for shame and for the sorowe that they had / and began to goo folyly thurgh the world/ And in what someuer contre they went/euerich man beheld them / And it happed that two of them/that is to wyte a brother and a suster cam to yptenne/And the brother was named poul/and the suster pauladye / And there they fond Austyn the bysshop and told to hym and recounted what was happed / Thenne they haunted the chyrche of saynt stephen by the space of yͤ dayes/and it was to forte este / and they prayed strongly the saynt for their helthe / and on este day whan the peple was present / poul entred sodaynly within the chaunell / and put hym to prayer by grete deuocion and with grete reuerence to forn the aultre / and as they that were there abode vpon thende of the thyng / he arose vp apertly all hole of hys tremblyng/Thenne seynt Austyn tolde hym and shewed hym to the peple / & sayd that on the morn he wold telle them the caas / And as he spack to the peple the suster was there tremblyng on all her membres / and she arose vp & entred in to the chaunell of saynt stephen / and anon she slepte/ And after arose sodeynly all hole/and was shewed to the peple / as was don to fore of her brother/ And thenne graces and thankynges were gyuen to saynt stephen for the helthe of them bothe/ whan Orosius cam fro Jherusalem he brought to saynt austyn of the relyques of seynt stephen/ of whom many myracles were shewed and doon / It is to wyte that the blessyd saynt stephen suffred not deth on the daye of hys feste/but it was on the daye that hys Jnuencion is on in the moneth of auguste / And yf it be demaunded why the feste is chaūged it shal be said whan hys Jnuencion shal be said / And thys may suffyse you for thys present / For the chyrche wylle also ordeyne the festes whyche folowen the natyuyte of Jhesu cryst for two causes / The first is to Jhesu cryste whyche is hede and spowse / to thende that thaccompanyes be joyned to hym / For Jhesu cryste spowse of the chyrche in thys world adioyneth to hym thre companyes/ of whyche companyes is sayd in the cantycles/my whyte soule and wody chosen of thousandes The whyte is as to saynt Johan theuangelyste a precious confessour / And the wody or tred is as to saynt stephen the first martir / And chosen of thousandes/ is to the Virgynal company of thynnocentes / The seconde reson is that the chyrche assembleth also to gydre the maners of the martirs/ the some by wyll and by werke/ the seconde by wyll and not by dede/ the thirde by dede and not by wyll/ The first was the blessyd stephen / The seconde was in saynt Johan theuangelyst / The thyrde was in sayntes and gloryous Jnnocentis / whyche for god suffred passyon /

Thus endeth the lyf of saynt Stephyn

And next folowyth of saynt Johan theuangeliste

Iohan is expowned the grace of god / or he in whom grace is / or to whome it is gyuē of our lord / And therfore hey vnderstonen iiij preuylegis that hey in the blessid saynt Johy The first was the noble loue of Ihesu cryst / For he louyd hym more than the other / & shewde to hym of gretter loue and therof he is said the grace of god also as gracious god / and to hym he was more gracious than to pietr / for he louyd hym moche / but he is loue of orage and of signe / and thys that is of signes is double / that one is for to shewe famylyarite / and that other is in geuyng benefices / As to the first he louyd that one and thother egally / as to the seconde he louyd more Johy / and as to the thirde he louyd more pe ter / The seconde was Virgynyte / whā he was chosen Virgyne of god / and therfore it is said in what is that grā ce / For grace of Virgynyte is in a Vir gyne / And whan he wold marye he was called of god /
The thyrde is the reuelacion of the se cretes of our lord / therfore it is sayd to whom grace is gyuen / For to hym was gyuen to knowe many secretes & profound / as of the dyuynyte of the sone of god and of thēde of the world The fourth is the recomendacion of the moder of god / whyche gyft of grace was gyuen of our lord / For thys gyft was gyuen to hym / whan the mo der was gyuen to hym in to kepyng / And Mylete byssshop of lyege wrote hys lyf / the which ysodre abredgyd and sette it in to the book / of the na tynytees / of the lyf / and the deth of holy faders /

Aynt Johan thapo stle and euangelist was sone of Zebedee / whyche had maryed the thirde sus ter of our lady to wyf / and that was brother to saynt James of galice / Thys said Johy signefyeth as moche as the grace of god And wel myght he haue suche a name / For he had of our lord iiij gra ces aboue the other apostles / The first is that he was bilouyd of our lord /
The seconde was that our lord kepte to hym hys Virgynyte / lyke as saynt Jerome saith / For he was at hys wed dyng / and he abode a clene Virgyne /
The thyrde is that our lord made hym to haue moche grete reuelacion and knowleche of hys dyuynyte / and of the fynyssshyng of the worldy / lyke as it appireth in the begynnyng of his euā gelyes / and in thapocalypse / The fourth grace is that our lord commy sed to hym in especial the kepyng of hys swete moder / He was after thasce cion of our lord in Iherusalem wyth thapostles & other / And after that / that they were by thordenaūce of ỳ holy ghoost confermed in the cryssten fayth by the vnyuersal world / Saynt Johy cā

in to grece where he conuersid / and conuertid moche people and founded many chyrches in the cristen faith / as wel by myracles as by doctryne / In thys tyme domycien was Emperour of rome whyche made right grete persecucions vnto cristen men / And dyde do take saynt Johan / and to be brought to Rome / And made hym to be caste in to a fatte or a tonne full of hote oyle in the presence of ꝑ senatours / of which he yssued out by the helpe of god / more pure / and more fayr / wythout felyng of ony hete or chauffyng / than he entred in / After thys that themperour salve / that he ceassed not to preche the cristen faith / he sente hym in exile / vnto an yle called pathmos / There was sayut Johan allone / and was visited of angellis and gouerned / there wrote he by the reuelacion of our lord tha; pocalypse / which conteyned the secretes of holy chyrche / and of the world to come / In thys same yere was domycien themperour / for hys cruyltis put to deth / And all that he had don was reuoqued by the senatours and deffeated / And thus was saynt John brought agayn from hys exyle with grete ho; nour in to Epheseym / And all the people of epheseym cam ayenst hym syn; gyng and sayeng / Blessyd be he / that cometh in the name of our lord / In that waye he wysed a woman whyche was named drusiane / which had moche loued saynt John and wel kept hys comandementis / And her frendes brought her to fore saynt John all we; pyng and sayeng to hym / Loo here is drusyane whyche moche loued the and dyde thy comandementis / and is deed and desired nothyng so moche as thy retorne / and that she myght see the to fore her deth / nolw thou art comen he; ther / and she may not see the / Saynt John had grete pyte on her that was deed / and of the peple that wepte for her / and comanded that they sholde sette doun the byere / and vnbynde & take alwaye the clothes fro her / And when they had so doon / he said hye; ryng alle / wyth a lolde voys / Drusiane my lord god Ihesu criste a; wyseth the / drusiane / arise and goo in to thy holus / and make redy for me some refection / Anon she awoos and went in to her holus for to doo the co; mandement of saynt John / And the peple made thre holures longe a grete noyse and crye sayeng ther is but one god / and that is he whom seynt John precheth / It happed on an other day that cratou the philosophre made a grete assemblee of peple in the mydes of the cyte / For to shewe to them how they ought to despyse the world / and he had ordeyned two yonge men bre; thern / which were moche ryche / and had made the to selle theyr patrymonye and therwith to bye precious stones / the which thyse two yonge men brake in the presence of the peple / for to she; we holde thyse precious and grete ry; chesses of the world ben soone destroy; ed / That same tyme saynt John pas; sed by / And said to cratou the phy; losopher / Thys maner for to despyse the world that thou shewest is vayne and folysh demonstraunce / For it seeketh to haue the preysyng of the world & god reproueth it / my good mayster Ihesu cryst sayd to a man that demanded of hym how he myght come to euerlastyng lyf / that he sholde goo and selle all hys goodes / And gyue that he receyued of it to the poure peple And he sholde fynde tresour in heuen / Cratou said thenne to hym / the pryse and valewe of thyse precious stones is destroyed in the presence of alle men here / but yf thy mayster be verray god & he wyll that the goodes of the world be gyuen to poure men / take thenne the pieces of thyse precious stones broken And make them hole stones as they were to fore by cause yf I haue shewed thys by vayne glorye / make thou them to the honour of thy mayster / Anon saynt John tolke the pyeces of the pre; cious stones / And after that he had made hys prayer to god / he shewed to the the stones as hoole as euer they were or had ben / when cratou the phy; losopher salwe thys / anon he with his ij men and his disciples / fyll doun to the fet of saynt John & receyued the faith and baptesme of Ihesu criste / And solde the precious stones & gaue the money therof for the loue of god / And begonne to preche the faith of our

lordy Jhesu cryst/Than the two brethern
moche riche and honouredy in the cyte
of Ephesim /anon they soldy al their pa
trymony / and gaf it for the loue of
gody / But after whan they cam in to
the cyte of pergama/ & salue them that
hady ben theyr seruauntes clothedy in
silke / and in grete honour of the
worldy / and them self kruyng but a
poure mantel / or peraueuture a poure
cote / Anon they repentedy them that
they hady gyuen alday their goodes in
almesse to poure people/ Thys apperey
uedy sayntt John and saidy to them/I see
that ye ben kruy and sorouful/of thys
that after the doctryne of Jhesu cryste ye
haue gyuen your goody for goddes sa=
ke / wherfor yf ye wyl haue agayn
the dalewe of your goodes / bringe
to me rodes of the trees and stones
of the ryuage of the see /
And so they dyde / And whan sayntt
Johan hady them anon by hys pray
er / he chaungedy the rodes in to fyn
goldy / And the comyn stones in to
precious stones / And sayntt Johan
bady them to take them and shewe to
the maistres that hady knowlegche in su=
che Jewelkis/ yf the rodes were golde
and the comyn stones precyous stones
After they cam agayn and saidy to
sayntt John/Syre the maistres saye that
they salue neuer so fyne goldy / ne so
precious stones/Seynt John thene saidy
to them/goo ye and bye ye agayn your
bondes that ye haue solde/ For ye haue
lost the rewardy of heuen / Be ye riche
temporelly for to be beggars perpetuelly
Thenne began he to preche in despytyng
the Rychesses / and to shewe vj cau=
ses why we ought to restrayne vs for
to loue Rychesses / Fyrst thescripture
lerneth vs to hate Richesses / And re=
citeth in the gospell/how the Ryche mā
that was clady in purpure / and ete
euery day delycious metes gloyonously
was lost and dampnedy/ but the poure
man at hys gate that deyde ful of soo=
res and hongry was sauedy /
Secondly /Nature techeth vs to hate
Rychesses / For we ben borny poure &
nakedy / and pourly muste we depar=
te and deye / Thyrdly the creature
techith vs / For the sonne the mone &
the sterres the Rayne and the ayer
ben comyne / and departe theyr Influ=
ences and their benefices largely /
Fourthly the may it not oft in one
estate / For whan he weneth to be Ry=
che / plentiuous / and free / he fyn=
deth hym self bonde and captyf / For
the Ryche man aduerse / is bonde and
seruaunt to the peny and to the deuyll/
Amator pecunie seruus est mammone/
Fyftly / sorowe and care / For
by daye and nyght he hath grete labour
in getyng and in keppyng of hit /and
grete drede to lose that / whiche he hath
so dere and wyth grete payne goten /
Syxtly auauntyng and prayseyng
For the Rycheesses gyuen occasion to be
Vayn glorious and to prayse and glo
ryfye hym self / And by thys it ap
pyereth that presently is loste the we=
ke of humylyte / without whyche the
grace of gody may not be hady / And
thus is goten for the worldy come to
payne and tormente / by ouer grete
pryde / Escripture thenne / nature crea
ture / fortune / besynes and care / a=
dauauntyng and prayseyng ought to
make vs withdrawe for to loue riches=
ses / Sayntt Johan approuedy to
thies two men hys doctryne wyth hys
myracles to be trewe / and ye in the
name of hym dyde myracles / to fore
that ye were sory and repentedy you
of that / that ye hady gyuen your Ry=
chesses to poure people / Nowe is that
grace from you departedy / And ye ben
bycome meschaunt and wretches /
whiche were in the faith strong and
myghty / And to fore the cuyl spy
rites hady fere and drede of you / And
by your comandement they yssued out
of bodyes humayne /Nowe haue ye fere
and drede of them / and ben bycome
theyr seruauntes / For who so loueth
the Rychesses of thys worldy/ he is ser=
uaunt vnto a deuyll namedy Mammo=
na / And is bonde and serf in he=
pyng the Rychesse/ in whyche he setteth
hys affyaunce / And herof sayth the
holy ghoost by the prophete Dauid /
In ymaginem pertransit homo &c̄ /
Vaynly is the man disturblydy whyche
assembleth tresour in this worldy/and
knowbeth not for whom it is / For
whā he shal deye / he shal bere nothyng
wyth hym / And he wote not

who ſhal deſpende it / For naked we
cam vpon therthe / and all naked ſhal
we wentre in to it And to a meſchaūt
mā it ſuffiſeth not whā he hath ynough/
but he is beſy day and nyght to gete
more without reſte/ For the Pyche ſſes
make hym ferdful to leſe that he hath
gotē/and bryngeth to hym many be-
ſyneſſes and euyl reſte / in makynge
worldly delytes/ And he deſpouruеyd
deth cometh whyche taketh all fro hym
and bereth nothynge with hym ſauf his
propre ſynnes /Whan ſaynt Johñ had
ſaid all thys/ther was brought to fore
hym a ynge man dede /whiche only
had be in maryage yyy dayes /
And hys moder and frendes wepte
ſore / whyche to fore ſaynt Johñ kne-
led doun on their knees prayenge hym
that he wold reyſe hym to lyf / Saynt
Johñ had grete pyte / And whan he
had longe wept / he bad to loſe and
vnbynde the body/and ſaide O ſatheus
whyche were blynded with fleſſhly lo-
ue / ſoone thou loſt thy ſolde / And
by cauſe thou knelweſt not thy maſter
Jheſu cryſt/ thou art falle ignorantly
in to the laas of the right euyl fendes
wherfore I wepe / and praye that
thou mayſt be releuyd fro deth to lyf /
and ſhelue thou to thyes tweyne
Actio and eugenio / what grete glorye
they haue loſt / and what payne they
haue deſerued / Anon Satheus re-
ceiued hym in yeldynge thankynges to
ſaynt Johñ / and blamed moche the
two diſciples in ſayenge / I ſalue your
two angelkis wepe / and the deuylles
demene Joye of your perdicion / Alſo I
ſalue the Royame of heuen made redy
for you and full of all delyces/ And
ye haue folily goten for you the places
of helle derke & tenebrous ful of dra-
gons and of all paynes/ And therfore
it behoueth you to praye to / thapoſtle
of god/ that he tempſe and bringe you
agayn to your ſauacion / lyke as he
hath reyſed me goodly / And emonge
alle other paynes/ This Satheus rey-
ſeth thiſe that ben cōdepned in two ver
ſes folowynge / Vermis et vmbre/
flagellum/ frigus/ et ignis/ Demonis
aſpectus/ eterum confuſio/ luctus/ that
is to ſaye /Worme/ derknes/ ſcorges/ col-
de/ hete/ ſight of deuyl/ confuſiō of ſyn-
nes / and wayllynge / Anon thenne
thyſe two men by right grete repentan-
ce prayde ſaynt Johñ that he wolde
praye for them / To whom ſaynt Johñ
anſwerde / that they ſholde doo penāce
yyy dayes longe/ / and praye to gode
that the Fodes of gold and the pre-
cious ſtones myght retorne to theyr
firſt propre natures / After thy-
ſe yyy dayes they cam to ſaynt Johñ
and ſaide to hym fair fader / ye haue
alwaye prechyd myſericorde and mer
cy /and comanded that one ſholde par
done another hys treſpaas/ we ben cō-
tryte and repentaunt / of our ſynnes/
and wepe/ with our eyen for thys euyl
worldly couetyſe / the whyche we ha-
ue by them receyued / And therfore
we praye you that ye haue mercy on
vs/ And ſaynt Johañ anſwerde/ our
lorde gode / whan he made mencion of
þ ſynnar/ he ſaide I wylle not the deth
of the ſynnar /but that he be conuerted
and lyue / For grete Joye is in heuen
of a ſynnar repentaunt /And therfore
knowe ye that he hath receyued your re
pentaunce/ Goo ye forth/ and bere the
rodes and ſtones thyder / where ye to
ke theym/ For they be retorned to theyr
firſt nature / Thus receyued they the
grace that they had loſt / ſo that after
they dyde grete myracles in the name
of our lorde Jheſu cryſt /And thenne
after this whan the bleſſyd Apoſtle
ſeynt Johñ had prechyd thorugh alle
Aſye / and ſolden the worde of cryſte/
They that worſhiped ydolles /moeued
the peple ayenſt ſaynt Johñ /And cam
and drolde hym vnto the temple of
dyane for to conſtrayne hym to doo ſa-
crefice vnto that ydolle / To whom
ſaynt Johñ ſaide / ſyth ye byleue that
your goddeſſe dyane haue ſo grete po-
wer calle ye vpon her and requyre her
by her power ſhe ſubuerte and ouerthro
we / the chyrche of cryſt /and yf ſhe ſo
doo I ſhal doo ſacrefyce to her /and yf
ſhe doo it not/ thenne late me praye vn-
to my gode Jheſu cryſt/ that he ouerthro-
we her temple/ and yf he ſoo doo/ thēne
byleue ye in hym/ To thys ſentence the
moſt parte of the peple conſented/ and
ſo they prayed / and nothynge they
coude not doo ne preuayle agayn the
chyrche of cryſt / but ſaynt Johñ made

hys prayers / And anon the temple of dyane / fyll doun / and was ouer thrown / so that the foundement tor nedy vp so doun / And thymage of dyane all to dasshedy and destroyedy /
And that same day were conuertedy to cristes faith vij M men of the gentiles beside wymen and chyldren / Thenne Aristodemus bisshop of the ydolles steyrdy and meuydy sedicion emonge the pple in suche wyse that / that one partye made them redy to bataylle ayenst that other partye / Thenne saidy thapostle to hym / what wylt thou that I doo / that thou mayst be pleasidy / to whom the bysshop saidy yf thou wilt that I byleue in thy gody / Ishal gyue to the venym to drynke / And yf it hurte not the / thenne thy lordy is very gody / thenne saidy sayn̄t John / do as thou hast saidy thenne saidy the bysshop / I wyl first that thou see other deye therof to fore / by cause thou sholdest the more dredc it Thenne wente Aristodemus to the proconsul of the cyte / and demaundedy of hym ij men Jugedy to deth for to haue ben beheedy / And to fore them alle he gaf to thē to drynke the venym / whiche men assone as they hady dronken it / incontynent deyedy / Thenne sayn̄t John toke the cuppe with the venym / And blessydy it with the signe of the crosse / and dranke it of euerydele /
And hady ne felte none hurte ne harme wherfore alle the pple gaf laude and preysynge to gody / Aristodemus sayde yet haue I a doubte / but and yf thou reyse to lyf agayn the dede men that dranke the venym / wythout doubte thenne shal I byleue / Thenne thappostele delyuerydy hym hys cote / to whō he saidy why gyuest thou to me thy cote / and sayn̄t John saidy / by cause that ꝑ asshamedy and confusedy shalt goo fro and forsake thyn Infydelite / To whom he seidy / Trowest thou that thy cote shal make me byleue / and thappostle saidy goo and leye it vpon the bodyes of the dede men sayenge / Thappostele of Crist hath sent me to you / that ye aryse in the name of crist / whyche when he hady doon / anon they arose fro deth to lyf / Thenne thappostele baptysedy the bysshop and the proconsul byleuynge in cryst with all theyr kynne & frendes / which anon brake all their symylacres / And in the same place edefyedy a chyrche in the worshyp of gody and of sayn̄t Johan / The holy sayn̄t clement reherceth in the fourth book of historia ecclesiastica / that one a tyme sayn̄t John theuangelist conuertedy to the fayth a goodly yonge man wel fauouredy and stronge / And comandedy hym vnto the kepynge rule and gouernaunce of a bysshop / And within a lytyl whyle after thys yong man forsoke the bysshop / and fylle in to euyl companye emongy theuys / And by cam and was made maister and prynce of them Anon after thappostle cam to the bysshop / and demandedy for thys yonge man / And the bysshop was sore asshamedy / when sayn̄t Johan salue hys contenaunce he demandedy more besiker after hym / And where he hady left hym / For I aske hym of the / whom I delyueridy to the and gaf the so grete charge with hym / Thenne saidy the bysshop to hym / Fader truly he is deedy in hys sowle / And is in yonder montayn̄ with theuys / and is theyr mayster / and prynce / And when he herdy that for sorowe he rentc hys clothis / and saidy to the bysshop / thou art a feble kepar for to suffre thy brother to lese hys sowle / Anone he made an hors to be made redy for hym / and rode faste to the montayn̄ / And when the yonge man espyedy and knewe hym / he was so sore asshamedy that he fledy from hym / Thenne thappostele forgate hys age / and prykedy after / and cryedy after hym that fledde / My most swete sone why fleest thou fro thy fader feble and olde / Be thou not aferdy sone / For I shal yelde acountes for the to Jhesu cryst / And truly I shal gladly deye for the / lyke as Jhesu cryst deyed for vs / Torne agayn my sone torne agayn / Jhesu cryst hath sente me to the And he herd hym thus speke / he abode with an huy chyer and wepte repenting hym byterly / and fylle doun to the feet of thappostele / and for penaūce kyst hys handy / And thappostele fastedy and prayedy to gody for hym and gate for hym remyssyon of hys synnes and forgeuenes / And lyuedy so vertuously after that sayn̄t John ordeynedy hym

to be a byſſhop / Alſo it is rede in the ſame hyſtorye / that ſaynt John on a tyme entred in to a bath for to waſſhe hym/and ther he fonde cherynthū an here tyke/whome aſſone as he ſalue he eſche wed and wente out of it ſayeng / Late vs flee and goo hens / leeſt the bayne falle vpon vs/in whyche cherynthus thenemye of trouthe waſſheth hym And aſſone as he was out/ the bayne fylle doun / Caſſiodor ſaith that a man hadde gyuen to ſaynt John a partrych lyuyng / And he helde it in hys honde ſtrokyng and playeng with it other whyle for hys recreacion / And on a tyme a yong man paſſed by with hys felaulſhyp and ſalue hym playe with hys byrde / whyche sayd to hys felaus lauhyng / See holde the yonder old man playeth with a byrd lyke a chyld / whyche saynt John knowe anon by tholy ghoſt what he had ſaid / and callyd the yong man to hym/and demanded hym what he held in hys hond and he said a bolue/what doſt thou with all ſaid saynt John / And the yong man said we ſhote byrdes and beſtes therwith/ to whom thapoſtle demaunded holde and in what maner / Thenne the yong man kente hys bolue / and held it in hys honde kente / And whan thapoſtle ſaid no more to hym he vnkente hys bolue agayn / Thenne ſaid thapoſtle to hym/ why haſt thou vnkente thy bolue/ and he ſaid / by cauſe yf it ſhold be long: kente it ſhold be the weyker for to ſhete with it / Thenne ſaid thapoſtle/ Soo ſone it fareth by mānynde and by freyle in contemplacion / yf it ſhold be alway be kente it ſhold be to weyke / And therfor otherwhyle it is expedient to haue recreacion/ The eygle is the byrde that fleeth hyeſt/and moſt clerly beholdeth the ſonne / And yet by neceſſyte of nature / hym behoueth to deſcende bolue/ Right ſoo whan manhynde withdraweth hym a lytil fro contemplacion/ he after putteth hym ſelf hyer by a renewed ſtrengthe / and he brenneth thenne more feruently in he ſeuenly thynges / Saynt John wrote his goſpelkis after the other euangeliſtes/the yere after thaſcencion of our lord lxvj/after this that the venerable hede ſaith/ And whā he was requyred and prayd of the byſſhops of the contre of epheſe / to write them ſaynt John prayd alſo to them that they ſhold faſte & praye in their dyoſices iij dayes for hym to thende that he myght truly wryte them / Saynt Jherome saith of this glorious apoſtle ſaynt John / that whan he was ſo olde /ſo feble/and ſo vnmyghty / that hys diſciples ſuſtened and bare hym in goyng to chirche/and as of tymes as he tolde he said to his diſciples / Fayre chyldren loue ye to gydre / and eche of you bus other / And thenne hys diſciples demanded why and wherfore he said to them ſo oft ſuche wordes/ he anſwerd to them and said our lord had ſo commanded / And who ſomeuer accomplyſſhed wel this comandemēt/it ſhold ſuffyſe hym for to be ſaued / And fynably after that he had fonnded many chyrches/ and had ordeyned byſſhops and preſtes in them / and confermed them by hys predycacion/ in the cryſten fayth the yere lxvij after the reſurrection of Jeſu cryſt / For he was xxxj yere old whan our lord was crucyfyed And lyued after lxvij yere and thus was all hys age lxxxxix yere/ Thēne cam our lord with hys diſcyples to hym and ſaid/ Come my frende to me/ For it is tyme that thou come/ete and be fed atte my table with thy brethern Thenne ſaynt John awoos vp and ſaid to our lord Jhu cryſt / that he had deſired it longe tyme/ And began to goo Thenne ſaid our lord to hym / On ſonday next comyng thou ſhalt come to me /That ſonday the peple came alle to ꝑ chyrche/ whiche was founded in hys name and conſecrate on that one ſide of Epheſee / And fro mydnyght forth he ceaſſed not to preche/ to the people / that they ſhold eſtablyſſhe them and be ſtedfaſt in the cryſten faith/ and obeyſſaunt to the comandemens of god / And after thys he said the maſſe/and holyſelyd and comuned the peple/and after that the meſſe was fynyſſhed/ he had and dyde do make a pytte or a ſepulture/ to fore the aulter/ And after that he had taken hys leue/ and comanded the peple to god/ he deſcended doun in to the pytte or ſepulture/ And held

by hys handes to heuen and sayd/ Swete lord Ihesu cryste I yelde me vnto thy desyre/ and thanke the that thou hast vouchedsauf to calle me to the/ yf it plaise the /receyue me for to be with my brethern/ with whom thou hast so monedy me/Opene to me the yate of the lyf permanable / And lede me to the feest of thy wel and best dressedy metes/thou art Cryst the sone of the lyuyng god/whycke by the comandemt of fader hast saued the worldy To the I rendre and yelde grace and thankyng es worldy wythouten ende/thou knowest wel that I haue desiredy the with al my herte / After that he hady made hys prayer mocke amerously and pytrously /anon cam vpon hym grete clerenes and light/And so grete brightnes that none myght see hym /

And whan thys lyght and bryght nes was goon and departedy / ther was nothyng founde in the pytte or graue but manna / whicke cam sprygyng from vnder vpward / lyke as sonde in a fontayn or sprygyngyge welle where mocke peple haue ben delyuerd of many diseases & sekenesses/ by ꝑ merytes & prayers of thys gloryous saynt / Some saye and affirme that he deyedy without payne of deth / And that he was in that clerenes born in to heuen body and sowle /wherof god knowyth the certaynte/And we that ben yet here bynethe in this myserye/ought to pray deuoutly to hym that he wolde impetre and gete to vs the grace of our lordy which is blessydy in secula seculorum Amen /

Ther was a kyng ay holy Confessour and Virgyne namedy seynt Edwardy / which hady a specyal deuocion vnto saynt John euangelist / and it happed that thys holy kyngy was attr halowyngy of a chyrche dedycatt in thonour of gody and of this holy apostle/and it was that saynt John in lykines of a pylgryme cam to thys kynge and demaundedy hys almesse in the name of saynt John / And the kyngy not hauyng his amoner by hym ne his chamberlayn of whom he myght haue somwhat to gyue hym / but take hys ryng e whycke he bare on hys fyngre and gaf it to the pylgryme / After thys many dayes/it happendy yt pylgryms of englondy for to be in the holy londe / And saynt John appierdy to them / And bady them to bere thys Ryngе to theyr kynge / and to grete hym wel in hys name / And to telle hym that he gaf it to saynt John in lykenesy of a pylgryme/and that he shold make hym redy to departe out of thys worldy / For he sholdy not longe abyde here/ but come in to euerlastyngy blysse / And so vanyssheдy fro them/ And anone as he was goony/ they had grete lust to slepe / and leydy them doun and slepte / and thys was in the holy landy/ and whan they awoke they lokedy about them / and knewe not where they were / And they saw flockes of shepp and shepherdes kepyngy them/to whom they wente to knowe the waye and to demaunde where that they were / and whan they axedy them they spack englysshe / and saidy that they were in englondy in kente on keram dowue / And thenne they thankedy gody and and saynt John for theyr goody speedy and cam to this holy kynge saynt Edwardy on Cristemas day / and delyueredy to hym the ryngе / and dyde their erandy / wherof the kynge was abasshydy/and thankedy gody and the holy saynt / that he hady warnyngy for to departe / and on the vygyle of thepyphanye next after he deyde and departedy holyly out of thys worldy / And is buryedy in thabbaye of westmestre by londony / where as is yet in to thys day the same ryngе / Ysidore in the book of the lyf and deth of holy sayntes and fadres sayth thys / Saynt John theuangelist transformedy and tornedy wodes of trees in to fyn goldy/ the stones and grauel of the see in to precious gemmes and olbekes / the smale broken pyeces of gemmes he reformedy vnto their first nature / he reysedy a wydowe fro deth / And brought agayn the sowle of a yong man in to hys body / he dranke venym / without hurte or peryll/ And they that hady ben deedy by the same/ he recoueridy in to the state of lyf /

Here endeth the lyf of saynt Johan theuangelist

Here folowyth Thystorye of Thynnocentes

The Innocentis ben callyd Innocentis for iij reasons Fyrst by cause & reason of lyf / and by reason of payne / and by reason of Innocence / By reason of lyf they be sayd Innocentis / by cause they had an Innocent lyf / They greued no body / neyther god by mokedyence / ne their neyghbours by vntrouthe / ne by concepuyng of ony synne / And therfor it is sayd in the psaulter / Thynnocentes and rightlys haue joyned them to me /

Thynnocentis by theyr lyf & rightlys in the faith by raison of payne / For they suffred deth innocently and wrongly / wherof David saith they haue shed the blody of Innocentes / by reason of Innocencye that they had / by cause that in thys martirdom they were haptysed and made clene of thorigynal synne / of whiche Innocence / is sayd in the psaulter / kepe thou Innocencye of baptesme / And see equyte of goody werkes /

Holy chyrche makyth feste of the Innocentis / whyche were put to deth by cause of our lord Jhesu cryst / For herode Ascalomer for to fynde and put to deth our lord which was born in bethleem / he dyde doo slee alle the chyldren in bethleem and ther about / fro the age of two yere and vnder vnto one day / vnto the some of an C xliij M chyldren / For to vnderston de whyche herode it was that so cruelly dyde do put so many chyldren to deth / It is to wyte that ther were thre herodes / and all thre were cruel tyrauntes And were in their tyme of grete fame and mocke renomed for their grete malyce / The first was herode Ascolamer / he regned in Jherusalem whan our lord was born / The seconde was herodes Antipas / to whom pylate sente Jhu cryst in the tyme of hys passion / And he dyde do smyte of sayntJohn baptystes heed / The thyrde was herodes agrippa whyche dyde do smyte of saynt James hed sayd in galyce / & sette saynt peter in pryson / But now late vs come to thys fyrst herode that dyde do slee the Innocente chyldren / hys fader was named Antipater as hystorye scolasty ke sayth / and was kynge of ydumee and paynem / he toke a wif whiche was Niece to the kynge of arabe / on whom he had iij sones & a doughter / of whome that one was named herode Ascalomer Thys herode seruyd so wel to Julyen thempeour of Rome / that he gaf to hym the Royame of Jherusalem / Thenne lost the Jewes kynge of their lygnage / And thenne was shewed the prophecye of the byrthe of our lord / Thys herode Ascolomer had vij sones / Antipater / Alexander / Aristobolus / Archelaus / herode Antipas and philippe / Of thies chyldren herode sente alexandre and Aristobolus to scole to Rome / And alexander became a wyse and a subtyl aduocate / And whan they were comen fro scole agayn they began to entre in to wordes ayenst herode theyr fader / to whom he wold leue his royame after hym / wherfor their fader was angry with them / and put to fore them Antipater theyr brother for to come to

the Royame / Upon that / incontynent they treatyd of the deth of theyr fader / wherfore theyr fader enchatyd them a ſ way / And they went agayn to Rome and complaynyd of theyr fader to themperour / Anon after thys cam the thre kynges in to Jhernſalem / and demandyd where the kynge of Jelves was that was nelv born / herode when he herd thys / he had grete drede / leeſt ony were born of the trelve lynage of the kynges of Jelves / and that he were the very trelve heyer / and of whom he myght be chasyd out of the Royame And when he had demandyd of the thre kynges / hold they had knowleche of the nelve kynge / they anſwerd by a ſterre beyng in thayer / whyche was not naturelly / fyxyd in the fyrmament as the other were / Thenne he prayd them that they wold retorne to hym after they had worſhyppyd and ſeen thys nelve kynge / that he myght goo and after worſhyppe the chyld / Thys ſaid he fraudelently / For he thought to ſlee hym / After that the thre kynges were goon / without bryngyng hym ony tydynges / he thought that anone he wold doo ſlee all the chyldren nelvly born in bethleem and there aboutes / emonge whom he thought to ſlee Jheſu cryſt / but hys thought was expreſſed and lette / For themperour ſent to hym a cytacion / that he ſhold come to Rome for tanſwere to the accuſacion that Ariſtobolus and alexander hys two ſones had made ayenſt hym / And therfore he durſte not put thēne the chyldren to deth / to thende that he ſhold not be acuſed of ſo cruel a dede with hys other treſpaces / So he was in goyng to Rome and abydyng there and in compyng more than half a yere / And in that whyle Jeſus was born in to egypte / when herodes cam to rome / themperour ordeynyd that hys ſones ſholde doo hym honour and obeye hym /

And he ſhold leue hys Royame after hys deth where it beſt pleſyd hym / Upon thys when he was comen agayn and felte hym ſelf confermed of the Royame / he was more hardy to ſlee the chyldren than he had to fore thought / Thenne he ſente in to bethleem / and dyde doo ſlee all the childrem that were of the age of two yere / by cauſe it was paſſed more than a yere / that the thre kynges had tolde hym tydynges of the kynge of Jelves nelve born / But wher for thenne dyde doo ſlee the chyldren he that were but one nyght olde

Herto ſaynt Auſtyn ſayth that herode doubted that Jheſus to whom the ſterres ſerued / myght make hym ſelf ſome yonger than he was / After thys cam upon herode a right vengeance / For lyke as he deſſeuered many moders fro theyr chyldren / in lyke wyſe was he deſſeuered fro hys chyldren / It happed that he had ſuſpection upon hys ij ſones Alexandre and Ariſtobolus / for one of hys ſeruaunts ſaid to hym that alſaundre had promyſed to hym greteyeftes / yf he wold gyue to hys fadr to drynke poyſon or venym / And the barbour ſaid to the kynge that he had promyſed hym a grete thyng / yf whan he made the kynges berde / wold cutte hys throte / And for thys cauſe herode dyde doo ſlee them bothe / and ordeyned in hys teſtament that Antipater his ſone ſhold be kyng after hym Upon thys Antipater hys ſone had grete deſire to come to the Royame and was acuſed that he had made redy venyme for to enpoyſonne hys fader / For a mayde a ſeruaunt afterward ſhewd the ſame venyme to the kynge / wherfore he dyde do put his ſone Antypatr in pryſon / when Auguſtus themperour of Rome herd ſaye that herode rulyd thus hys chyldren / he thenne ſaid I hadde leuer be the ſwyne or hogge of herodes than hys ſone / For he whyche is ſtraunge in hys lyuyng ſpareth his ſwyne / and he put to deth hys ſones / Herode when he was lxx yere olde / he fyll in a grenious maladye / by right vengeāce of god / For a ſtronge feuer toke hym within / & whythoute he had hys fleſſh hote and drye chauffed / his feet ſwelled and beam of a pale colour / The plantes of hys feet vnder began to rote / in ſuche wyſe that vermyne yſſued out / And a ſtenche yſſued ſo grete out of hys breeth and of hys membres whythout forth that none perſone myght ſuffre it / On that other ſyde he had grete greef and annoye of the angre that he had for hys ſones /

Whan the maistres and physicies salve that he myght not be holpen by no me=
decyne / thenne they said that thys ma ladye was a vengeance of god / and for as mocke as he herd saye that the Jelves were glady of hys maladye and sekenes/ Therfor he dide do assemble the most noble of the Jelves out of the goodly tolunes / and dyde do put them in pryson / And said to Salome hys suster / and to Alyxandre her husbond / I knowe wel that the Jelves shal be glady of my deth / but yf ye wyll doo my counseyl and obeye to me I shal make haue grete playntr and waylyng of many that shal hydwepe my deth in thys wyse that I shal shelve yow / Anon as I shal be dede / doo ye to be slayn all the noble Jelves that ben in pryson / And thus shal be no holde of the Jelves / but that they shal ayenst theyr wyll hydwepe my deth And he hadde a custome to ete an apple laste after mete / On a tyme he demanded a knyf for to pare thappelle / and one delyuerydde hym a knyf / And shortly he toke it as all dyspayred and wolde haue slayn hym self / but anon Aciabus hys neyghbour caught hys handy / and cryde lowde / that it was supposed that the kynge hadde deyed / Antipater hys sone whyche was in pryson hadde herd the crye / and wende hys fader hadde ben dede he was glad and promysed to the kepers of the pryson grete yeftes for to lete hym out / Whan herode knewe thys by hys seruaunt / he traueyled the more gre / uously / by cause hys sone was more glad of hys deth / than of hys sekenes / And anon dyde do slee hym/and ordeyned in hys testament Archelaus to be kynge after hym / And he lyued but 5 dayes after/ And deyed in grete myserye of Annoye / Salome hys suster dyde not hys comandement of the Jelves that were in pryson / but lete them goo out / And Archelaus became kynge after herode hys fader / Whyche as to straūgers in the bataylle he was fortunate and happy / but as to hys owne peple / he was right vnhappy / Thenne I retorne agayn after that Joseph was goon with our lordy in to egypte / And was there vij yere vnto the deth of herode / And after the prophecye of ysayas atte entryng of our lord in to egypte/ the ydolles fyllen doun/ For lyke as at departyng of the chyldren out of egypte / in euery holde tholdest sone of thegypciens laye one dede / in lyke wyse atte comyng of our lordy / laye doun the ydollis in the temples / Cassiodore sayth in thystorye trypartyte / in hermopolyn of Thebaide ther was a tree callyd persidie/ whyche is medycinal for alle sekenesses / For yf the leef or rynde of that tree ben bounde to the necke of the seke persone / it hekith hym anon / And as the blessyd Virgyne marye fledde with her sone / that tree bowed doun and worshyped Jhesu cryste / Also macrobius saith in a cronycle / that a yongy sone of herode was nourisshed at that tyme / and he was slayn / emonge the other chyldren And thenne was fulfylled the prophecye sayeng / The voys is herd in rama of grete wepyng and waylyng that the sorouful moders wept for the deth of theyr chyldren / and myght not be comforted by cause they were not alyue

Thus endeth the feste of the Innocentis

Here folowyth the lyf of seynt Thomas marter of Caunterbury and first the exposicion of hys name

THomas is as moche to saye as abysme/ or double/ or trenchyd and helpen/ he was an abysme / profounde in humylite / as it apperith in the hayer that he waer / and in washyng of the feet of the poure peple / double in prelacion / that was in worde / and in ensample / and helpen and trenchid in his passion /

Saynt Thomas the martir was sone to gylbert bequet a burgeys of the cyte of london/ And was born in the place where as now stodeth the chyrche called saynt Thomas of akirs And thys Gilbert was a good deuout man and toke the crosse vpon hym/ and went on pilgremage in to the holy londe/ and had a seruaunt with hym/ And whan he had accomplyssh shed hys pylgremage/ he was taken homelward by the hethen men/ and brought in to the pryson of a prynce named Amerant/ where longe tyme he & his felaushyp suffred moche payne and sorowe/ And the prynce had grete affection toward thys gylbert/ and had ofte comynycacion with hym of the crysten fayth/ and of the Royame of englond by whyche conuersacion it fortuned that the doughter of thys prynce had especial loue vnto thys gylbert/ and was famylyer with hym/ and on a tyme she disclosed her loue to hym sayeng/ yf he wold promyse to wedde her/ she sholde forsake frendes/ heritage and contrey for hys loue/ and become Crysten/ & after longe comynycacio bytwene them/ he promysed to wedde her/ yf she wold become Crysten/ And told to her the place of hys dwellyng in englond/ And after by the purueyaunce of god the said gylbert escaped/ and come home/ And after thys/ it fortuned so that thys prynces doughter/ stale pryuely away and passed many a wyld place and grete auenture and by goddes purueyance atte laste cam in to london/ demandyng and cryeng bekket/ bekket/ For more englysshe coude she not/ wherfor the peple dreue about her/ what for the strange araye of her as for that they vnderstode her not and many a shrewd kope/ so longe she went tyl she came to fore gylbertis dore/ And as she there stode/ the seruaunt that had ben with gylbert in pryson whyche was named rychart sawe her and knewe that it was she/ and went in to hys mayster/ and told hym how thys mayde stode at hys dore/ and anon he went out to see her/ And assone as she sawe hym she fyl in a swoune for Joye/ And gylbert toke her vp/ & comforted her/ & brought her in to hys howse/ And sith went to the bysshoppis whiche thenne were vyat polwis and rehercled alle the

mater and after they crystened her / and forthwith wedded vnto gylberd lefet / And within tyme resonable & accustomed was brought forth bytwene them a fayr sone named Thomas / And after thys yet the seyd gylbert went agayn to the holy lond / and was thre yere or he come agayn / And thys chyld grewe forth til he was set to scole / and lerned wel and became vertuous / And whan he was xviij yere old hys moder passed out of this world / And after thys he serued a marchaunt of London a whyle / in kepyng hys charge and acomptes / And fro hym he went to Stygand Archebyssshop of Caunterbury / And he was in so grete fauour with hym that he made hym Archedekyn and chef of hys counseyll / And wel executed he hys offyce / in punyssshyng the culpable / and cherysshyng the good peple / And dyuerse tymes went to Rome / for to supporte and helpe holy chyrche / And after thys henry the second that was themperesse sone / was made kynge of englond and he ordeyned thys Thomas hys chaunceler / and had grete rule / and the lond stode in prosperite / And saynt Thomas stode so gretly in the kynges fauour / that the kynge was content with all that he dyde / And whan the kynge went in to normandy / dye he betoke the gouuernance of hys sone and the Royame in to the rule of saynt Thomas / whych he wysely gouerned til hys retorne agayn / And anon after deyde Thybauld tharchebyssshop of Caunterbury / And thenne the kynge gaf hys nomynacion to saynt Thomas / And by the chapytre was elected in the yere of hys age xliij / and was ful loth to take that grete charge on hym / And so atte laste hys bulles had / he was sacred and stalled and became an holy man sodenly chaunged in to a nelw man doyng grete penaunce as in werynge hayer with knottes & a brech of the same doun to the knees / And on a tryuyte sonday receyued he hys dygnyte / And ther was at that tyme the kynge with many a grete lord & xij bisshoppis / And fro thens was sent thabbot of euesham to the pope with other clerkis for ỳ palle which he gate & brought to hym / & he full mekely receyued it / And vnder hys habyte he ware thabyte of a monke / & so was he vnder within forth a monke / & outward a clerke / & dyde grete abstynence makynge hys body lene and hys soule fatte / & he vsed to be wel serued at hys table / & toke but litil refeccion therof / & kepyd holly in gouernyng goode ensample / After this many tymes the kynge went ouer in to normandye / And in in hys absence alle way saynt Thomas hadde the rule of hys sone & of the Royame / which was gouerned so wel that the kynge coude hym grete thanke / & thēne abode longe in this Royame / and whan so was that the kynge dyde ony thyng ayenst the fraunchyses & lyberte tres of holy chyrche / Seynt Thomas wold euer withstonde it to hys power And on a tyme whan the sees of london & of wynchestre were vacāt & voyde the kynge kept thē bothe lōge in his hōde for to haue ỳ profyttes of thē / wher fore saynt Thomas was reuy & cam to the kynge / & desired hym to gyue thoṽ bysshoprickes to some vertuous men / And anon the kynge graūted to hym hys desire / & ordeyned one maister Roger bysshop of wynchestre / and therle of gloucesters sone / bisshop of londō named sire Robert / And anone after saynt thomas halowed thabbey of Redyng / which the first henry fouded / And that same yere he translated saynt edward kynge & cōfessour at westmestre where he was leyd in a riche shryne / And in short tyme after by thenchaument of deuyl / fil grete debate / Variaunce & stryf betwene the kyng & saynt Thomas / & the kynge sent for alle the bysshops to appere to fore hym at westmestre at a certayn day / at whyche day they assembled to fore hym / whom he welcomed & after said to them / holde that tharche bysshop wold destroye hys lawe / & not suffre hym to kepe suche thynges as his predecessours had vsed to fore hym / Wherto saynt Thomas answerd that he neuer entended to do thyng that shold displese the kyng / / als ferre as it touched not the fraunchyse and lyberte of holy chyrche / Thenne the kynge required holde he wold not suffre clerkes that were theuys haue the execucion of

the lalbe / to wbich ſaynt thomas ſayd that he ought not e ẏeuite thē / but they longeth to the correction of holy chyrche & other dyuerſe poyntes / to wbich ſeynt Thomas wold not agree / To the wbich the kyng ſaid / nowe I ſee wel ẏ̄ woldeſt fordoo the lalbes of this londe wbiche haue ben vſed in the dayes of my predeceſſours / but it ſhal not lye in thy power / And ſo ẏ̄ kyng beyng wroth departed / Thēne the byſſhoppis all cōſeylled ſaynt thomas to folowe the kynges entente / or ellis the lond ſhold be in grete trouble / And in lyke wiſe the lordes tē porell that were his frendes cōſeylled hym the ſame And ſaynt Thomas ſaid I take god to recorde it was neuer myne entente to diſpleſe the kyng / or to taake ony thyng ẏ̄ longeth to his right or honour / And thēne the lordes were glad / & brought hym to the kynge to Oxenford / and the kyng dayned not to ſpeke to hym / And thēne the kyng called alle the lordes ſpūel & temporelle to fore hym / and ſaid he wold haue alle the lalbes of his forn faders there nely cōfermed / & there they were confermed by all ẏ̄ lordes ſpūel & temporell / And after this the kyng charged them for to come to hym to Claryndon to his parlamēt / atte a certayn day aſſigned on payne to renne in his Indignacō / and at that tyme ſo departed / And this parlamt was holden at claryndon the vj yere of the kynges regne / & the yere of our lord vj C lxiij / at this parlemt were many lordes / wbich all were ayenſt ſaynt Thomas / And thēne the kynge ſittyng in his parlemt in the preſence of all his lordes / demanded them yf they wold abyde & kepe the lalbes that hadde ben vſed in his forfaders dayes / Thēne ſaynt Thomas ſpacke for the ẏ̄te of holy chirche / & ſaide / All olde lalbes that be good & rightful / and not ayenſt our moder holy chirche I graūte with goode will to kepe thē / And thēne the kynge ſaide / that he wolde not leue one poynt of his lalbe / and wayid wroth with ſaynt Thomas / And thēne certayn byſſhoppis requyred ſaynt thomas to obeye to ẏ̄ kynges deſire & wyll / And ſaynt Thomas deſyred reſpyte to knowe the lalbes / & thenne to gyue hym an anſwere / And wban he vnderſtode thē all to ſom̄e he conſented / but many he denyed & wolde neuer be agreable to them wherfor the kyng was wroth / and ſaid he wold holde & kepe them lyke as his predeceſſours had doon byfore hym / & wold not mynuſſhe one ẏ̄yt of them / Thenne ſaynt thomas ſaid to the kyng with ful grete ſorow & huy chyere / Nowe my moſt dere lorde and gracious kynge / haue pyte on vs of holy chirche your lede men / and gyue to vs reſpyte for a certayn tyme / And thus departed ecclē may / and ſaynt Thomas went to wynchеſtre / And there prayd our lorde deuoutly for holy chyrche / and to yeue hym ayde and ſtrength for to defende it / For vtterly he determyned to abyde by the lybertes and fraunchyſe / And fyl doun on hys knees & ſaid ful ſore wepyng / O goode lorde I knowlecbe that I haue offended / and for myn offence and treſpaas thys trouble cometh to holy chyrche / I purpoſe goode lorde to goo to Rome for to be aſſoylled of myn offenſis / And departed toward Caunterburye And anon the kyng ſente hys offycers to hys manoyrs and deſpoylled them / by cauſe he wold not obeye the kynges ſtatutes / And the kynge comanded to ſeaſe alle hys londes and goodes in to hys hondes / And thenne hys ſeruauntes departed from hym / And he went to the ſee ſide for to haue goon ouer ſee / but the wynde was ayenſt hym / and ſo thryes he toke hys ſhyppe / and myght not paſſe / And thēne he knewe that it was not our lordes wyll that he ſhold yet departe / and returned ſecretely to Caunterbury / of whos comyng hys meyne made grete Joye / And on the morn cam the kynges offycers for to haue ſeaſed all hys goodes / For the noyſe was that ſaynt Thomas had fledde ẏ̄ londe wherfor they had diſpoylled all his manoyrs & ſeaſid thē in to ẏ̄ kynges hōde / And wban they cam they fonde hym at Caunterbury / wherof they were ſore abaſſhed / and returned to the kyng enformyng hym that he was yet at cāterbury / & anon after ſaynt thomas cam to the kyng to wodeſtoke for to pray hym to be better diſpoſed toward holy chyrche /

And thenne sayd the kynge to hym in
sterne / May not we two dwelle bothe
in this londe/art thou of so sturdy and
hardy herte/to whom saynt Thomas
answerd/sire ȳ was neuer my thought
te/but I wold fayne plese you / & doo
all that/ ye desire so that ye hurte not ȳ
libertees of holy chirche/For them will
I mayntene whyle I lyue / euer to my
power/wyth whiche wordes the kynge
was sore meuyd/& swore that he wold
haue thē kept & in especial yf a clerke
were a theef/he shold be iuged & eye
outed by the kynges lawe/ & by no spi
rituel lawe/& said he wold neuer suf
fre a clerke to be hys maister in his
owne londe/And chargid saynt thomas
tappere to fore hym at Northampton/ &
to bringe all the bisshops of this londe
with hym/and so departid/Saynt tho
mas besought god of helpe & socoure /
For the bysshoppis which ought to be
with hym/were most ayenst hym/And
after this saynt Thomas went to nor
hampton/ where the kyng held thenne
his grete counsyle in the castell wyth
all his lordes/And whā he cam to fore
the kyng he said / I am comen to obeye
your comandemēt/but by fore this tyme
was neuer bysshop of Cauntrbury
thus entreted / For I am hedy of the
chyrche of englond/And am to you/sir
kyng/your ghostly fader/and it was
neuer goddes lawe/that the sone shold
destroye hys fader / which hath charge
of hys soule/ And by your styrynge ha
ue made all the bysshops that shold a
byde by the ryght/of the chirche / to be
ayenst holy chirche & me/ and ye kno
we wel that I may not fyght but am
redy to suffre deth/ rather than I shold
consente to lese the right of holy chir
che/Thenne said the kyng thou spekest
as a proude clerke / but I shal abate
thy pryde or I leue the/For I muste re
kene with the / thou vnderstondest wel
that thou were my chaūcheler many ye
res/& ones I lente to the V C pound /
which ȳ neuer yet hast repayd/ whiche
I wil that thou paye me agayn or ellis
incontynent thou shalt goo to pryson /
And thenne sayne thomas answerd
ye gaf me that V C pound /& it is not
sittyng to demaunde that whiche ye ha
ue gyuen/ Not withstondyng he fonde
surete for the said V C pound/& departed
for that day/ And after thys the next
day / the kynge demaunded yyy M li
that he had surmysed on hym to haue
stolen he kynge chaunceler/ wher vpō
he desired day tanswer/at whyche tyme
he said/that whan he was archebysshop
he sette hym free therin without ony
clayme or dette by for good record /
wherfore he ought not tanswere vnto
that demaunde / And the bysshoppis
desired saynt Thomas to kepe the kyn
ge / but in no wyse he wold not gree
to suche thyngis as shold touche ayenst
the libertees of the chyrche/ And thēne
they cam to the kynge & forsoke saynt
Thomas and agreed to alle the kyn
ges desire/ And the propre ser
uyntes of saynt Thomas fledde fro
hym and forsoke hym / and thenne
poure peple cam and accompanyed hym
And on the nyght cam to hym two
bordes / and told to hym that the kyn
ges meyne had enprysed to slee hym
And the next nyght after
he departed in thabyte of a brother
of Sympryngham and so escuysyd that
he went ouer see / And in the
meane whyle certayn bysshops went
to Rome for to complayne on hym to
the pope/ And the kynge sente lettres
to the kynge of fraunce not to reco
ue hym / And the kynge lowys said
that though a man were banysshyd and
had commysyd there trespaces / yet
shold he be free in fraunce /
And so after whan thys holy saynt
Thomas cam / he receyued hym wel
and gaf hym licence to abyde there and
doo what he wold /
In thys meane whyle the kynge of
Englond sente certayn bordes vnto the
pope complaynynge on thaarche bysshop
Thomas / whiche made grefous com
playntes / whyche whan the pope had
herde/said he wold gyue none answer
tyl that he had herde tharchebysshop
Thomas spekē /whych wold hastely
come theder / but they wold not abyde
hys comynge / but departed without
spedynge of their ententes/ and cam a
to Englond agayn /
And anon after saynt Thomas cam to
rome on saynt markes day at after no
ne/and whan hys Cawse shold haue

bought fysſh for his dyner/ by cause it was fastyng day/ he coude gete none for no money/ and cam & told to his lordy saynt Thomas so/ And he bad hym bye such as he coude gete/ & thēne he bought flesſhe & made it redy for their dyner / and saynt Thomas was seruyd thith a capon rostid/ & his meyne with boyledy mete/ And so it was that the pope herde that he was dome & sende a Cardynall to welcome hym/ & he fonde hym at his dyner etyng flesſhe/ whiche anon retornd & told to the pope how he was not so parsight a mā as he had supposed/ for contrarye to the Rule of the chyrche he etith this day flesſh The pope wold not byleue hym but sente another cardynal which for more cuydēce tokē the legge of the capon in his keuerchyef/ & afterwardy the same/ And opened his keuerchyef to fore the pope/ and he fonde the legge tornedy in to a fysſh callid a carpe/ And whan the pope salve it/ he saidy they were not true men to saye suche thyngis of this good bisſhop/ They said faithfully þ it was flesſh that he ete / And after this saynt Thomas cam to the pope & dide his reuerence & obediēce whom the pope welcomed/ & after ye sayn cōmynycacion / he demandedy hym what mete that he had etyn/ and he said flesſh as ye haue herd to fore / by cause he coude fynde no fysſhe / & beray nede compellid hym therto/ thēne the pope Understode of the myracle / that the capōs legge was tornedy in to a carpe/ Of his goodnes graūtedy to hym & to all them of the dyocyse of Caunterbury licence to ete flesſh euer after on saynt markes day whan it falleth on a flesſh day / & pardon with all whiche is kept & acustomed vnto this day/ And thēne saynt Thomas enformed the pope how the kyng of englondy wold haue hym consente to dyuerse articles ayēst þ libertees of holy chyrche/ & what wrōges he dyde to the same/ & that for to deye he woldy neuer consente to them/ & whā the pope had herdy hym he wepte for pyte/ And thanked god þ he had suche a bysſhop vnder hym that had so wel defended the libertees of holy chirche/ And anō wrote oute lettres & bulles comādyng alle the bysſhoppis of crystendom to kepe and obserue the same/ And thēne seynt Thomas offred to the pope his bisſhoprieche/ vp in to the popes hond & his myttre with the crosſe & ryng/ And the pope comandedy hym to kepe it stille/ andy said he kneIve nomā more able than he was / And after saynt Thomas saidy masſe to fore the pope in a white chesible/ And after masſe he saidy to the pope that he kneIve by renelacion that he shold suffre deth for the right of holy chyrche/ And whan it shouldy falle that chesible shold be tornedy fro white in to rede/ And after he departedy fro the pope/ & came doun in to fraunce/ Vnto thabbaye of pountyney / And there he hady knowlleche that whā the lordes spirituel & tēporel whyche had ben at Pome/ were comē home & had told the kyng/ that they in nowyse myght shuue their entrete/ that the kynge was gretly wroth / And anon kanyssed alle the kynnesmē that were longyng to saynt Thomas / that they shouldy incontynent voyde hys londe/ & made thē sware that they shouldy goo to hym/ & telle to hym that for hys sake they were exiledy / And so they were ouer see to hym to poūtney/ andy he beyng there was ful sory for them / And after ther was a grete chappytre in englondy of the monkes of cysteaus/ And there the kyng desiredy them to wrote to pountyney that they shouldy no lenger kepe ne susteyne Thomas thar chebysshop / For yf they dyde he wouldy destroye them of that ordre beyng in englondy / And for fere therof they wrote so ouer to poūtyney that he must departe thens with hys kynnesmen / And so he dyde / And was thenne ful heuy / And temptedy hys cause to god And anon after the kynge of fraunce sente to hym that he shold abyde where it plesidy hym and duelle in hys royame / And woldy paye for the costes of hym and hys kynnesmen /
And he departedy and wente to seynes And thabbot brought hym on the waye / And saynt Thomas toldy hym / how he kneIve by a vysion / that he shouldy suffre deth & martirdom for the right of the chirche/ & prayd hym to kepe it secrete duryng his lif /
After this the kyng of englond cam in to fraunce / & there told the kyngy how saynt Thomas would destroye his royāe

And thenne there told hym he wold for doo suche lalbes as his oldres had vsed to fore hym / wherfor saynt Thomas was sent fore / & they were brought to gidres & ꝑ kyng of fraūce labourd fore to sette thē at accorde / but it wold not be / For that one wold not mynusshe hys lalbes & accustomes & saynt Thomas wold not graūte that he shold not doo contrarye the libertes of holy chirche / And thenne the kynge of fraunce helde with the kynge of englond ayenst saynt thomas / & was wroth with hym and comaūded hym to voyde hys Poyame with all hys kynnesmen / And thēne saynt thomas wiste not whither to goo / but cōforted hys kynnysmen as wel as he myght / & purposed to haue goon in to prouynce / for to shrue legged hys brede / And as he was goyng the kyng of fraūce sente for hym agayn And whan he cam he cryed hym mercy and said he had offended god and hym / And bad hym abyde in hys Poyame / where he wold / and he wold pay for the dyspensis of hym and hys kynne / And in the mene whyle the kynge of englond ordeyned his sone kynge / And made hym to be crolwned by tharchebysshop of yorke & other byssoppis whyche was ayenst the statutes of the londe / For tharchebysshop of Caunterbury shold haue consentred / & also haue crolwned hym wherfor saynt Thomas gate a bulle for to accurse them that so dyde ayenst hym / & also on them that occupied the goodes longyng to hym / And yet after this the kynge labourid so moche that he accorded the kynge of englond & saynt Thomas / whiche accorde endured not longe / For the kynge varied from it afterward / but saynt Thomas vpon thys accorde cam home to Caunterbury / where he was receyued worshypfully / & sente for thē that had trespaced ayenst hym & by thauctorite of the popes bulle openly denoūced thē accursed vnto ꝑ tyme they come to amēdement / And whan they knelde thys / they cam to hym and wold haue made hym to assoylle them by force / and sente worde ouer to the kynge / how he had doon / wherof the kynge was moche wroth / and said yf he had men in his londe / that loued hym they wold not suffre suche a traytre in hys londe alyue / And forthwith iiij knyghtes to ke their cōseyll to gydre / and thought they wold doo to the kynge a playsir / & emprysed to slee saynt Thomas / and sodenly departed & toke their shippynge toward England / And whā the kynge knelde of their departyng he was sory & sente after them / but they were on ꝑ see and departed ere the messagers cam / wherfor the kynge was heuy and sory / Thyse ben the names of the iiij knyghtes / Syr Reynold berson / Syr hugh morvple / Syr william Tracy / and Syr Richard brito / On Cristemas day saynt Thomas made a sermon at caunterbury in his olden chyrche / & wepyng praid the peple to praye for hym / For he knelde wel hys tyme was nyghe / & there executed the sentence on thē that were ayenst the right of holy chirche / & ꝑ same day as the kyng sate atte mete all the brede that he handled wayed a noy molbly & hoor that nomā myght ete of it / And the brede that they tolwched not was fair & good for to ete / & thyse iiij knyghtes aforsaid cam to caūterbury on the tuesday in crystemasse weke aboute euensong tyme / & cam to saynt Thomas / and said that the kynge comāded hym to make amendes for the wronges that he had doon / & also that he shold assoylle alle thē that he had accursed anon / or ellis they wold slee hym / Thenne said Thomas alle that I ought to doo by ryght that wylle I with a good wylle doo / but as the sentence that is executed I may not vndoo / but that they wylle submytte them to the correctiō of holy chirche / For it was doon by our holy fader the pope and not by me / Thenne said Syr Reynold but yf thou assoylle the kynge and alle other stondyng in the curse it shal coste the thy lyf / And saynt Thomas sayd thou knowest wel ynough that the kynge and I were accorded on Marye Magdaleyn day / and that thys curse shold goo forth on them that had offended the chyrche / Thenne one of the knyghtes smote hym as he kneled byfore the aulter on the heed /

And one syre edward gryme that was

his croiser put forth his arme with the crosse to ward of the stroke & the stroke smote ꝑ crosse on sondre and hys arme almost of / wherfore he fledde for fere/ And soo dyde alle the monkes that were that tyme at Complyn /

And thenne smote eche at hym that they smote of a grete pece of the skulke of hys hedy that hys brayne fyl on the pauement / And soo they sleive & martyrdy hym / and were cruelle that one of them brake the poynt of hys swerdy / ayenst the pauement / And thus thys holy and blyssedy Archebis= shop saynt Thomas suffredy deth in hys olden chyrche / for the ryght of all ho= ly chyrche / And whan he was deedy they styredy hys brayne / And after went in to hys chambre and toke a= way hys goodes / and hys horse out of hys stable / And toke alway hys bullys and wrytynges / and delyue= ryd them to syre Robert broke to kepe in to fraunce to the kynge / And as they serchidy hys chambre / they fonde in a cheste ij shertes of heire made ful of grete knottes / And thenne they saidy certaynly he was a good man / & comynge doun in to the chyrche ward they began to drede and fere that the groundy wold not haue born them & were merueyllously agaste / but they supposed that therthe wouldy haue swo= lowed them alle quyck / And thenne they kneled that they hady don amys / And anon it was knowen alle about how that he was martrydy / And ano= ne after toke thys holy body / And vnclothid hym and fonde by sshops clo= thynge aboue and thabyte of a monke vnder / And next hys flesshe he werid and hard heire / ful of knottes which was hys sherte / and hys brech was of the same / and the knottes stykedy fast within the skynne / and alle hys body full of wormys / he suffred grete payne / And he was thus martred the yere of our lord vj C lxxj / And was lvij yere oldy / And sone after tydyn= ges cam to the kyng how he was slayn wherfor the kynge toke grete sorowe/ & sente to Rome for hys absolucion /

Nowe after that saynt Thomas depar= ted fro the pope / the pope wold dayly loke vpon the whyte chesyble that saynt Thomas hady said masse in / And the same day that he was martridy he salde it wnedy in to Reed / wherby he knew wel that/ that same day he suffred mar tirdom / For the right of holy chyrche/ And comanded a masse of requiem so= lempnly to be songen for hys soule / And whan the quer began to synge Re quiem / An angele on hye aboue bega thoffyce of a martir/ Letabitur Justus And thenne all the quyre folowed syn= gynge forth the masse of thoffyce of a martir / And the pope thanked god that it pleased hym to shewe suche myra= cles / for his holy martir / Atte whos tombe by the merytes and prayers of this holy martyr / our blessyd lord hath shewde many myracles / the blyn de haue recouerd ther their sight / the domme their speche / the deef their he= ryng / the lame their lymes / And the dede theyr lyf / yf I shold here expresse alle the myracles / that it hath plesyd god to shewe for thys holy saynt / It sholdy conteyne an hole volume / ther= for at thys tyme I passe ouer Vnto the feste / of hys translacion where I pur= pose with the grace of god to recyte some of them / Thenne late vs praye to thys glorious martir to be our ad= uocate that by hys preyer we may co= me to euerlastynge lyf : amen /

Here endeth the hi. and passion of saynt Thomas of Caunter= bury /

Here folowyth the lif of saynt Siluester

The interpretacion of hys name

Siluester is sayd of silue or sole / whych is lyght / and of ter = terra the erthe / as who saith the light of therthe that is of the chyrche / Or siluester is said of siluas/ & of trahens/ ꝑ is to saye he was drawynge

wyld men and harde vnto the faith / Or as it is ſaid in glosario/ſilueſter is to ſaye grene / that is to wyte grete in contemplacion of heuenly thynges/and a tylyar in labourynge hym ſelf / he he was vmbrouſe or ſhadelvous/that is to ſaye he was colde and refrigerat frō all concupyſcence of the fleſſhe / full of bolbes emonge the trees of heuen/ Euſe bi of Cezaree compyled hys legende / wherin the bleſſyd Gelagius in the counſeyl of lxx byſſhops recordeth /lyke as it is ſayd in the decrete /

Of the lyf of saynt Silueſtre

Jlueſter was sone of one Juſta/And was lerned and taught of a preſte named Ciryne / whych dyde merueyl ſ bouſly grete almeſſes & made hoſpytalytees / hyt happed that he receyued a cryſten man in to hys bolbs named Thymothee / whom no man wold receyue for the perſecucion of tyraunts / Wherfore the ſaid Thy ſ mothee ſuffred martyrdō and paſſyon after that pere whylis he preched Juſtly the faith of Jheſu cryſt / it was ſo that the prefecte tarquynus ſuppoſed that Thy ſ mothee had/had grete plente of ryches ſ ſes / whiche he demanded of ſilueſtre / threteny nge hym to the deth / but yf he delyuered them to hym / And when he fonde certaynly that Thymothee had no grete ryches / he comanded to saynt ſilueſtre to make ſacrefyſe to the ydolys / and yf he dyde not he wold make hym ſuffre dyuerſe tor mē ſ tis / Saynt ſilueſter anſwerd / Fals euyl man thou ſhalt deye thys nyght and ſhalt haue tourmentes that euer ſhal endure / And thou ſhalt knowe whether ꝑ wilt or none that he whom we worſhype is veray god / Thenne saynt ſylueſter was put in pryſon/and the prouoſte went to dyner / Now it happed that as he ete a bone of a fyſſhe tornedy in hys throte and ſtacke faſte/ ſo that he coude neyther haue it doun ne vp / And after at mydnyght deyed / like as saynt ſilueſter had ſaid / and thenne saynt ſilueſter was delyuerd out of pryſon he was ſo gracious that alle criſten men and paynems lo ſ ued hym / For he was fair lyke an aungele to loke on/a fayr ſpeker/hool of body / holy in werke/good in coun ſeylle/pacyent and charytable / and fermly eſtablyſſhed in the faith/he had in wrytynge the names of all the wydo wes and orphanes that were poure / & to theym he admynyſtred theyr ne ceſſyte / he had a cuſtome to faſte alle frydayes and ſaterdayes / And it was ſo that melchiades the byſſhop of Rome deyed / And all the peple chaſe ſaynt ſilueſter for to be the hye byſſhop of Rome /whyche ſore ayenſt hys will was made pope / he Inſtytued for to be faſted wedneſday / fryday / and ſa ſ terday/ And the thurſday for to be ha ſ lowed as ſonday / Now it happed that themperour Conſtantyn dyde doo ſlee all the cryſten men oueral where he coude fynde them / And for thys cau ſe ſaynt ſilueſter fledde out of the cou ntrey with hys clerkes / and hydde hym in a montayne / And for the cruelte of Conſtantyn god ſente hym ſuche a ſe ſ kenes that he kream lazare and meſell/ And by the counceyll of hys phiſicyēs he gate thre thouſandy chyldren yonge for to haue out their throtes for to haue their blood in abaygne all hoot / and therby he myght be helyd of hys me ſ ſelrye / And when he ſholde aſcende in to hys chare for to goo to the place where he ſholde be laygned / the moders of the chyldren camen cry ſ enge and brayeng for ſorow of theyr chyldren / And when he vnder ſtode that they were moders of the chyl dren / he had grete pyte on them and ſaid to hys knyghtes and them that were aboute hym / The dygnyte of thempyre of Rome is brought forth of the fontayne of pyte / the whyche hath ſtablyſſhed by decree / that who that ſleeth a chyld in bataylle / ſhal haue hys hedy ſmetyn of / Thenne ſholde it be grete cruelte to vs for to doo to ourꝛ / ſuche thynge as we de ſ fende to ſtraunge nacions / for ſo ſholde cruelte ſurmounte vs /

It is better that we leue cruelte / and that pyte surmounte vs / And therfor me semeth better to saue the lyues of thyse Innocentis / than by their deth I ſholde haue agayn my helthe / of the whiche we be not yet certayn / Ne we may recouuer nothyng for to ſlee them / For yf so were that I ſholde be therby haue helthe / that ſholde be a cruel helth that ſholde be bought with the deth of ſo many Innocentis / Thenne he comãded to rendre and delyure agayn to the moders their chyldren / and gaf to euerich of them a good yefte / And thus made them retorne to their hous with grete Joye / For whens they departed with grete ſorowe / And he hym ſelf retorned agayn in hys chare vnto hys palays / Nowe it happed that the next nyght after / saynt peter & saynt poul appiered to thys emperour Conſtãtyn sayeng to hym / By cauſe that ꝑ haſt had cotour to ſhede and ſpylle the blood of Innocentis / our lord Jheſu cryſt hath had pyte on the / And comãdeth the to sende vnto ſuche a montayne where silueſtre is hyd with his clerkes And saye to hym that thou comeſt for to be baptyſed of hym / and thou ſhalt be heled of thy maladye / And whan he was awaked / he dyde do calle hys knyghtes / And comanded them to goo to that montaygne / And bringe the pope silueſtre to hym courtoiſly and fayr for to ſpeke with hym / Whan saynt silueſtre sawe frõ ferre the knyghtes come to hym / he ſuppoſed that they sought hym for to be martyred /
And began to saye to his clerkes that they ſholde be ferme and ſtable in the faith for to ſuffre martirdom / Whan the knyghtes cam to hym / they said to hym moche courtoyſly / that Conſtantyn sentt for hym / and prayd hym ꝑ he wolde come and ſpeke with hym / And forthwith he cam / and whan they had entreſalewed eche other / Conſtantyn tolde to hym hys viſion /
And whan Silueſtre demaunded of hym what men they were that ſo appiered to hym / Themperour wyſt not ne coude not name them / Seynt silueſtre opened a book / wherin the ymages of saynt Peter and saynt Poul were pourtrayed / and demaunded of hym yf they were lyke vnto them /
Thenne conſtantyn anon knewe them / and said that he had seen them in hys ſleep / Thenne saynt Silueſtre preched to hym the faith of Jheſu cryſt / and baptiſed hym / And whan he was baptiſed a grete lyght deſcended vpon hym ſo that he said that he had seen Jheſu cryſt and was heled forthwith of hys meſelerye / And thenne he ordeyned vij calues vnto holy chyrche / The firſt was that all the cyte ſhold worſhippe Jheſu cryſt as veray god /
The ſeconde thynge / was / that who ſomeuer ſholde saye ony vylonnye of Jheſu Cryſt / he ſhold be punyſſhed /
The thyrde / who ſomeuer ſhold doo vylonye to Cryſten men / he ſhold loſe half hys goodes / The fourthe that the byſſhop of Rome / ſhold be chyef of all holy chyrche / lyke as themperour is chyef of alle the world / The fyfthe that who that had doon or ſhold do treſpaas and fledd to the chyrche / that he ſhold be kept there free fro alle Injurves / The ſixthe that noman ſhold edeffye ony chyrches without lycence of holy chyrche / and conſente of the byſſhop / The ſeuenth that the dyſme & tenthe part of the poſſeſſyons ſholde be gyuen to the chyrche / After thys themperour cam to saynt peters chyrche and confeſſyd meekely alle hys ſynnes to fore alle peple / And what wronge he had doon to cryſten men / And made to dygge and caſte out to make the the foundementis for the chirches / and bare on hys ſholdres vij hottes or baſkettis fulle of erthe / whan helayne the moder of conſtantin dwellynge in bethanye / herd saye that the emperour was become cryſten / ſhe sente to hym a lettre / In whiche ſhe preyſed moche her ſone / of thys that he had renoũced the falſe ydolles / But ſhe blamed hym moche / that he had renounced the kalue of the Jelues / and worſhipped a man crucyfyed / Thenne Conſtantyn remaũded to hys moder that ſhe ſholde aſſemble the grettеſt maiſtres of the Jelues / And he ſhold aſſemble the gretеſt maiſtres of the cryſten men / to thẽde that the y myght dyſpute & knowe whyche was the trelweſt kalue / Thẽne helayne aſſembled twelue maiſtres whyche ſhe

brought with her / which were the wyſeſt that they myght fynde in that lande And saynt ſylueſtre and hys clerkis were of that other partye / Thenne them pewr ordeyned two paynemes gentyls to be their Juges / of whom that one was named Cratyn & that other Zenofilus whyche were proued wyſe and expert / And they to gyue the ſentence / And be Juge of the diſputacion / Thenne began one of the maiſtres of the Jelues for to mayntayne & diſpute hys lande / And saynt ſilueſtre and hys clerkes anſwerd to hys diſputacion and to them all alle ways concludyng them by ſcripture / The Juges which were twelue & Juſte helde more of the partye of saynt ſylueſtre than of the Jelues / Thenne ſaid one of the maiſtres of the Jelues named Zambry / I merueylle ſaid he / that ye be ſo wyſe and enclyne you to theyr wordes / late vs leue all thies wordes and goo we to theffecte of the deedes / Thēne he dyde do come a cruel bulle / & ſayd a worde in hys eer & anō the bulle deyed / thenne the peple were all ayenſt ſilueſter Thēne ſaid ſilueſter / beleue not thou / that he hath named in the eere the name of Jheſu cryſt / but the name of ſomē deuyll / knowe ye verely / it is no grete ſtrengthe to ſlee a bulle For a man / or as a lyon or a ſerpent may well ſlee hym / but it is grete vertue to reyſe hym agayn to lyf / thenne yf he may not reyſe hym it is by the deuyll / And yf he may reyſe hym agayn to lyf / I ſhal beleue that he is deed by the power of god / And when the Juge herde thys / they ſaid to Zambry that had ſlayn the bulle / that he ſhuld reyſe hym agayn / Thenne he anſwerd that yf ſylueſtre myght reyſe hym in the name of Jheſu of galylee / his maiſtre / thenne he wold beleue in hym / And therto bonde them alle the Jelues that were there / And saynt ſylueſtre fyrſt made his oryſons and prayers to our lord / and ſith cam to the bulle & ſaid to hym in hys eere / Thou curſed creature that art entred in to this bulle and haſt ſlayn hym / goo out in the name of Jheſu cryſt / In whos name I comande the bulle / aryſe thou vp / and goo ꝑ with the other beſtes dyonayrly /

And anon the bulle arose / and went forth ſoftly / Thenne the quene and the Juges whyche were paynems were conuerted to the faith / In this tyme it happed that there was at Rome a dragon in a pytte / whyche euery day ſlewe with hys breth more than thre C men / Thenne cam the byſſoppis of the dolles vnto the emperour and ſaid to hym / O thou moſt holy emperour / ſyth the tyme that thou haſt receyued cryſten faith / the dragon whyche is in yonder foſſe or pytte ſleeth euery daye with his breeth moo than thre hondred men / Thenne ſente themperour for ſeynt Sylueſtre / and aſked counſeyl of hym of thys matter / Seynt ſilueſtre anſwerd that by the myght of god he promyſed to make hym ceaſſe of thys hurte and blechure / of thys peple / Thenne saynt ſylueſtre / put hym ſelf to prayer / and ſaynt Peter appiered to hym and ſaid Goo ſurely to the dragon / and the ij preſtes that ben with the / take in thy company / And when thou ſhalt come to hym / thou ſhalt ſaye to hym in thys manere / Our lord Jheſu cryſt whyche was born of the Virgyne marye / crucifyed / buryed and aroos / and now ſitteth on the right ſyde of the fader / thys is he that ſhal come to deme and Juge the lyuyng and the deed / I commande the ſathanas / that thou abyde hym in thys place tyl that he come / Thenne thou ſhalt bynde hys mouth with a threde / and ſealled with thy ſeal wherin is thenpryncte of the croſſe / Thenne thou and the ij preſtes ſhal come to me hoole and ſauf and ſuche brede as I ſhal make redy for you ye ſhal eete / Thus as saynt Peter hath ſaid saynt ſilueſtre dyde / And when he cā to the pytte / he deſcended doun an C and fyfty ſtappes berynge with hym ij lanternes / and fonde the dragon / and ſaid the wordes / that saynt Peter had ſaid to hym / and bonde hys mouth with the threde / and ſealed it / & after retorned / & as he cā vpward agayn / he mette with two enchauntours / whyche folowed hym for to ſee yf he deſcended / whyche were almoſt deed of the ſtenche of the dragon / whom he brought with hym hoole and ſounde / whyche anō were baptiſed with a grete

multitude of peple with them /
Thus was the cyte of Rome delyuyrd fro double deth / that was fro the cultu re and worshyppyng of false ydolles/ & fro the vemym of the dragon/ Atte last whan saynt silvestre approcheth to ward hys deth / he called to hym the clergye /and admonesteth them to ha ue charyte / And that they sholde dy lygently gouerne their chirches/ And kepe theyr flock fro the wulues/ And after the yere of thyncarnacion of our lord thre hondred & twenty he departed out of thys worldy and slept in our lord &c /

Thus endeth the lyf of saynt Silvester

Here folowyth the lyf of saynt Poul the first heremyte

Aynt Poul whiche was the first heremyte / as saynt Jherome wry teth was in the tyme of decius and valeryanus emperours the yere of thyncarnacion of our lord ij C lvj / Thys holy man saynt poul salve men for Crysten faith cruelly tormented / wherfore he fledde in to the deserte / Emonge whome he salve two cruelly tourmented / The first /for that he abo de fermly in hys fayth / The Juge dyd de do enoynte alle hys body wyth hony And dyde do bynde hys hondes by hyn de hym on hys back / And soo dyde hym be sette in the hete of the sonne for to by bytey and stongen of flyes and waspes / That other that was yonge he made hym to lye in a right softe bed de/ bytwene ij shetes / emonge floures and delectable roses and herbes swete smellyng / And there in he was boun den so that he myght not meue hym / After made an harlot a Fynnulde come to hym alone for to touche hys mem bres and hys body to moeue to leche rye / Fynably whan the voluptuosyte of hys flesshe surmounted hym / and myght not deffende hym self ne hys me bres / he bote of a pyece of hys ton gue and spitte it in her vysage/ whiche alleday enticed hym to lecherye by tou chyng and by kyssynges / And so he voyded the temptacion flesshely / and the fynnulde also/ and deserued to ha ue lalvde and victorye / In thys tyme saynt poul to fore said was yonge abou te xcij yere of age / and dwelled in the lande/ whyche is a partye of Egypte wyth hys suster maurye / And whan he salve the persecucions of crysten men / he departed and ceam an heremyte so longe and so many yeres/
that he was olde an honderd and xiij yere / In thys tyme saynt Anthonye was an heremyte in an other deserte / & was thenne lxxxx yere of age /
And on a tyme he thought in hym self that in the world was none so good ne so grete an heremyte as he was hym self / Herupon cam to hym a reuelacō as he slepte / that bynethe alle abolde doun in that deserte was an heremyte better than he / And that he ought to goo and see thys holy man / Anon after the next day he tolte hys staf/ by whyche he susteyned hym / and began in goo thurgh that deserte/ And it hap ped that he mette a persone / whyche was half aboue an hors / and bynethe a man / whome the fables of the poe tes calle centaure / And anon made to fore hym the signe of the crosse/ And demanded of hym where thys holy mā theremyte dwelled / And he sheded to hym the waye on the right side and anon vanysshed away from hym /
It is not certaynly knowen yf thys beste was a beste of the deserte or the de uyl in fygure of a beste / After thys saynt Anthonye mette with a monstre in a valeye kerynge the fayre of a pal myer croked and lyndy in hys forhede hornes and hys legges and feet lyke a ghoot of the woodes / And anon he made to fore hym the signe of the crosse / Thys bestial man gaf to saynt Anthonye the fayre of the palmyer /
And saynt Anthonye demaūded what

he was / And he answerd I am mor-
tal and dwelle in deserte / And the
sarasyns calle vs sacaros / I am the
messager of our compayne / we praye
the that thou praye the lord for vs / we
knowe wel that the sauyour of the
world is comen / And hys renomee
is spredd thurgh the world / And by
cause herof noman shold haue doubtaūce
Alle men knowe that in the tyme of
Constantyn themperour suche amā was
brought in to the cyte of Alexandre
to fore the peple / and whan he was
dede hys body was fylled with salt /
ayenst the hete of the sonne / And was
sente to themperour to Anthioche for a
meruaylle / But retorne we to our ma
ter / Sayne Anthonye had grete la-
bour in goyng by the deserte / where as
was no waye / Fynably he fonde a sir
wulf / whyche brought hym by ꝑ wille
of god vnto thermytage of sayne poul
But assone as he knelde that sayne
Anthonye cam / hastely he shytte hys
dore / And sayne Anthonye prayd hym
for charyte / that he wolde opene it to
hym / & saide thou wotest wel who
& wherfore I am come / I knowe wel I
am not worthy / to rendre & gyue to the
ony thyng for thy labour / Neuertheles
I shal not departe fro hens vnto the ty-
me that I haue seen the / Atte laste he
openede hys dore / and sith entrebracede
eche other / And eche of them dyde true
trence eche to other / And sayne poul de-
maundede of thestate of the world and
of the gouernaunce / And yf Crysten
faith were spredde and vsed ouerall /
And whyles they were thus talkyng
A crowe cam fleyng / and brought to
them two loues yf breed / And whan
the crowe was goon / Sayne Poul
saide he thou glade and joyeful / For
our lord is debonayre and mercyful /
he hath sente vs brede for to ete / It
is yl yere passed that euery day he hath
sente me half a loof / But nowe at thy
comyng he hath sente ij hole loues / and
double prouende / And they had ques-
tion to gydre vntil euensong tyme
whyche of them bothe shold entame or
bygynne to take of the breed / Atte
laste the bred departed euen bytwene
theyr handes / and thenne they ete / &
dranke of the welle / or fontayne /

After graces saide / they had alle that
nyght collacion to gydre / Oy the mor-
said sayne poul / Broder it is longe
sith that I knewe / that thou dwelle &
deth in this region and in thys contree /
And god had promysed to me thy cō
panye / I shal nowe shortly deye / and
shal goo to Jhesu cryst / for to receyue
the crowne to me promysed / Thou art
comen hyther for to burye my body /
whan sayne Anthonye herd that / anoy
he begā tendrely to wepe / and waylled
prayeng that he myght deye with hym
and goo in hys compayne / Sayne
Poul saide / hyt is nede yet that thou
lyue for thy brethern / to thende that
they by the ensample of the / be made
ferme and taught / wherfore I praye
the retorne to thyn abaye / And bryng
to me the mantel / whyche Athanases
the byssshop gaf to the / for to wrappe in
my body / Thenne sayne Anthonye mer
ueylled / of thys that he knewe of this
byssshop / and of thys mantel / and
after durst nothyng saye / but dyde to
hym reuerence / lyke as god had spoken
to hym / And wepyng kyssed hys
feet and hys hondes / and cam agayn
to hys abbaye with grete trauayl and
labour / for he had fro that one parte
to that other many Journeyes and foul
waye thurgh hayes and hedges / woo-
des / stones / hylles and valeyes / and
sayne Anthonye of grete age and feble
of fastyng and not stronge ne myght-
y / whan he was comen to hys abbaye
two of hys disciples to hym moste secre-
te / demaunded of hym sayeng / Fair
fader / where haue ye ben so longe / and
he answerd / Alas I wretchyd syn-
ner whyche here falsely the name to be
a monke / I haue seen hely the prophete
I haue seen John the baptyst in deserte /
and certes I haue seen sayne poul in
paradys / Thus spekyng and betyng
hys breste / he brought the mantel out
of hys celle / And alle stylly without
mo wordes / he went agayn the longe
way alle allone / thurgh the deserte vn
to sayne poul thermyte hauyng grete
desyre to see hym / For he was aferde /
leste he shold deye er he myght come a-
gayn to hym / It happed in the seconde
Journey where sayne Anthony went
thurgh the deserte the thyrde hour of ꝑ

day / he salve the solble of saynt poule shynyng ascende in to heuen emonge a grete company of Angelkis / of prophetes / and also of appostlis / And and̄ he sylle doun to therthe weppyng and waylkyng / and cryeng with ay hye voys / Alas poul / wherfore leuest ꝑ me so soone / whyche haue so lytil seen the / Thenne he had so grete desyre to see the corps or body / that he passed all the remenaunt of hys waye as sone as a byrde fleyng / lyke as he was woond to trille and reherce / And whan he cā to the celle of saynt poul he fonde that the body was right vp on hys knees / and the vysage and hondes adressyd tolvard heuen / and supposed he had ben alyue and had made hys prayers but whan he had aduysed it / he knew wel that he was passed out of this world / what wepynges and what waylkynges he made vpon the body / it were a pytous thynge to here / emongs all other he said / O holy solble / thy body shelweth to be deed this / that thou dydist in thy lyf / After thys he was mocke abasshed how he sholde burye the body / For he had none Instrument to make hys sepulture / Thenne cam two lyons / whyche mocke debonairly made a pytte after the quantyte of hys body And saynt Anthony buryed hys body therin / And he toke with hym the cote of saynt poul whyche was made & fastned to gyrde with the leues of a palmyer / in maner of a matte / And afterward for grete reuerence saynt Anthonye ware thys cote and clad hym with alle / in grete and solempne festes / Thus thys holy man saynt poul deyed in the yere of thyncarnacion of our lord ij C lxxx and viij / Late vs thenne praye to hym / that he Impetre and gete vs remyssyon of our synnes / that after thys lyf / we may come to euerlastyng Joye and blysse in heuen / Amen

Thus endeth the lyf of saynt Poul the first hermyte

Here folowyth of saynt Remyge / and first the interpretacion of hys name

Remigius is said of remi / that is to saye ledyng and geos that is erthe / as who saith ledyng therthely people with doctryne / Or of geon / that is a wrasteler / for he was a pastour and a wrasteler / he fedde hys flock with the worde of prechyng / with suffragies of prayeng / and with example of conuersacion / Ther is thre maner of armour / that is for the defence / the shelde / for to fight / the swerd for hys sauacion and helithe the haber geon and helme / he wrasteled ayenst the deuyl with the shelde of fayth / with the swerde of the worde of god and with the helme of hope / Ignacius Archebysshop of Paynes wrote hys lyf /

Of the lyf of saynt Remige

Remigius an holy doctor and confessour glorious of our lord was to for hys byrthe prouyded of our lord / and forsee of an holy heremyte / Whan the persecucion of the wandales had almoste wasted and destroyed neygh alle fraunce / ther was a man recluse holy and vertuous whiche had lost his sight / whyche ofte prayd to our lord for pees / & welfare of the chirche of fraūce / he had on a tyme a vysion / & hym semed an angel cam to hym and said / knolde thou that the womā that thou knowest named Alyne shal bryng forth a sone that shal be named Remyge / whyche shal delyure alle the contre fro thys persecucion / And whā he awoke / he cam to the holus of thys Alyne / And tolde to her hys vysion And she wold not byleue it by cause of her age / the recluse said / it shal be soo as I haue saide / And whan thou

hast gyuen thy chyldr̄ souke/thou shalt gyue to me of thy mylke to put vpon myn eyen / and therwith I shal be hool and recouure my sight agayn / And lyke as he saidr̄ / all thyse thyn; ges happenedr̄ / And thys womā had a chyldr̄ namedr̄ Remyge whyche whan he cam to the age of discrecion/he fledde the worldr̄ and entredr̄ in to a reclusa; ge / And sith after for the grete Reno mee of hys holy lyf /whan he hadr̄ ben xxij yere therin / he was electe and chosen to be Archebysshop of Raynes / he was so debonayr that litel byrdes cā and̄r̄ ete on hys table / and̄r̄ toke mete at hys handr̄ / It happedr̄ on a day that he was lodgedr̄ in an hous of a goodr̄ woman whyche hadr̄ but a lytyl wyn in hir tonnel or vessel / And saynt Remyge wente in to the celer and̄r̄ made the signe of the crosse vpon the tonne / And prayde a whyle / Anon the tonne was so ful that it leeep ouer by the mcrytes of the good saynt/Now it happedr̄ that clodomus the kynge of fraunce whyche was a paynym myght not be conuerted for ony prechyng that hys wyf myght doo / whyche was a a crysten woman Vnto the tyme that a grete hoost of Alemās cam in to fraun ce / Thenne by thadmonestement of his wyf made a vowe /that yf the godr̄ ꝑ hys wyf worshippedr̄ wold̄r̄ gyue hym Victorye he wold̄r̄ be baptisedr̄ at hys retornyng fro the batayle / thus as he demandedr̄/he vaynquysshidr̄ the batayll and̄r̄ after cam to Raynes to saynt Re; myge and̄r̄ praydr̄ hym that he wold crysten hym / And whan saynt Remy ge baptisedr̄ hym / he hadr̄ no cresme re; dy / thenne a douue descendedr̄ fro he; uen whyche brought thr̄ crysme in an Ampull / of whyche the kynge was enoyntedr̄/And thys Ampull is kept in the chyrche of saynt Remyge at Ray; nes / of whyche the kynges of fraun; ce ben enoyntedr̄ whā they ben crowned Saynt Remyge hadr̄ a nyece whyche was maryedr̄ to a clerke namedr̄ gene baldus whyche by deuocion lefte hys wyf for to entre in to religion/ Thenne saynt Remyge salue that the see of Ray nes was ouer grete / And ordeynedr̄ a see of a bysshoprych at laon / and̄r̄ made geneblaldr̄ first bysshop of that place / whan geneblaldr̄ was bysshop / hys wyf cam theder to see hym / and̄r̄ remēbred of the prouerbe that they were wonte to haue to gydre/ and lay on a nyght with hir / and̄r̄ engendredr̄ on hir a chyldr̄ / whan hys wyf knewe that she was grete / and̄r̄ lete hym haue knowleche therof / and̄r̄ whan he wist that it was a sone / he comandedr̄ that it sholdr̄ be namedr̄ theef / by cause he hadr̄ engēdryd it by theftr/ After for to quenche the suspection and̄r̄ the wor; des of the peple/he suffredr̄ that his wif sholdr̄ come to hym as she dyde to fore And and̄ after she conceyuedr̄ a dough ter/whom he comandedr̄ to name a foy; es whelpe / And̄r̄ after cam to saynt Re myge / and̄r̄ confessedr̄ hym of hys syn; ne / and̄r̄ toke the stole of hys necke & wold̄r̄ leue hys bysshoprich / but saynt Remyge after he hadr̄ confe/sydr̄ hym cō forted̄r̄ hym / and̄r̄ gaf hym penaunce / and̄r̄ shytte hym in a lytil celle vij yere longe and̄r̄ gaf to hym brede and̄r̄ wa; ter / and̄r̄ in the meane whyle he gouer nedr̄ the chyrche / hym self / Atte ende of vij yere an angel cam to the prysoñ/ and̄r̄ saidr̄ to hym that he hadr̄ doun wel hys penaunce / and̄r̄ badr̄ hym goo out of the prysoñ / to whom he saidr̄ I may not goo out / For my lordr̄ saynt remy ge hath closedr̄ the dore and̄r̄ sealedr̄ it / And̄r̄ the angele saidr̄ to hym / knowe thou that the dore of heuen is openedr̄ to the / I shal opene thys dore without breking of the seal / whyche saynt Remyge hath sealledr̄ / And̄r̄ anon the dore was openedr̄ / Thenne geneblaldr̄ fylle doun in the mydes of the dore in maner of a crosse / and̄r̄ saidr̄ / yf our lordr̄ Ihesu cryst cam hether / I shal not goo out / but yf saynt Remyge whyche shytte and̄r̄ closedr̄ me herin/ co; me & bynge me out And̄r̄ thēne thā gel wente anon and̄r̄ fette saynt remy; ge/and brought hym to laon/ And̄r̄ he delyuerdr̄ hym out of prysoñ / And̄r̄ re myssedr̄ hym and̄r̄ sette hym agayn in hys see there / where he lyuedr̄ after all the dayes of hys lyf holyly / After his deth / theef hys sone was made bisshop after hym/whiche is also a sayntin he uen / And̄r̄ atte laste / saynt Remyge after that godr̄ hadr̄ shewedr̄ many my; tacles for hym/ he departedr̄ out of this

lyf vnto euerlastynge Joye the yere of the Incarnacion of our lorde VC /

Here endeth the lif of saynt Remige

Here folowyth the lyf of saynt hylare

Thynterpretacion of hys name

Hylaire is said of Joyouste / For he was Joyous in the seruyce of gode/ Or hylaire is said Vertuous and hye/ For he was hye and stronge in science / and vertuous in hys lyf / Or hylaire is saide of yle / whyche is to saye derke mater / For he hade in his dictes grete obscurete & profoundnes/

Of the lif of saynt Hilaire

Saynt hilaire which was byssshop of poytiers was born in the contre of Guyan/ he had a wif wedded / and a dought ter / And where he was in habyte seculer / he lyued after the lyf of a monke/ he prouffyted so moche in holy lyf and sciences / that he was chosen Archebisshop of poytiers/ A maner of an heresye regned in hys contre and thurgh all fraunce / whyche was the secte of the Arryans / the whyche he destroyed to hys power/ Neuertheles by the comandemẽt of themperour which was of the partye of the heretikes by the suggestion of two byssoppis of that secte / he was exiled / wyth whyche ij bisshoppis he disputed and ouercam thẽ afterward/ For they myght not gayn saye the trouthe of the matter / ne coude not kepe ne answere to hys eloquence / so that he was constrayned to come a gayn to poytiers / And as he passed by an Ile of the see / which was ful of serpentes/ he chaced them away by the vertue of hys comandemẽt and by hys sight only / And pyght a staf in the myddle of the yle / and gaf to the serpentes liberte to come to that staf / and not to passe ferther / And the serpentes obeyed hym / which parte is no londe nold but see / Whan saynt hylaire cam to poytiers / he mette a chyld deed born for to be buryed / and the chyld was not baptysed / whyche child by the vertu of hys prayer he reysed to lyf / For he laye longe in the duste in prayer / And whan he arose out of his prayer the chyld arose fro deth to lyf / Saynt hylayre had a doughter named Apra/ And wold haue be maryed / but saynt hylaire prechyd to her so moche of the estate of Virgynyte/ that she chaunged her purpose / And whan she was confermed in thys wylle and purpose / saynt hylaire doubted that she sholde chaunge / And prayd our lorde for to take her whyles she was in goode porpose / And anon she deyde / And saynt hylaire buried her / And whan her moder the wyf of saynt hylaire salde that her doughter was deed she prayde to her husbonde that he sholde impetre and gete for her / lyke as he had don for hys doughter/ And anon as saynt hylayre had made hys orysons She deyed / And by thys maner he sente to fore hym/ his wyf and his doughter / In thys tyme the pope lyon whyche fauoured heresye called a cõseyl of byssshoppis / but he sente not for saynt hylaire / that he sholde come therto / not wythstondynge saynt hylaire cam theder / whan the pope salde hym comen/ he comanded that noman sholde aryse ayenst hym / ne gyue hym no place / Thenne saide the pope to hym / thou art hylaire the cocke/ and not the sone of an henne / And saynt hylaire answerd I am hylaire & no cock / but a byssshop in gallia / that is in fraũce/ thenne saide the pope / thou art hylaire gallus And I am leo of the papal see Juge / to whom hylaire saide/ yf thou be leo / yet art thou not of the trybe of Juda / Thenne the pope had grete indignacion and saide to hym / Abyde ꝑ a lytyl / and I shal paye to the thyn hyer / And saynt hylayre answerd &

yf thou come not agayn who shal paye me for ẏ / & the pope answerdȝ / I shal come agayn & shal bete doun thy pryde / Thenne the pope wente doun in to the lolwe chambre for to ease hym / Andȝ by the conduyte of hys neyther parte voydedȝ out all the entrayllees of his body / andȝ so deyde sodaynly / thus thenne as he abode the pope / sayṅt hylaire fonde no place / to sytte on / ne noone wold remeue to make hym place / Andȝ whan he salve that / he sayde / Domini est terra / therthe longeth to our lordȝ / andȝ satte doun vpon therthe / Andȝ therthe awoos vp by myracle by the wylle of our lordȝ / in suche wyse that he satte as hye as the other / Andȝ anone after / worde cam that the pope was dedȝ / Thenne sayṅt hylaire confermedȝ alle the other byssshops that were there in the faith / andȝ so confermedȝ eche wente in to hys contrey / In thende whan sayṅt hylaire hadȝ Impetred of god many myracles / to be shewde by hys prayer / he beleeuȝ seeth / andȝ salve hys deth approche / Thenne he called to hym one his chapelayn whom he moche louedȝ andȝ saidȝ to hym / Goo thou out / Andȝ bryngе to me wordȝ what thou hyerest / whan he hadȝ ben longe without he cam in / andȝ toldȝ to sayṅt hylaire that he hadȝ herdȝ a grete noyse in the cyte / Andȝ whan it was mydnyght he sente hys chapelayn agayn / to herkene / as he hadȝ doon to fore / Andȝ whan he cam agayn in to the chãbre for to telle that he hadȝ herdȝ nothynge / A grete clere light entredȝ in that the preest myght not beholdȝ it / Andȝ whan the light departedȝ / sayṅt hylaire deyde / that was the yere of grace thre honderdȝ yl / Late vs praye to hym that he praye for vs Amen /

Here endeth the lyf of sayṅt hylaire

And next folowyth thynuencion of sayṅt fremyn

IN the tyme of thynucion of sayṅt fremyn the martir / was sayṅt sauue byssshop of Amyens / Andȝ salve that to fore hym in the tyme of sayṅt honoure / our lordȝ hadȝ doon take vp the lodyes of sayṅt fulcien / sayṅt victorice / andȝ sayṅt gencyen / Andȝ thought all an hole nyght vpon the body of sayṅt fremyn the martir / Andȝ whan it was day thys holy man sayṅt sauue / somonedȝ the clergye andȝ the peple to faste & make prayers thurgh the cyte of amyens / to the ende that our lordȝ wold shelve them the place where the body of sayṅt Fremyn the martir laye / Andȝ on the thyrde day our lordȝ sente suche a myracle / that he sente a Raye of the sonne / whyche persedȝ the wall of the monastery on the same place where the body laye / thenne they began to dygge andȝ delue there / Andȝ whan they cam nyghe the body / ther yssuedȝ out so grete a swetenes / out of the pytte that all they that were there / weende they hadȝ ben in paradis Andȝ it semedȝ that yf all the espyces of the worldȝ hadȝ ben stampedȝ to gydre / it sholdȝ not haue smelledȝ so wel ne so swete & thys swete odour spredde thurgh the cyte of amyens / andȝ dyuerse cytees aboute / that is to wete / terwaue / Cambray / andȝ noyon / And the peple of thyse cytees meuedȝ them eche from hys place with candelles andȝ offrynges wythout sayer or comãder / but for the odour that so spredde Andȝ cam vnto thys glorious sayṅt / Andȝ as the body was born in the cyte of amyens / there were shelvedȝ suche myracles that neuer none were lyke founde ne seen to fore of ony sayṅt / For the clymentes meuedȝ them by the myracle of thys sayṅt / The snolwe that was that tyme grete on therthe was tornedȝ in to pouldre andȝ duste / by the hete that was thenne / Andȝ the yse that henge on the trees / becam flolwres and leues / Andȝ the medolwes aboute Amyens flolwredȝ andȝ becam grene / And the sonne whiche by hys nature / sholdȝ goo lolwe / that day ascendedȝ as hye as she is on sayṅt Johns day at none in the somer / Andȝ as men lare the

body of thys ſaynt / the trees enclyned and worſhipped the body / And alle maner ſeke men of what maladye they had / they receyued helthe / in the Inuencion of the bleſſyd body of ſaynt Fremyn / And the burgeyſes that were in their golbnes and mantellis / had ſo grete lete / that they calked their ſeruantes and bonde men of whom ther were many that day in Amyens / and affranchyſed them for to bere their clothes in to the cyte of Amyens / Our lord dyde do ſhewe ſuche myracles / and ſo ferre ſente the odour / that the lord of Burgenſy / which was at a wyndowe and was ſeke of lazarye / and he ſmelled the odour / and was anon guaryſſhyd and hool / And he toke hys golde and cam and dyde homage vnto the body of ſaynt fremyn in the cyte of Amyens / Our lord hath ſhewed many myracles for thys glorious ſaynt And mocke he ought to be honoured in thys worlde / And thenne praye we vnto this bleſſid saynt / Saynt Fremyn that he praye for vs to our lord that he wyll pardonne vs our ſynnes / and of troye and graunte to vs the gloryе of heuene / Amen

Thus endeth thynuencion of ſaynt Fremyn

Here folowyth the lif of ſaynt Machaire / And firſt the interpretacion of his name /

Machaire is ſaid of Maca / which is as moche to ſaye as engyn / & of Achis / which is to ſaye vertue / Or machaire is ſaid of Amatham ꝑ is to ſaye ſmytyng / and of Rys that is to ſaye mayſtre / For he was Ingenyous ayenſt the fallace of the deuyl / vertuous of lyf / Smytyng in chaſtyſyng hys body / and maiſtre in the gouernaunce of prelacye /

aynt machaire was in a deſerte / and entred in to a pytte or ſepulture where as ſaynt ben buryed many bodyes of paynems for to ſlepe / And he dreſſe out of thyſe bodyes & leyde it vnder hys hede in ſtede of a pyllowe / Thenne cam theder deuylles for to make hym a ghaſte and aferde / And ſaide one to another / Come with me to bayne the / And the body that laye vnder hys hede ſaide / I may not come For I haue a pylgrym vpon me lyeng that I may not meue / For alle thys ſaynt machayre was not aferd / but he lete the body with hys fyſte / and ſayde / aryſe and goo yf thou mayſt / whan the deuylles ſalde that they myght not make hym aferde / they cried with a grete voys / Machaire thou haſt veynquyſſhed & ouercome vs tbyes /

On a tyme as machaire was nygh hys holde / the deuyl cam with a grete ſythe in hys necke / And wolde haue ſmetyn therwith ſaynt machaire / And the deuyll ſaide to hym / Thou doſt to me grete vyolence and force / for I may not preuaylle ayenſt the / loo what thou dooſt I doo / thou faſteſt / and I ete not / thou wakeſt / and I neuer ſlepe / but ther is one thyng in whych thou ouercomeſt me / And Machaire ſaide / what is that / to whom the deuyl ſaide / that is humylyte and thy meketneſſe / by whyche I may not preuaylle ayenſt the / It happed on a tyme that a grete temptacion cam vpon ſaynt Machayre / and mocke temptedde hym / and anon he fylled a ſacke ful of ſtones and leyde it on hys necke / and bare it many Journeyes to gydre / thurgh the deſerte / Thenne an other hermyte mette hym / and demanded hym why he bare ſo grete aburthen / and he anſwerd I trauaylle my body / by cauſe it ſuffreth not me in peas / And thus I vexe hym that vexid me / Thys holy abbot ſaynt machaire ſalu paſſyng to fore hym a deuyl in thabyte of a mā which was ꝑ clothyng of an heraude all lynnen ful of hooles / and in euery hool henge a fyolle / And he demāded hym whyther he went / The deuylle anſwerd hym / I goo for to gyue drynk

Into thies hermytes/ thenne demanded hym saynt machayre wherfore he bare so many fyolles / And he answerd / I shal offre to hem one and yf he may not drynke of that one/ I shal proferre hym another and so the thyrde / and of all the other / eche after other / Until they may fynde som thyng playsant to them for to falle in to temptacion/ and whan he cam agayn / saynt machaire called hym and demanded hym what he had founden/ And he answerd that he had euyl spedde/ For they were all so holy and blessyd that they retche nat of hys drynke / sauf one only whyche is named theodistus / Theune saynt machaire avoos and cam to thies hermytes and fonde them all in good poynt sauf hym whom the deuyl had tempted / Thenne saynt machaire dyde so moche by hys exortacion/ that he brought hym agayn in to the right way/ Another tyme saynt machaire mette the deuyl / and demanded hym whens he cam/ and the deuyl answerd / I come fro Vyfy-tyng thy brethern / thenne saide saynt machaire / how doon they/ the deuyl answerd euyl/ and he aflied wherfore And the deuyl saide for they ben alle holy / And that werst is ther was one that was myn / And I haue loste hym/ For he is now made holyer than the other / whan saynt machaire herd this / he gaf louynges and thankyn-ges to god / It happed on a tyme saynt machaire fonde in hys waye the hede of a dede man / And he demanded of it whos hede it was / and the hede answerd of a paynem / And machaire saide to hym / where is thy soule / he answerd in helle/ And he demanded yf it were depe in helle / and he saide deper than is fro heuen to erthe / And after he demanded yf there were ony bynethe hym / And he saide the Jelves ben lo-wer than he was / he asked yf there were ony lower or bynethe the Jelves/ to whom he saide that the false crysten men ben yet lower / and deper in helle than the Jelves / For as moche as they haue dyspyted and vylonyed the blood of Jhesu cryst of which they were redemed / so moche the more he they tormented / On a tyme saynt ma-chaire went in a deserte and atte ende of euery myle he sette a wedy in therthe for to haue knowleche therby to torne agayn / And went forth iy day Jour-ney / and after he slepte / And the de-uyl tolde all thyse wedes & londe them & leyd them atte hys hede / Wherfor he had grete labour / for to come agayn / in to hys holde / An hermyte which was in deserte / was moche tempted for to goo agayn / to the world / And he thought in hys herte / that he sholde doo more good to be emongs the people/ than he sholde doo in hys hermytage / Thenne he tolde all thys to saynt ma-chayre / And saynt machayre saide to hym/ thus shalt þ saye to thy thought-tes that for the loue of Jhesu cryst I lef-ye the walkes of thys celle / It happed on a tyme that saynt machaire kylde a flee that bote hym/ And when he salve the blood of thys flee/ he repented hym And so repentaunt of that wold reuen-ge it and anon vnclothed hym and went naked in the deserte Vj monethis and suffred hym self to be bytyn of the flyes / After this saynt machaire whan he had longe lyued / and god had shewed many myracles for hym / and had florisshed in many vertues / he dy-ed and rendred hys solle vnto our lord Jhesu cryst qui est benedictus in se-cula seculorum Amen /

Thus endeth the lyf of saynt Machaire /

Hyer begynneth the lif of seynt Felix sayd enpices

FElix was surna-med enpices / and is saide of the place whe-re he resteth / or of the poyntelkis of greffes/ a greffe is ppirely callid a poyntel to wryte in tablis of waxe/ he whyche he suffred deth/ And some saye that he was a scolemaistre/ and taught chyldren / And was to them moche Pygorous / After he was knowen of

the paynems / And by cause he confes-
sed playnly that he was cryſten and
byleued in Jhesu cryſt / he was delyuerd
to be tormentrd in to the handes of the
chyldren / hys eſcoliers whom he had
taught and lernedy / whiche ſcoliers
ſelde hym / with theyr poyntellis /
pryckis and greffes / and yet the chir-
che holdeth hym for no martir / but for
a confeſſour / And the paynems sayd
to hym / that he ſhold doo ſacrefyſe to
thydollis / but he bleue on them / and
anon they fylle to therthe / It is redd
in a legēde that whan mychene biſſhop
and Valerian fledde the perſecucion of
the paynems / the byſſhop was tormen
tyd with hungre and thurſt ſo moche
that he fylle doun to the grounde / wher-
fore Felix was sent of an aungele to
hym / And he bare nothyng with hym
for to gyue to hym and he ſalde by hym
a cluſtre of reyſens hongyng on a tree
whyche he leyd on hys ſholdres / haſte-
ly and bare it with hym / And whan
the byſſhop was dede Felix was elect
and chosen to be byſſhop / And as he
preched on a tyme / the perſecutours
sought hym / And he hydde hym in the
clyftes of a broken walle / and incon-
tynente by the wylle of god / cam
ſpynoppes and made their werke and
nettes afore hym / that they myght not
fynde hym / And whan the tyrauntes
coude not fynde hym they went theyr
waye / And he went thens / and cā
to the holds of a wydolde / And toke
there hys refection of ber thre monethes
And yet he ſalde her neuer in the vyſa
ge / And atte laſte whan the peas was
made / he went hym in to hys chyrche /
And there deyed and reſted in our
lord / and was buried by the cyte in
a place that was calked pynces / And
this Felix had a brother / whych was
in lyke wyſe named felix / And whan
thys felix was conſtrayned to adoure
thydolles / he sayd / ye be enemyes vnto
your goddes / For yf ye bryngе me to
them I ſhal ſlolde on them lyke as my
brother dyde / and they ſhal falle to
therthe / and breke / On a tyme thys
Felix dyde do labour his gardyn / whe-
re he had ſette coles and wortes for
hys vſe / And ſome of hys neygh-
bours wold haue ſtolen alday thyſe
coles and wortes / and houed in the
gardyn alle the nyght and dygged /
And on the morntyng saynt felix sale-
wed them / And anon they confeſſed
their ſynne / And he pardonned them
And thenne they went theyr waye /
And a lytil whyle after / the paynems
cam for to take saynt Felix / And and
so grete dolour and payne toke them /
that they began to holde as dogges /
And he said to them / bleue ye in god
and saye ye that Jhesu Cryſt is veray
god / And doo you to be baptyſed and
ye ſhal be hool and your payne ſhal
ceaſſe / And ſo they dyde / and anon
they were alle hool / And after the
byſſhop of thydolles cam to hym and
said / Syre affone as our god ſalue
the / he fledde / And whan I said
why fleeſt thou / He said I may not
ſuffre the vertu of Felix / And whan
my god doubteth the / moche more I
ought to doubte the / And whan Fe-
lix had confermed hym in the fayth /
he baptiſed hym / And Felix sayd to
them that adoured Apolyn / yf apo-
lyn be very god / late hym saye to me
what I hold in my honde / And he
held in hys honde a cedule / wherin
was wreten the oryſon of our lord /
that is the pater noſter / And he
myght not anſwere / wherfore the pay-
nems were conuerted to our lord /
And atte laſte whan he had ſonge his
maſſe and the peas gyuen to the peo-
ple / he fylle doun in prayer vpon the
pauement of the chyrche / and paſſed
out of thys worlde vnto our lord /

Thus endeth the lyf of saynt Felix

Here folowyth the lyf of ſaynt marcell / and thynterpretacion of hys name

Marcel is as mocke to ſaye as denyenge to doo euyll / or it is ſaid as ſmytynge the ſees / that is to ſaye / the aduerſytees of the worlde For the worldy aſſam bleth the ſee / For lyke as Cryſoſtome ſayth vpon matheu / contynuel drede is hys confuſe / And alleway in the ſee is contynuel drede / thymage of deth and perpetuel dyſordynance wythout ceaſſynge /

Of ſaynt Marcell

Aynt Marcell was chyef byſſhop and pope of Rome / he wente to chaſtyſe & repreue mayſymyen themperour of thys / that he was ouer cruel to Cryſten people / And themperour hady of hym ſo grete deſpyte / that he made of the holys of a goody woma of wyche ſaynt marcel hady made a chyrche / the ſayd emperour made it a ſtable for horſes / And in the place where ſaynt marcel hady ſonge maſſe themperour made hym to kepe hys hors in wyche ſeruyſe ſaynt marcell was alle hys lyue after / and in that ſeruyſe ſaynt marcell depeded holily the yere of thyncarnacion of our lordy two hondredy and foure ſcore /

Here endeth the lyf of ſaynt Marcell pope /

Here folowyth of ſaynt Anthonye / and fyrſt thynterpretacion of hys name

Nthonye is ſayd of Ana / wyche is as mocke to ſaye as hye and tenens that is holdyng / wyche is as mocke to ſaye as holdyng hye thynges / and deſpyſyng the worldy / he deſpyſedy the worldy and ſaydy it is decepuyng / tranſitorye / and bytter / And Athanaſe wrote hys lyf /

Of the lyf of ſaynt Anthonye

Aynt Anthonye was borny in egypte of goody & relogious fader & moder / And whan he was but xx yere olde / he herde on a tyme in the chirche redde in the goſpell / that sayd / yf ꝑ wilt be pfight / goo and ſelle alle that thou haſt / & gyue it to poure men / And thēne accordyng therto / he ſolde alle ꝑ he had & gaf it to the poure peple & became an heremyte / he had ouer many tẽptacions of the deuyll / Thenne on a tyme whan he had ouercomen the ſpirytes of fornycacō which tẽpted hym therin / by the vertue of his faith / ꝑ deuyl cam to hym in the forme of a lityl child all black / & fille doū at his feet /

and confeſſed that he was the deuyl of fornycacion / whyche ſaynt Anthonye ſhortly deſired and prayd to ſee hym / for to knowe hym / that ſo temptyd yonge people / Thenne ſaid ſaynt Anthonye ſith I haue perceyued that thou art ſo foul a thynge / I ſhal neuer doubte the After he wente in to any hole or caue to hyde hym / And anon he fonde there a a grete multitude of deuylles that ſo mocke bete hym / that hys ſeruant bare hym vpon hys ſholdres in to hys hous as he had ben dede / Whan the other hermytes were aſſembled and wepte hys deth and wold haue don hys ſeruyſe/ ſodenly ſaynt Anthonye reuyued and made hys ſeruaunt to bere hym in to the pytte agayn / Where the deuylkis had ſo cuyl betyn hym / And began to ſomone the deuylkis agayn whyche had betyn hym to batayllles / And anon they cam in fourme of dyuerſe beſtes wylde and ſauage / of whom that one hobbled / another ſyſſled/and another cryed / and another brayed / and aſ ſaylled ſaynt Anthonye/that one with the hornes / the other with theyr treth and the other with theyr palues / and tyngles / and dyſtourned and alle to rente hys body / that he ſuppoſed wel to dye / Thenne cam a clere bryghtnes And alle the beſtes fledde alwaye/and ſaynt Anthonye vnderſtode that in this grete light our lord cam / and he ſayde wheyes / who art thou / the good Ihe ſu anſwerd/ I am here Anthony/thēne ſaid ſaynt Anthony / O good Ihesu where haſt thou ben ſo longe/ why were thou not here with me atte begyn ynge / to helpe me and to hele my wounde/ thenne our lord ſayd/ I was here / but I wold ſee and abyde to ſee thy bataylle / And by cauſe thou haſt manly foughten and wel mayntened thy batayll / I ſhal make thy name to be ſprad thurgh alle the worlde/ Saynt Anthony was of ſo grete feruour and brennynge loue to god / that whan maximus themperour ſlewe and mar tred cryſten men / he folowed the mar trers that he myght be a martir with them / and deſerue it / And was ſory that martirdom was not gyuen to hym After thys as ſaynt Anthony wente in deſerte he fonde a plater of ſiluer in hys way/thēne he thought whens this plater ſhold come / ſeeyng it was no way for ony man to paſſe / And alſo yf it had falle fro ony man he ſhold haue herde it ſowne / in the fallyng / Thenne ſaid he wel/that the deuyl had leyde it there for to tempte hym / and ſayd/ Ha deuyl thou wenyſt to tempte me / and deceyue me / but it ſhal not be in thy power / thenne the plater Vaſ nyſſhed alway / as a lytyl ſmoke/And in lyke wyſe it happed hym of a maſſe of gold yͤ he fonde in his waye/which the deuyl had caſte for to deceyue hym / Which he toke and caſte it in to the fyre and anon it vanyſſhed alway / After it happed that ſaynt Anthony on a tyme was in prayer /and ſalue in a viſion alle the world ful of ſnares and grynnes/Thenne cryed ſaynt Antho ny and ſaid / O good lord who may eſ cape fro thyſe ſnares / And a voys ſaid to hym Veray humylyte ſhal eſcape them without more / Whan ſaynt An thonye on a tyme was lefte in the ay er / the deuylles cam ayenſt hym / and leyde to hym alle the euylles that he had doo fro hys chyldhode tofore the angellis / Thenne ſaid thangellis/ thou oughteſt not to telle the euylles that ben deffetes / but ſaye yf thou knowe ony euyl ſith he was made a monke / thenne the deuylles contry ued many euylles / And whan they myght not preue them / the Angellis kare hym hyer than to fore / and after ſette hym agayn in hys place /

Saynt Anthonye recordeth of hym ſelf that he had ſeen a man ſo grete and ſo hye / that he vaunted hym ſelf to be the Vertue and the prouydence of god / and ſayd to me demande of me what thou wylt / and I ſhal gyue it to the And I ſpytte in the mydes of hys vi ſage / And anon I armed me with the ſigne of the croſſe / and ranne vpon hym/ & anon he vanyſſhid alway/ And after thys the deuyl appeerd to hym in ſo grete a ſtature that he tolbeked the heuen / And whan ſaynt Anthony hym demaunded hym what he was / He anſwerd I am the de uyl / and demaunde the why thyſe monkes and thyes curſed cryſten men doo me thus moche ſhame /

Saynt Anthonye ſaidꝛ they doo it by goodꝛ right For thou dooſt to them the werſt ꝓ canſt / And the deuyl anſwerd I doo to thē none harme/but they trou=ble eche other/I am deſtroyed andꝛ comē to nought by cauſe that Jheſu cryſt reg=neth ouerall/ A yonge manꝛ paſſedꝛ by ſeynt Anthonye & hys kolue in his hon de & bekekde holy ſaynt Anthonye play=edꝛ with his felaldes/andꝛ was euyl a paydꝛ/Thenne ſaynt Anthony ſaidꝛ to hym/that he ſhold kende hys kolue/andꝛ ſo he dyde andꝛ ſhotte ij oꝛ iij ſhottes to fore hym/andꝛ anon he vnkende hys kol=ue / Thenne demanded hym ſaynt An thony why he helde not hys kolue kende And he anſwerd that it ſhold be thēne ouer weak andꝛ feble / Thenne ſaidꝛ to hym ſaynt Anthonye / in lyke wyſe playe the monkes/ foꝛ to be after more ſtronge to ſerue god / A manꝛ deman=dedꝛ of ſaynt Anthony what he myght doo to pleſe godꝛ/and he anſwerdꝛ ouer all where thou ſhalt be/ oꝛ ſhal goo/ ha ue godꝛ to fore thyn eyen/andꝛ the holy ſcripture/And holde the in one place all ſtylle/And walke not ne wylle not a=boute in the contree / doo thyſe thre thyn ges / Andꝛ thou ſhalt be ſauf / An abbote cam to ſaynt Anthonye foꝛ to be cōſeylled of hym what he myght doo foꝛ to be ſauedꝛ/Saynt Anthonye anſwerd to hym/haue none affyance in the good that thou haſt donꝛ / ne that thou haſt kepte thy bely andꝛ thy tongue wel ſo bꝛely/ Andꝛ repente the not of penaunce that thou haſt doon / I ſaye Foꝛ lyke as fyſſhes that haue ben longe in the water / whan they come in to dꝛye londe they muſte dye / In lyke wyſe the mon kes that goon out of theyr cloyſtre oꝛ ſelles / yf they conuerſe longe with ſe culers they muſte nedes leſe theyr holy neſſe/ andꝛ leue theyr goodꝛ lyf It behoueth the monkes that they be ſoly tarye and that they haue thꝛe batayllles that is of heerynge / of ſpekynge /andꝛ of ſeeynge/ Andꝛ yf he haue but one of thyſe batayllles /that is of the herte/yet he hath ouermoche/ Some heremytes cā to ſaynt Anthonye foꝛ to viſite hym / andꝛ their abbot was with them / Thenne ſaydꝛ ſaynt Anthony to the here mytes/ye haue a goodꝛ wyſe manꝛ with you / Andꝛ afteꝛ he ſaidꝛ to the abbot/ thou haſt foundenꝛ good bꝛethern/Thenne anſwerdꝛ thabbot / Truly I haue goodꝛ bꝛethern/ but ther is none doꝛe on their holes / eche body may entre that wylle andꝛ goo in to the ſtable andꝛ vnbynde the aſſe of within / Andꝛ thys ſaidꝛ he by cauſe that the bꝛethern hadꝛ ouer mocke their molthes open to ſpeke / Foꝛ anon as they haue thought / on a thyngꝛ / it come to the molthe / Thenne ſaynt Anthony ſaidꝛ / ye ought to knowe that ther be thꝛe kodely me=uynges / that one is of nature / a=nother of ouermoche plente of metes / andꝛ the thyrde of the deuyll / Ther was anꝛ heꝛmyte that had trnoū=cedꝛ the worldꝛ / andꝛ not perfightly / Foꝛ he had ſomwhat propꝛe to hym ſelf whom ſaynt Anthonye ſentꝛ to the mar ket to bye fleſſhe / Andꝛ as he was co mynge andꝛ brought the fleſſhe / the dogges aſſaylkedꝛ hym andꝛ alle to tare hym / andꝛ tolke the fleſſhe from hym / Andꝛ whan he cam to ſaynt Anthonye / he toldꝛ hym what was happedꝛ to hym Andꝛ thenne ſaidꝛ ſaynt Anthonye to hym / thus as the houndes haue doo to the/ſo doon ꝓ deuylkis to monkes that kepe money / andꝛ haue ſom̄e propꝛe to theym ſelf/ On a tyme as ſaynt an=thony was in wyldernes in hys prayer andꝛ was wery / he ſaidꝛ to our lordꝛ/ lordꝛ I haue gꝛete deſyre to be ſauedꝛ / but my thoughtes lette me / Thenne appieredꝛ an angele to hym andꝛ ſaidꝛ doo as I doo / andꝛ thou ſhalt be ſauf/ Andꝛ he wente oute andꝛ ſalde hym one whyle labour/andꝛ another whyle praye / do thus andꝛ thou ſhalt be ſa=uedꝛ / On a tyme whan the bꝛethern hermytes were aſſembledꝛ to fore ſaynt Anthonye they demaundedꝛ of hym of the ſtate of ſoldles / whan they be departedꝛ fro the body / Andꝛ the neyt nyght afteꝛ / a voys callydꝛ ſaynt An thonye / Andꝛ ſaidꝛ aryſe andꝛ goo out andꝛ ſee vp on hye / whan ſaynt An=thonye hyeldꝛ vplvardꝛ on hye he ſalde one longe andꝛ terryble / whos heedꝛ tou chedꝛ the cloudes /whyche kept peple hauynge wynges that woldꝛ haue fledde to heuen / Andꝛ thys gꝛete man reteynedꝛ andꝛ caught ſom̄e / andꝛ other he myght not reteyne ne lette for they flewe forth vp /

Thenne he herde a noyse fulle of Joye & another ful of sorowe/ Andr he vnder stode that thys was the deuyll / that re tryned̄ some soules that wente not to heuen / Andr the other he myght not holde ne retryne / wherfore he made sorowe/ andr for the other he made Joye / Andr so he herde the sorowe andr Joye medled̄ to gydre / It happed̄ on a tyme that saynt anthony laboured with hys brethern the hermytes / Andr he salve a vision moche sorowfull / Andr therfor he kneled̄ doun on his knees / andr prayd̄ our lord̄ that he wold̄ em pesshe the grete sorowe that was to co me / Thenne the other hermytes demaū ded̄ what thynḡ it was / Andr he saidr that it was a grete sorowe / For I ha ue seen grete plente of bestes / whyche enuyronned̄ me / whyche ferd̄ alle the contre / Andr I wote wel that thys is to saye that ther shal come a grete trou ble of men lyke vnto | bestes that shal defouke the sacramentes of holy chyrche Thenne cam a voys from heuen to seynt Anthony that saide/ that grete abhomy nacion shal come to myn aulter / Andr anon after the heresie of Arryens begā Andr moche troubled̄ holy chyrche andr dyde many euylles / They bete monkes andr other all naked̄ to fore the peple / andr slewe cristen men lyke sheep/ vpō the aultres / andr m especial one Eula chyn/ dyde grete persecucion / to whom saynt Anthony wrote a lettre whyche saidr / I see the yre andr male talentr of our lord̄ comynḡ vpon the / yf thou suffre not the cristen lyue my peas / Thenne I comande the that thou doo to them nomore vylonnye / or thou shalt haue a meschaunce hastely/ The vnhap pyman receyued̄ thyes lettres/ andr be gan to mocque saynt Anthonye / andr spytte on hyt / andr bete wel hym that brought the lettre / Andr sentr agayn to saynt Anthonye thyse wordes / yf thou hast so grete charge of thy monc kes come to me andr I shal gyue to the my disciplyne / But it happed̄ that the vij day after / he mountr̄ vpon an hors ouer debonayr / Andr neuertheles whan the horse felte hym vpon hym he bote hym on the legges andr thyes / that he deyde on the thyrdr daye / It happed̄ an other tyme that the hermytes were comen to saynt Anthonye andr demaun dedr of hym a collacion / Thenne saydr saynt Anthonye / doo ye thys that is wreton in the gospel / yf one gyue to the a stroke on that one cheke / shewe hym that other/ Andr they answere we may not doo so / Thenne saidr he/ suffre ye it ones debonayrly / they answerdr we may not / Thenne saidr saynt An thony to hys seruaunt / gyue them to drynke good wyn/ For thyse monckes ben ouer delycious / Fayr brethern put your self to prayer / For ye haue moche grete nede / Atte laste saynt Anthonye assembledr the hermytes / Andr gaf to them the peas / andr deyde andr depar tedr out of thys worldr holyly whan he was of the age of an hondrdr andr v yere/ praye we to hym /that he praye for vs

Here endeth the lyf of saynt Anthonye

Of saynt Fabian and thynter pretacion of hys name first

FAbian is as moche to saye as makynḡ soue uerayn beatitude or blessidnes / that is to wyte in getynḡ in thre maner wises or maners / First by right andr reson of adopcion /of by eynḡ in achate andr by victorye /

Of saynt Fabian the martir

SAynt Fabian was a cytezeyn & bourgeys of Rome / Andr it hap pedr whan the pope was dedr / that the people as sembledr for to chese ano ther pope / Andr saynt fabian cam to the election for to knowe who sholdr be elected andr chosen to that dygnyte / And anone a whyte douue descendedr from he uen/ & rested vpō his hedr/ Andr whan the peple sawe þ they merueylled moche

Andy all they by comyn accorde chees hym for to be pope/Thys holy man fa-bian after whan he was pope/ he ordey-ned thurgh out all the contrees vñ de-kens andy to them vñ ſubdekens / for to wrythe the lyues of martirs / Ther was an Emperour in his tyme named phylyppe / whyche was moche ſynful andy cam boldly in the vygyle of eſter / in to the chyrche for to be houſelyd and cõmyned/ whom the pope droof alway/ andy denyed to hym the comunyon / Vntyl he hady goon andy ſhryuen hym of hys ſynnes / andy lete hym ſtonde emongy the ſeculiers / Thys holy pope alſo / ordeyned the cryſme in the chyr-che/ Thenne atte laſte whan he hady ben pope xiñ yere/ decius themperour co mandedy to ſmyte of hys heedy/ Andy ſo he was crowned with the crowne of martirdom / the yere of our lordy CC liñ

Of ſaynt Sebaſtian and firſt thynterpretacion of hys name

Sebaſtian is ſayd of ſequens andy beatitudo / andy aſtm andy ana / that is to ſaye folowyng the bleſſydnes / of the heuenly cyte/ andy thys he gate V maner wyſes after ſaynt Au-ſtyn/ that is to ſaye he gate by pouerte the regne/ with ſorow joye/ with labour reſte/ with trowble glory e / & with deth lyf / Or ſebaſtianus is ſaidy of baſto / For by the helpe of cryſt he flouridy in the chyrche / Andy hady a cuſtõme to comforte the marters in their turmẽtis

Of ſaynt Sebaſtian

Saynt Sebaſtian was a mã of grete faith a good cryſtey man / Andy was borny in Ner-bõne/ and after taught & endoctryned in the arte of melan & was ſo wel byloued of dyo-cleſian & maximian emperours of Ro-me / that they made hym maiſtre & duc of their mayne & power/ andy alkeway wold hane hym in theyr preſence/ Andy he was alkeway with them in habyte of a knyght/ & was gyrde with a gyrdle of goldy aboue/ lyke as was vſedy / Andy all this dide he not for Jo-lyte/ ne for cauſe that he dredde deth or to depe for the loue of Jeſu cryſt/ but he dyde it for to comforte the cryſtẽ men in their bileue/ whan they were in deſtruſſe for to renye the faith for drede of tormẽ tis of their body/ It happed that iij bre-thern germayns very cryſtey men and noble of lignage named marcus & mar-cellianus were takey andy conſtrayned by thẽperours for to worſhipe & doo ſa-crefyſe vnto thydolles / Andy ther was gyuen to thẽ reſpite of xxx dayes to be in priſony without to receyue deth for their cryſtẽ faith/ within whiche tyme they myght cõſeyll & aduyſe them ſelf whether they wold do ſacrefiſe to thydol les/ or to leue/ & their frendes were ſuf-fred in this tyme of reſpite to come to thẽ in priſony/ for tentrete & requeste them fro their faith for to ſaue their lyues / Thẽne cam their parentis & frendes to them & bygan to ſaye / whens cometh this hardnes of herte / that ye deſpiſe the oldy age of your fader andy moder whyche hey nold olde/ ye gete vnto thẽ nelp ſorowes / the grete payne that they hady in your byrthe / was not ſo grete as the ſorow that they haue nold / and the ſorow that your moder ſuffreth is not to reherſe/ wherfor right dere frendes we praye you that ye wylle to thyſe ſorowes put ſomme remedye / Andy departe you andy leue the errour of the cryſtey men / Andy anon after thyſe wordes theyr moder cam andy en tredy in / in cryengy andy terryngy the heeres of her hede / in ſhelbyngy her pap-pes andy saydy alle wepyngy / Alas I am meſchaunt andy vnhappy that leſe my two ſones / that I hane

gyuen souke and nouriſſhyd so ſwete ly/ Thou fair sone thou were ſwete & debonaire to me/ And to that other ſix saidȝ / thou were lyke and ſembleſt wel thy fader / Alas to what meſchief and sorowe am I delyuerd / for you my fayr sones /I leſe my sones which by their owen will goon for to deye / My moſt dere chyldren haue ye mercy on your sorouful moder / that am in ſo grete meſeaſe / and in ſo grete/ weppyn gis for you / O pour caytyf that I am what ſhal I doo that loſe my two sones and to the deth I ſee them goo/by theyr fre will / Alas thys is a nelwe ma ner of deth / for to deſyre the deth / to fore it come / The moder hadȝ vnneth saidȝ her complaynt / but that theyr fa der was brought bytwene in ſeruantes which at thentre ſhewde to hys sones duſt vpon the pouerte of hys hoore hede And cryedȝ Alas I ſorowful caytyf co me to the deth of my two sones /which by theyr owen agreement will deye / O my ouerdereſt sones that were the ſuſtenance and ſtaf of myn olde age / ſwetely nouryſſhedȝ and taught & ler nedȝ in ſcience / what is thys open fo liſſhnes and rage that is comen on you and cauſeth you to loue and deſire so the deth / ther was neuer ſuche a folye ne rage ſeen in the worldȝ / O ye my frendes come forth and helpe me to by ſwepe my chyldren / ye that haue hertes of pyte / And ye oldȝ and yongȝ we ſpe ye/ And I wyl wepe ſo mocke/ that I ſee not the deth of my sones / In the whyle that the fader thus wepte andȝ saidȝ / cam the two wyues of thyſe ij sones / which bare in their armes their chyldreen/which wepyng andȝ cryeng saidȝ / Saye ye nowe that ben our dere huſbondes / In what wardȝ leue ye vs and your chyldren / Alas what ſhal become of vs / our chyldren andȝ our goodes / that for your sake ſhal be loſt Alas caytyues that we be/what thyng is to vs / happened/hold haue ye herte of yron / in what maner may ye ſo be hardedȝ ſo out of nature / andȝ ſo cruel that alſo deſpyſe your fader & moder / and refuſe all your frendes / chace a ſ alway your wyues / andȝ renye andȝ forſake your chyldren /andȝ with your will deliuer your ſelf for to deye ſha ſ

meſully / Of thiſe lamentable wordes to fore wretō/ the ij ſaid sones marcus & marcellianus were ſo abaſſhedȝ andȝ their hertes mollified/that almoſt were retorned fro the cryſten faith / & woldȝ for the fauour of their parētis & fren des haue donȝ ſacrefyſe/ to thydolles/ but at thiſe wordes was saynt ſebaſtianȝ/as a knyght / whan he ſalwe thē thus tra uelled & ſo amoliſſhid/anon cam to thē & ſaid / O ye right noble knyghtes of Jhu cryſt wiſe & hardy which ben comē to the victorye/ & nolw goo abacke & for a ſelwe blaundiſſyng wordes vayne, & myſerable ye wyll loſe the victorye pma nable/leſe ye not the euerlayng lif/ for the blaūdyſſhyng wordes of wymen / be ye exāple to other criſten mē for to be ſtrong in the faith / Addreſſe ye your hertes abowe þ worldȝ/& loſe ye not your crolwne for the wepynges of your wyf ues & childrē/They that nolw were ver tres ſhold this day be glad & joyous/yf that they knelwe/þ ye knolw/They we ne that ther be none other lif/ but this/ which they ſee to fore their eyen/which after this ſhal come to nought /yf they knelwe what is that other lyf/ without deth & thithoute heuyneſſe/in which is joye permanable & euerlaſtyng wyth ſ oute doubte/ they wold haſte thē for to goo with you vnto that lyf/andȝ ſhold repute this lyf as vayne / For it is ful of myſerye & alſo fals / & ſith the begynnyng of the worldȝ hath deceyuedȝ all his frendes/ & conquerdȝ all them þ haue affiance in hym/For ſhe hath lyed in her promyſe / yet doth ſhe daply in this lyf more harme / For ſhe maketh glouttons / And other ſhe maketh le ſ cherons / ſhe maketh theeues for to ſlee / | Andȝ the angry cruell /andȝ the lyars fals & deceyuable / She puttȝth diſcorde emongȝ weddedȝ andȝ marydȝ peple / andȝ debate emong the peaſible / By the worldȝ cometh alle malyce/ andȝ alle febonnye /

Thys euylle doo they / that in this lyf putte theyr deſyres / And wene longe to lyue therin/ Andȝ whan they þ thus ſerue the worldȝ/haue vſedȝ theyr lyf in dooyng thiſe euyll aforſaid Thenne gyueth ſhe to them her doughter that is the deth perpetuelle / that is the reward that the lyf of thys worldȝ

gyueth to her seruātes/that departe frō thys world despourueyed / And here nothyng with them but their synnes / After thys/saynt sebastien turned hym to their parentis and frendes and said to them in thys maner / O ye my frendes lo here the lyf of thys world which deceyueth you in suche wise/that ye disconseylle your frendes fro the euerlastyng lyf / ye destrouble your chyldren that they shold not come to the compayne of heuene / and to the honoure permanable / and to thamytye of thempetour celestyall / by your folysshe wordes / and your false weppynges / yf they sholde assente to your reprefe /they sholde but a whyle dwelle with you / And after sholde departe fro your compayne / where ye sholde see them in tormentes that sholde neuer ende / where as cruel flamme deuoureth the soules of mescreants/ and worshippers of ydolis / And the dragons eten the lippes of cursid men/ And the serpents destroye them that ben euyll / there where is herd nothyng but waylyngis/ wepyngis /and horryble cryes of soules whyche brenne contynuelly in the fyre of helle / and euer shal brenne without ende / Suffre ye / that your sones escape thyse tormentes/ And thynke how ye may escape / And late thē suffre deth for the loue of Jhesu cryste / thenke not / but they whan they shal be thus departed fro you / goon for to make redy your place and your mansion / in heuen / where ye and youre chyldren may be in Joye perpetuel /

In thys houre and tyme that saynt sebastyan ꝑ was in habite of a knyght clad with a mantel/and gyrd with a gyrdle of gold and hadsayd thyse wordes anone cam a grete light in the whyche appiered a ponglyng clad with a whyte mantel emong vij angellis / And gaf to saynt sebastyan the peas sayeng/thou shalt be allewey with me/Thys salue the wyf of nycostratus named Zoe / in whos holde marcus & marcellianus were in prysone whyche had ben muet & domb vij yere by a sekenesthat she had/But she had vnderstāden that/whyche saynt sebastian had said /& had seen the lyght aboute hym / And she fyll doun to hys feet / And by signes of her hādes made prayers to hym / And after whan saynt Sebastyan knewe that she had loste her speche / Anone he said to her / yf I be the seruant of Jhesu cryste and yf all that / that I haue said be trewe / thenne I praye hym that he wyl rendre to the thy speche agayn / that opened the mouth of Zacharye the prophete / And anon escryed thys woman moche hye and said /The worde that thou hast said is verray trewe / And blessyd be thou / And the word of thy mouth and blessyd ben alle they that by the byleue in Jhesu cryst the sone of god / For I haue seen certaynly vij angellis to fore the holdyng a book / in whiche was writen all that / whiche thou hast said / Blessid be all they that byleue that / whiche thou hast said / And cursid be they that byleue the not / And Nichostratus husbonde of this woman and the fader and moder and alle the frendes of marcellianus & marcus / receyued the cristen faith / And were all baptised by policarpus the preest / Vnto the nombre of lxxvij persones men wymen and chyldren / And thy dayes durynge they abode to gydre in orysons and in prayers / and thankyd god of hys benefettes / Emonge them was tarquyllynus fader vnto the holy martirs aforsaid whyche had yij yere durynge the golde in hys feet & handes/ And assone as policarpus had baptysed hym / he becam as hool and sound in his feet & hondes as a chyld After the thy dayes agrestyn / and Comatyn prouostes of Rome made Tarquillinus their fader to come to for hym / And demaunded of hym / how hys sones were aduysed and counseylled / And he answerd moche wel dyde ye whan ye gaf to them respyte/ For in the mene tyme they that sholde haue deyde haue founde lyf and Joye / And the prouost supposed that hys sones had ben tornedy / And said to many I shal see / how thy sones shal make sacrefyse to thydolles / by whom thou and they may dwelle in peas/ And tarquillinus said / gentyl man yf thou wylt justly adoure & werke aboute me and my sones / thou shal fynde that the name of cristen men is of grete vertue/ And

the prouoste said tarquillinus art thou wood/ And he answerd/ I haue ben out of my wytte / but assone as I bile ued in Jhesu cryst / I ressepued helth of body and of soule / The prouoste saide I see wel / that the respyte of thy sones haue brought the in errour / Tarquillinus sayde / knolde of what werkis come errour / The prouost bad hym saye And he saide / The first errour is to leue the waye of lyf / and goo by the waye of deth / for to dysputе that men whyche ben dede for to be goddes/and to adoure their ymages/made of wood or of stone / The prouoste saide / thenne be they no goddes that we adoure / Tarquillinus saide It is rede in our bokes / what men they were that ye a doure for goddes / holde euyl they lyued and holde meschauntly they deyede / Saturnus whom ye worshipe for gode was lorde of Crete / and ete the flesshe of hys chyldren / holde is not he one of your goddes / And Jupiter/hys sone whom ye adoure/ whyche slewe hys fader / and toke hys suster to hys wif what euyl was thys/ holde art thou in grete errour / that adoureste thys cursede men / And saiste to the ymage of stone thou art my god / And to the stocke of tree / helpe me / The prouost saide yf ther be none but one god inuisible/that ye adoure / wherfor thenne adoure ye Jhesu cryst/whome the Jelwes crucyfyed Tarquillinus answerde / Yf thou knowest a ryng of golde/in whyche were a precious stone lyenge in the myre of a valeye / thou woldeste sende thy seruãts for to take vp this ryng/ And yf they myght not lefte it vp / thou woldeste vnclothe thy self/of thy clothes of silke and doo one a course cote and woldeste helpe to take vp thys ryngе and make grete feste / The prouost saide wherfor hast thou put forth this propositiõ nolde Tarquillinus answerde / For to shewe to the / that we adoure one only gode / The prouost saide what vnderstondeste vp by thys ryng / Tarquillinus saide/the golde of the ryng is the body humayne / And the precious stone signefieth the soule whiche is encloseде in the body / The body and the soule make a man / lyke as the golde and the precious stone make a ryng/ And moche more precioous is the man to Jhesu cryst / than the ryng is to the / Thou sendeste thy seruants for to take vp this ryng out of the dyrte or myre / And they may not / Thus sente gode in to thys worlde the prophetes for to dralwe the humayne lygnage out of thordure of synnes / and they myght not doo it And lyke as thou sholdeste kewe thy ryche clothis and clothe the with a course cote/and woldeste descende in to the pryue and put thy handes in to foule ordure to take vp the ryngе / Right so the mageste of gode hyde the lyght of hys dyuynyte by a carnal vestement whyche he toke of our nature humayne And clad hym therwith / and descende fro heuen / and cam here bynethe in to the pryue of this worlde/ and put hys hondes / in thordure of our myseryes in suffrynge hungre and thurst / And toke vs vp out of the fylthe / & weesshe vs fro our synnes by the watre of baptesme / And thus he whyche/dispyseth the by cause thou sholde descende in a foule habyte to take vp the ryngе thou myghteste wel put hym to deth / Thus all they that renye or despise Jhu cryst / by cause he humbled hym self for to saue man / maye in no wyse escape for the deth of helle/The prouoste saide I see wel that thyse ben but fables / Thou haste take respyte for thy sones / knolweste thou not well that thexercise our lorde is cruell ayenst crysten men Tarquillinus said it is folye to doubte more humayne puyssaunce / than the puyssaunce dyuyne They that ben cruel ayenst vs /maye wel tormente our bodyes / but they may not take fro our herte Jhesu cryst/Thenne the prouost put put tarquillinus in the handes of the sergeantis sayenge shelwe to me the medycine by whiche thou art helyde of thy golwte / And I shal gyue to the golde without nombre/knolwe thou that moche euyl shal come to them that selle & bye the grace of gode /but yf thou wilte be hole of the maladye of the golwte / byleue in Jhesu cryst / and thou shal be as hole as I am / The prouoste saide bringe hym to me that hath heled the / Tarquillinus went to polycarpus / & said to hym alle thys / And brought hym with saynt sebastian vnto the

prouoſt and enformed hym in the faith
And he praid hym that he myght haue
his helthe / And saynt ſebaſtian sayd
that he ſhold firſt renye hys ydollis / &
yeue hym licence to breke them / and
thenne he ſhold haue hys helthe / Thēne
Comaſyn the prouoſt said that hys ser
uants ſhold breke them / saynt ſebaſti-
an said / they ben aferd and dar not
breke them / And yf the fendis hurte
ony of them by ony occaſion the myſby
leuers wold saye / that they were hurte
by cauſe they brake their goddes / And
thenne policarpe and saynt ſebaſtian de-
ſtroyed moo than CC ydollis / Thenne
said they to the prouoſt / why haſt not
thou receyued the helthe whyles we
brake thydollis / thou kepeſt yet thy
myſbyleue / or elles kepeſt yet ſome y-
dollis / Thenne he ſhewed them a chā-
bre whyche was light as had ben of
ſterns / wherupon hys fader had dyſ-
pendyd CC poys of gold / by which
he knewe thyngis for to come / Thenne
said saynt ſebaſtian / as longe as thou
kepeſt thys hole / thou maiſt neuer ha-
ue helth / And thenne he agreed it
ſhold be broken / Tyburcien hys ſone
whyche was a noble yonge man sayd
playnly / that ſo noble a werke ſhold
not be deſtroyed / holy wel I wyl not be
agayn my fadres helthe / thys wylle I
wel that ther be ordeyned in furneyſes
of fyre brennynge / and thenne I wyll
that ye deſtroye thys werke / and yf
my fader haue hys helthe / I ſhal be con
tent / And yf he receyue not hys helthe
thenne I will that ye in ſhal be brent
in thyſe in furneyſes of fyre all quyck /
And saynt ſebaſtian saide / be it / as thou
haſt said / And forthwyth they wente
and breke the chambre / & in the mene
whyle / the angele of our lord appye-
red to the prouoſt and said hys helthe
was gyuen to hym / And anon he was
all hool / and ranne after hym for to
haue kyſſed his fete / but he denyed hym
For he had not receyued baptiſme /
And thenne he and Tyburcien hys ſo-
ne with a M CCCC of theyr family
were baptyſed / Thenne Zoe was ta-
ken of the meſcreants and was torme-
ted ſo longe that ſhe gaf vp the ſpirite
And whan tarquilinus herd that / he
cam forth and said / Alas why lyue
we ſo longe / whymen goon to fore vs
to the crowne of martirdom / And with
in a felw dayes after / he was stoned
to deth / And Tyburcien was coman-
ded that he ſhold goo barefoot vpon bren
nynge coles / or elles doo ſacrefiſe to thy-
dollis / And thenne he made the ſigne
of the croſſe vpon the coles / and went
on them bare foot / And he said me
thynketh I goo vpon roſe flowres in
the name of our lord Jheſu cryſt / To
whom fabien the prouoſte said / It is
not vnknowen to vs that your Jheſu
cryſt is a techar of Sorcerye / To whō
Tyburcien said / holde thy peas thou
curſid wretche / For thou art not wor-
thy to nempne ſo worthy / ſo holy / ne
ſo ſwete a name / Thenne the prouoſt
was wroth / and comanded to ſmyte
of hys hed / and ſo he was martred /
And thenne marcellianus and mar-
cus were ſore tormentid and bound
to a pyler / and as they were ſo boun-
den they seyden / loo how good & joye-
ful it is / breithern to dwelle to gydre
To whom the prouoſt said / ye wret-
chis doo away your madnes / and de-
lyure your ſelf / And they sayde / we
were neuer ſo wel fedde / we wold that
thou woldeſt late vs stonde here / tyl
that the ſpirites ſhold departe out of
our bodyes / And thenne the prouoſt co
māded that they ſhold be percid thurgh
the body with ſperis / And ſo they ful-
filled their martirdom / after this saynt
ſebaſtian was accuſed to thēperour that
he was cryſten / Wherfore dyocleſian
themperour of Rome made hym come to
fore hym / And said to hym I haue
alleway loued the wel / and haue ma
de the maiſtre / of my palays / how thēne
haſt thou be cryſten pryuely ayenſt my
helthe and in deſpyte of our goddes /
Saynt ſebaſtian said / alleway I ha-
ue worſhyppid Jheſu cryſt for thy hel-
the / and for the eſtate of Rome / And
I thynke for to praye and demande hel
pe of thydollis of stone / is a grete folye
with thyſe wordes dyocleſian was mo-
che angry and wroth / and comanded
hym to be ladde to the felde / and there
to be bounden to a ſtake / for to be ſhotte
at / And the archers ſhotte at hym tyl
he was as ful of arowes as an hir-
chon is ful of prickis / And thus lefte

hym there for dredy The nyght after cam a crysten woman for to take hys body and to burye it / but sir fonde hym a lyue / and brought hym to her holus / and toke charge of hym tyl he was all hool / Many crysten men cam to hym whyche counseylled hym to voyde the place / but he was comforted / and stode vpon a stappe where themperour shold passe by / and said to hym / the bysshoppis of thydolles decryue you e; uyll / whyche acuse the crysten men to be contrayre to the comyn prouffyt / of the cyte / that praye for your estate / & for the helthe of Rome / dyocles yan said arte not thou sebastyen / whom we co; manded to be shotyn to deth / And saynt Sebastian saide / therfor our lord hath rendred to me lyf / to thende that I shold telle you / that euylle and cruelly ye doo persecucions vnto crysten men / Thenne made dyocles yan hym to be brought in to pryson in to hys pa; lays / And to bete hym so sore with stones tyl that he deyde / And the ty; rauntis threlue hys bodye in to a grete pryuee / by cause the crysten men / shold make no feste to burye hys body / ne of hys martredom / but saynt sebastian appeerid after to saynt lucyne a glori; ous widowe / And said to her in su; che a pryue shalt thou fynde my body hangyng at an hoke / whyche is not de; fouled with none ordure / whan thou hast wasshed it / thou shal burye it at Cathacombes by the apostlis / And the same nyght she and her seruantes accomplysshed alle that sebastian had comanded her / he was martred the ye; re of our lord CC lxxxvij / And seynt gregory telleth in the first boke of hys dyaloges / that a woman of tuskane which was nelye wedded was prayd for to goo with other wymen to the de dicacion of the chyrche of sebastian / and the nyght to fore she was so moe; ued in her flesshe / that she myght not absteyne her from her husbond / And on the morn she hauyng gretter shame of men than of god went theder / and anon as she was entryd in to the ora; torye where the relyques of saynt seba; tian were / the fende toke her and tor; mentid here byfore alle the people / And thenne the preest toke the couerture of the aulter and couerd her / And thēne the deuyl assayllede the preest / her fren des lady her to thenchauntours / that that they shold enchaunte the fende / but assone as they began thenchaunte by the Jugemēt of god a legion of deuyl; les entryd in to her / that is vij M vij C lxvij / and vexid her more sharply than to fore / And an holy man na; med formatus by hys prayers heled her / It is rede in the gestes of þ lōbar dis that in the tyme of kynge gylberte all ytalye was smetyn with so greet a pestilence / that vnnethe they that were alyue myght burye the dede / And this pestylence was most at Rome and pa; uye / Thenne the good Angele was seen vysybly of many and an e; uyl Angele folowyng keryng a staf whom he lad smyte and slee / And as many strokes as he smote an holus / so many dede persones were born out of it / Thenne at laste it was shewed to one by goddes grace / that this pesty; lence shold not cesse / tyl that they had made an aulter to saynt sebastian at pa uye / which thenne was made in the chyrche of saynt peter / and anone the pestylence seassed / And vnder fro; me relyques of saynt sebastian were brought / And saynt Ambrose in his preface saith thus / O lord the blood of thy blessyd martir saynt sebastian was shedd for the confession of thy na me / he hath shewed thy meruayles / that they prouffyte in infirmyte vertue and gyueth to our studyes prouffyt / and to them not stedfast to the it gy; ueth ayde and helpe / Thenne late vs praye to this holy martir saynt sebasti; an / that he praye vnto our lord that we may be delyuerd from all pestyle; ence and sodeyn deth / and so departe ad; uysedly hens that we may come to euer lastyng Joye and glorye in heuen /

Thus endeth the lyf of saynt Sebastian

And next folowyth of saynt Agnes / and first thynterpreta cion of her name

AGnes is said of agna a lambe / For she was humble and debonayr as a lambe / & of agno in greke / whyche is to saye debonayr/and pytyous / For she was debonayr and mercyful / Or agnes of agnoscendo / for she knelde the waye of trouthe/and after thys saynt Austyn saith /trouthe is opposed ayenst Vanyte /falsenes /& doublenes / For thyse thre thyngis were taken from her / for the trouthe that she had /

Of saynt Agnes

THe blessyd virgyne seynt Agnes was moche wyse and wel taught as saynt Ambrose wyt nesseth / and wrote her passyon she was fayr of vysage /but moche fayrer in the crystem fayth/ she was yonge of age / & aged in wytte / For in the xiij yere of her age / she lost the deth that the worldy gyueth / And fonde lyf in Jhesu cryst/ whyche whan she cam fro scole / the sone of the perfecte of Rome for thempe rour louyd her /And whan hys fader and moder knelde it / they offred to gyue moche Ryches wyth hym / yf he myght haue her in maryage/ And offryd to saynt Agnes precyous gemmes and Jelwellis / whyche she refused to take / wherof it happed that the yong man was ardauntly esprysed in the loue of saynt Agnes / and came agayn and toke wyth hym more precious & Rycher adournementes / made wyth all maner of precious stones/ And as wel by hys parentes as by hym self offred to saynt agnes Ryche yeftes / and possessyons / and all the delytes and deduytes of the worlde/ and all to thende to haue her in maryage / but saynt agnes answerd to hym in thys mater/ Goo fro me thou fardel of synne / norysshyng of euyllys / and morsell of deth / and departe/ And knowe thou that I am preuented / and am loued of another louer / whych hath gyuen to me many better Jelwellis / whych hath fyanced me by his fayth/And is moche more noble of lygnage than thou art / & of estate/he hath clad me wyth precyous stones / and wyth Jelwellis of golde / he hath sette in my vysage a signe/that I receyue none other espousse but hym / And hath shewde me ouer grete tresours / whiche he must gyue me / yf I abyde wyth hym/I wyl haue none other spousse but hym / I wyl seche none other / In no maner may I leue hym / wyth hym am I ferme and fastned in loue / whyche is more noble more puyssant/& fayrer than ony other whos loue is moche swete and gracious of whom the chambre is redy for to receyue me / where the Virgynes syngyn meryly / I am redy embraced of hym / of whome the moder is a Virgyne / And hys fader knelde neuer woman / to whom the angelles serue/ the sonne and the mone merueylle them of hys beaute/whos werkes neuer faylle whos Rychesses neuer mynusshe / by whos odour dede men reyse agayn to lif by whos touchyng the seke men be comforted/whos loue is chastyte/ To hym I haue gyuen my faith/To hym I haue comanded my herte / whan I loue hym thenne am I chaste/ and whan I touche hym thēne am I pure and clene/ And whan I take hym thenne am I a Virgyne / Thys is the loue of my god whan the yonge man had herd all this he was despayred/as he that was taken in blynde loue/ and was ouer sore tormented in so moche that he laye down seke in hys redde for the grete sorowe that he had/Thenne cam the fysicians & anon knelde hys maladye / and sayd to hys fadre that he languyssh̄id of carnal loue/that he had to some woman Thenne the fader enquyred and knelde that it was thys woman / And dyde doo speke to seynt agnes for hys sone and said to her holde hys sone languyssh̄id for her loue/seynt agnes answerd that in no wise she wold breke the faith of her first husbond / Vpon that / the prouost demāded who was her first husbond of whom she so moche auaunted/ and in hys power so moche trusted / Thenne one of her seruauntes said that she was crysten / and that she was so enchaunted / that she said Jhesu cryste

was her espousse / And when the prouoste herde that she was crysten / the prouost was moche glad by cause to haue power on her / For thenne the crysten peple were in the vylle of the lord / yf they wold not renye theyr god and theyr byleue / all theyr goodes sholde be forfayted / wherfore thēne the prouoste made saynt agnes to come in Justice / And he examyned her sharply / and after cruelly by menaces / Saynt agnes wel comforted sayd to hym / doo what thou wylt / For my purpoos shalt thou neuer chaunge / e when she salue hym nolde flatteryng and nold terrybly angry / she scorned hym / And the prouost said to her ryng all Angry / One of tdo thyngis thou shalt chese / eyther doo sacrefyse to our goddes with the Virgyns of the goddes Vesta / or goo to the bordell to be abandonned to alle that thyder come to the grete shame and blame of alle thy lygnage / Saynt Agnes answerd / yf thou knowest who is my god / thou woldest not saye to me suche wordes / but for as moche as I knold ꝑ Vertue of my god / I sette nothyng by thy menaces / For I haue his angele which is kepar of my body / Thenne the Juge all arayed made to take of her clothys and all naked to be ledde to the bordell And thus saynt agnes that refused to doo sacrefyse to thydolles / was delyuerd naked to goo to the bordell / but anon as she was vnclothed god gaf to her suche grace that the heeris of her hed bycam so longe / that they couerd all her body to her feet / so that her body was not seen / And when saynt agnes entred in to the bordell / anon she fonde thangele of god redy for to defende her / and enuyronned saynt agnes with a bryght clernes in suche wise that noman myght see her ne come to her / There made she of the bordel her oratorye And in makyng her prayers to god / she salue to fore her a white Vesture / And anon therwith she clad her / and saide / I thanke the Jhesu cryst which accompteste me with thy Virgyns and hast sente me thys Vesture / Alle they that entred made honour and reuerence to the grete clerenes that they salue a boute saynt Agnes / And cam oute more deuoute and more clene than they entred / Atte laste cam the sone of the prouoste with a grete cōpanye / for tacomplysshe his foule desires and lustes And when he salue hys felaws come out and yssue all abasshyd / he moeued them and callyd them colvardis And thenne he all arayed entryd for tacomplysshe hys euyl wylle / and when he cam to the clerenes / he auaunced hym for to take the Virgyne / And anon the deuyl toke hym by the throte and strangled hym that he fyl doun deed / And when the prouoste herde thyse tidynges / of his sone / he ranne wepyng to the bordel / and began cryenge to saye to saynt agnes / O thou cruel woman why hast thou shelde thyn enchantemēt on my sone / and demaunded of her how hys sone was deed and by what cause / To whom saynt agnes answerd he toke hym in to hys power / to whom he hadd abaundonned hys wylle / why ben not all they deed saide he / that entred here to fore hym / For hys felawees salue the myracle of the grete clernes and were aferd and wente theyr waye vnhurte / For they dyde honour to my god which hath clad me with thyse Vestement / and hath kept my body / but your vylaynous sone / assone as he entred in to thys holes began to braye and crye / and when he wold haue leyde honde vpon me / anon the deuyl shelde hym as thou seest / yf thou maye repose hym saide he / It may wel appere that thou hast not put hym to deth / And saynt agnes answerd holde wel that thy creance is not worthy to impetre ne gete that of our lord / neuer tholes by cause it is tyme that the Vertue of god be shelded Goo ye all oute that I may make my prayer to god / And when she was in her prayers / thangele cam and reysed hym to lyf / And anon he wente out / and bygan to crye with an hye Voys / that the god of crysten men was Very god in heuen and in erthe / and in the See / And that thydolles were Vayne that they worshypped / which myght not helpe them self ne none other / Thenne the byssshops of thydolles made a grete discorde emonge the peple / so that alle they cryed / Take alday this sorcerresse

and vvitche that vvorneth mennes myn-
des / and aſkeneth theyr vvyttes/vvhā
the prouoſte ſalde thyſe meruey̆lles he
vvolde gladly haue delyuerde ſaynt ag
nes / by cauſe ſhe hadde vvyſedde hys ſone
but he doubtede to be vnyſſhyd/ And
ſette in hys place a tyeutenaūt namede
aſpaſius / for to ſatiſfye the peple/and
by cauſe he coude not delyuere her /he de
partede ſoroufully / Thys aſpaſius de
de do make a grete fyre emong alle the
peple / and dyde do caſte ſaynt Agnes
therin / Anon as thys vvas doon the
flamme departede in to tvvo partyes /&
brente them that made the diſcordes /&
ſhe abode alle hole vvythout felyng the
fyre / The peple vvente that ſhe hadde
don all by enchauntement/Thenne ma-
de ſaynt agnes her oryſon to godde than-
kyng hym that ſhe vvas eſcaped fro the
parylle to leſe her Virgynyte / and alſo
fro the brennyng of the flamme/And
vvhan ſhe hadde made her oryſon / the fy
re loſte all hys hete / and quenchyd it
aſpaſius for the doubtance of the peple
comanded to put a ſvverde in her body /
And ſo ſhe vvas martred/ Anon cam
the cryſten men and the parentis of
ſaynt Agnes and buryede her body /
but the hethen defended it / and caſte
ſo stones at them/ that vnnethe they eſ
caped / She ſuffred martirdom in the
tyme of conſtantyn the grete / vvhyche
began to regne the yere of our lorde
CCC ix / Emong them that buryede
her body ther vvas one Emerenciana
vvhyche hadde be felavv to ſaynt Agnes/
holv be it ſhe vvas not yet criſtened/but
an holy Virgyne/ ſhe cam alſo to the ſe-
pulcre of ſaynt agnes/vvhyche conſtāt-
ly reproued the gentyles / and of thē
ſhe vvas stoned to deth / and ſlayn /
Anon thenne cam a erthe quaue/light-
nyng / and thondre/that many of the
paynems periſſhed / ſo that forthon the
cryſten peple myght ſurely come to the
ſepulcre vnhurte / And the body of
Emerencian vvas buryed by the body
of ſaynt Agnes / It happed that vvhā
the frendes of ſeynt Agnes vvatched
at her ſepulcre on a nyght / they ſalve
come a grete multitude of Virgynes
clad in veſtymentes of gold and ſil-
uer / and a grete light ſhone to fore
them / And on the right ſide / vvas a
lamb more vvhyte than ſnolde / and
ſalde alſo ſaynt Agnes emong the Vir
gynes / vvhyche ſaid to her parentes /
Take hede / and ſee that ye bevvayle
me nomore as dede/ but be ye Joyful
vvyth me/ For vvith all thiſe Virgynes
Jheſu cryſt haue gyue me moſt bryght
tyſt habytacion and dvvellyng / And
am vvith hym joyned in heuen/vvhō in
erthe I houed vvyth my thought / And
thys vvas the viij day after her paſſyō
And by cauſe of thys viſion / holy
chyrche maketh memoyre of her/the viij
day of the feſte after / vvhyche is cal-
led Agnetis ſecundo / Of her vve
rede an example/ that in the chyrche of
ſaynt agnes vvas a preeſt vvhych vvas
namede paulus / and alle vvaye ſerued
in that chyrche / and hadde right grete
temptacion of hys fleſſhe / but by cau-
he doubted to angre our lorde / he kepte
hym fro ſynne / And prayde to the po-
ure that he vvolde gyue hym leue for to
marye / The pope conſidered hys sym-
pleneſſe and for hys boūte he gaf hym
a rynge in vvhych vvas an emeralde /
and comanded that he ſholde goo to
thymage of ſaynt Agnes/ vvhyche vvas
in hys chyrche / and praye her that ſhe
vvolde be hys vvyf / Thys ſymple man
dyde ſo / And thymage put forth her
fyngre / And he ſette the rynge ther-
on / And thenne ſhe dreſſe her fyngre
agayn and kept the rynge faſte /
And thenne anon all hys tempptacion
carnall vvas quenchyd and take alvvay
from hym / And yet as it is ſaid the
rynge is on the fyngre of thymage /

Conſtaunce the doughter of Conſtan
tyn vvas smeton vvyth a ſore and foul
lepre / vvhan ſhe hadde herd of the vir-
tu on of ſaynt agnes at her tombe ſhrvved
to her frendes / ſhe cam to the ſepulcre
of ſaynt agnes / And vvhan ſhe vvas
in her prayers ſhe fill a ſlepe / And ſhe
ſalve in her ſlepe ſaynt agnes ſayeng
to her Conſtaunce verke conſtantly /
And yf thou vvylt byleue in cryſt / þ
ſhalt anon be delyuerde of thy ſekenes/
vvhervvyth ſhe alvvoke / and fonde her
ſelf perfyghtly hool/ & anon ſhe reey-
ued baptesme and founded a chyrche
vpon the body of the Virgyne / And
ther abode in her Virgynyte / and aſſem
bledde there many Virgynes by cauſe of

her goody ensaumple / In an other pla; e it is rede that whan the chyrche of saynt agnes was voyde / the pope said to a preest/ that he wold gyue to hym a wyf for to noryssshe and kepe / and he mente to cõmyse the chyrche of saynt agnes to hys cure/ And he delyuerydy to hym a rynge and bad hym to wedde thymage / And thymage put forth her fyngre / and he sette on it the rynge / and anon she closid the fynger to her hand and kept the rynge / and so es; poused her / Of thys Syrgyne sayth saynt Ambrose in the book of Syrgy; nes / Thys Syrgyne / yong men / olde men / and chyldren preyse / Ther is none more to be prayseds / than that may be prayseds of all / Saynt Ambrose saith in hys pre; face that this blessyds saynt Agnes des pyseds the delytes of noblesse / and de serueds heuenly dygnyte / she lefte the desires of mannes felawshyp / and she fonde the felawshyp of the euerlastyng kynge/ And she receyuyng a precious deth for the confession of Jhesu cryst/ is made conformable to hym/ euerlastyng; ly to regne in Joye in heuen / to the whyche he bryngе vs / for whos glori; ous name and faith / thys glorious Syrgyne saynt Agnes suffreds martir; dom of deth/

Thus endeth the lyf of saynt Agnes

Here begynneth thynterpretacion of the name of saynt vyn; cent

Vyncent is as moche to saye as brennyng Sy; res or ouercomyng bren nynges / and kepyng Victorye / For he brente and destroyeds Syres by mortificacion of hys flesssh / he Vayn; quyssshids the brennyngis of tormentis by stedfast suffraunce / he helde the Vic; torye of the worlds by despysyng of the same / he Vaynquyssshyds thre thynges in the worlds / that is to weete false errours / foule loues and worldly dre; des / whyche thynges he ouercam/ by wysedom / by clenneesse / and by con; staunce / Of whom saynt Austyn saith that the martirdoms of sayntes haue ensegneds / that the worlds is ouerco; me with all errours / loues / and dre des / And some afferme that saynt Austyn wrote and compyleds hys pas syon / whyche prudencien sette right clerly in Versis /

Of the lyf of saynt vyncent

Vyncente was noble of lygnage/ but he was more noble by fayth and relygion / And was de keen to saynt Valeryen bysshop / he was in hys chyldhode sette to studye / where by dy; uyne prouydence he flourеds in double science / most parfoundly / that is to saye in dyuynyte and humanyte / To whom saynt Valerien by cause he was empessshyds in hys tongue compysed to hym the faytes and werkes of charge And hym self entendeds to prayer and contemplacion / And by the comande; ment of dacian the prouost Vyncent and Valeryen were drawen to Valence/ and there caste in pryson / And when the prouost had supposeds they had ben almost perysshyds for hungre and pay; ne / he comandeds them to come to fore hym / And when he salue them hool & joyeful / he beynge wroth began to crye moche strongly and sayds / what saist thou Valeryen whyche vnder the name of thy relygyon doost ayenst the decrees of prynces / And as the blessyds Vale; ryen answerds lyghtly / Saynt Vyn; cente sayds to hym / worshypful fader answere not hym so with a tymerous herte / but put out thy voys and es; crye hym frely / And fader yf thou wylt comande me / I shal goo answe; re to the juge/ To whom Valerian said right dere sone it is longe sith I haue cõ mysed to the / the charge of spekynge And now it byhoueth the to answere for the fayth / for whyche we ben here /

Thenne ſaynt Vyncent tornedꝫ to the Ju
ge and ſaidꝫ to dacyan / Thou haſt hol
den vnto nolv / vvordes to renye our
faith / but knolve thou that it is grete
felonnye to the vvyſedom of cryſten men
to blame andꝫ renye our cryſten fayth /
Thenne dacyan kepngꝫ vvroth comãdedꝫ
that the byſſhop ſholdꝫ be put in exile /
Andꝫ Vyncent as a man preſumptu ;
ous andꝫ deſpytous ſhold be put to be
tormentꝛd in the place namedꝫ eculeo /
Andꝫ it vvas made lyke a croſſe tlvhart
of vvhyche the tlvo endes vvere fyxedꝫ
in therthe / Andꝫ that hys membres
ſholdꝫ theron be brokenꝫ for to fere the
other / Andꝫ vvhan he vvas all thus to
brokenꝫ / dacian ſaidꝫ to hym / ſaye Vyn
cent nolv ſeeſt thou thy body Vnhappy /
Andꝫ Vyncent ſmylyngꝫ ſaydꝫ to hym /
Thys is that I all vvay haue deſiredꝫ /
Thẽne the prouoſte kepng vvroth begaꝫ
to saye & menace hym vvith many turmẽ
tis / Andꝫ Vyncent ſaidꝫ to hym / O
Vnhappy man holv vveneſt thou to an ;
gre me / the more greuouſly that thou
tormenteſt me / ſo mocke more pyte ſhal
godꝫ haue on me / Aryſe vp thou Vn ;
happy / man andꝫ curſidꝫ / andꝫ by thy
vvyckydꝫ ſpyrite ꝑ ſhalt be Vaynquyſ ;
ſhydꝫ / For thou ſhalt me fynde more
ſtrenger by the Vertue of godꝫ to ſuffre
thy tormentis / than thou haſt polver
to tormente me / Thenne the prouoſte
vvas angry / andꝫ begaꝫ to crye / Andꝫ
the kockers tolte ſcorgis andꝫ rodes &
begaꝫ to ſmyte andꝫ kete hym vvyth
rodes of yron / Andꝫ ſaynt Vyncent
ſaidꝫ / vvhat ſaiſt thou dacyen / thou thy
ſelf auengeſt me of my tormentes /
Thenne the prouoſt vvas vvoodꝫ & saydꝫ
to the kockers / ye vvretches vvhat doo ye
vvhy faylle andꝫ vveye faynt your hon ;
des / ye haue ouercomen murdrers &
aduoultrers / ſo that they coude hyde
nothyngꝫ emongꝫ your tormentes / andꝫ
thys Vyncent only ſhal molve ſurmoũt
your tormentes / Thenne the kockyers
tolte combes of yron / and begaꝫ to kem
be hym on the ſides vvithin the fleſſhe /
that the bloodꝫ ran doun ouer all hys
body / Andꝫ that thentrayllis andꝫ gut
ꝛs appiꝛedꝫ by the Joyntures of hys
ſides / Andꝫ dacyen ſaidꝫ to hym / Vyn
cent haue pyte on thy ſelf / in ſuche vviſe
that ꝑ mayſt recouer thy fayr yongthe
andꝫ vvynne to ſpare the tormentes /
that ben yet to come / Andꝫ Vyncent
ſaidꝫ to hym / O Venymous tongue of
the deuyll / I doubte nothyngꝫ thy tor ;
mentes / but I fere ſore only / that thou
vvylt fayne to haue mercy on me / For
ſo mocke more as I ſee the angry / ſo
mocke more am I reioyſedꝫ / I vvylle that
thou in no vvyſe / mynuſſhe ne laſſe thy
tormẽtes / ſo that thou knolve that thou
be Vaynquyſſhed in all thynges / Thẽne
vvas he take out of the tormente / andꝫ
vvas brought vnto a torment of fyre /
andꝫ he blamedꝫ andꝫ reproued the tor ;
chyers of their longe taryengꝫ / Thenne
vvyth hys goodꝫ vvylle / he mountedꝫ vp ;
pon the gredyron andꝫ ther vvas rosted
broylledꝫ and brentꝛ in all hys mem ;
bres / and vvas ſtykedꝫ vvyth ſmale
nayles of yron / andꝫ prycky dꝫ vvyth
brennyngꝫ poyntels of yron / Andꝫ
vvhan the bloodꝫ ran in to the fyre / and
made vvoundes vpon vvoundes / thenne
they caſte ſalt in to the fyre / that it
ſholdꝫ ſparkle andꝫ ſpryngꝫ in the vvoũ ;
des of hys body / on alle partes of the
vvoundes / that it ſholdꝫ more cruelle
brenne andꝫ doo hym more payne on
hys body / by the flammes / in ſuche
vvyſe that the prycky s of yron myght
not holde on hys membres / but on his
entrayllis vvhyche henge out of hys bo
dy / ſo that he myght not meue hym /
Andꝫ for all thys he vvas vnmeuable /
but he praydꝫ our lordꝫ Jheſu cryſt vvyth
Joynedꝫ hondes vp to heuen / Andꝫ vvhã
the mynyſtres hndꝫ ſaidꝫ thys to dacien
he ſaidꝫ / Alas vve ben all Vaynquyſ ;
ſhydꝫ / andꝫ he lyueth yet / Andꝫ by cau
ſe he may yet lyue lenger / ſhet ye hym
in a mocke derke pryſon / Andꝫ gadre
to gydre all the ſharp ſhellis / & prycke
them in hys feet / Andꝫ late hym be
ſtratcheꝫ on thẽ vvythout ony humayn
comforte / Andꝫ vvhan he ſhal be dedꝫ
come andꝫ telle me / Andꝫ thyes right
cruel mynyſtres obeyed hym as to theyr
lordꝫ right cruel / but the kyng for vvhõ
he ſuffredꝫ the payne ſo inhnmayne /
chaungedꝫ to hym all thys in to joye /
For the derkneſſes vvere alle chaꝛdꝫ
alvay out of the pryſon / by grete light
Andꝫ the ſharpnes of the ſhelles vvere
tornedꝫ in to ſoftnes andꝫ ſvvetenes of
alle maner flolvres / hys feet vvere

vnbounde / and he vsed the confort of thonour of Angellis / And lyke as he fond goon on the flowres syngyng with angellis / The swete soun of the songe and the swetnes and odour of the flowres whyche was merueyllous was smelled out of the pryson / And whan the kepers had seen thurgh the creuaces of the pryson/this that they sawe within/ they were cõuerted / and turned to the faith/And whan dacyan herde this/he was woody & said/ what shal we do to hym more/we ben ouercomen/ Now thẽne late hym be born in to a right softe bedde with softe clothes/ so that he be not made more glorious / and to the ende that he dye not yet / but that he be made strong agayn/ and he kembid agayn / in nelwe tormentis And whan he was brought in a softe bedde / and had therin rested a while he rendred and gaf vp hys sperite vn to god in the yere of our lord CC lxxxiij/ vnder dyocleſian and maximyen Emperours / And whan dacian herd say that he was dede/he was moche sorouful / And said that in that wyse he was also vaynquysshed / but sith I myght not ouercome hym by wyng / I shal punyssche hym dedy / And yf I may not haue victorye / I shal be folbled of the payne / Thenne the body of saynt vyncent was caste in a felde for to be deuoured of the bestes and foules / by the comandement of dacian / but it was kepte with angelis / fro wilbeyng of ony beeste / And after cam a rauen whyche droof alwaye all other byrdes and foules / gretter than he was / and chaced alway also a wulf with hys bylle and becke / and thenne turned hys face tolward the body / as he that meruaylled of the kepyng of thaungellis / And whan dacyen herd thys thyng /I trowe sayd he that I may not surmounte hym whan he is dede/ Thenne comanded he that he sholde be caste in to the see with a mylne stone bounden to hys necke / to thende that he that myght not be desstroyed vpon therthe of bestes / sholde be deuoured in the see of helues and grete fysshes / Thenne the maronners that ladde the body in to the see / caste it therin / but the body was sonner arryued a londe / than the maronners were / And was founden of a lady and of some other by the reuelacion of Jhesu cryst / And was honourably buryed of them / And saynt Austyn sayth of this holy blessyd martir saynt vyncent that he vaynquysshid so in wordes/he vaynquyssched in paynes/ he vaynquyssched in confession / he vaynquyssched in tribulacion / he ouercam the fyre/he ouercam the water/he vaynquyssched deth / and vaynquyssched lyf / Thys vyncent was fortimentid for to dwelle with god / he was scorgyd for to be introduced / he was keten for to be enstrengthed / he brente to be purged / he was gladder of the drede of god than of the world he had leuer plese god than the world And had leuer deye to the worldy thã to god / Also saynt Austyn sayth in a nother place that a merueyllous thyng is sette to fore our eyen/that is a wyckyd juge a cruel tormentor / and a martyr not ouercomen/ And prudencien wrote of cruelte and pyte / sayeng that vyncent sayd to dacien / the tormentes of the pryson/ the naylles / the vngles / the streynynge combes of yron with the flãmes of fyre/ & deth whiche is laste ende of the paynes/ alle thise ben playes & japes to cristen men/Thenne dacian said as ouercomen / bynde hym and drawe his armes out of theyr joyntes / And breke ye all the bones in suche wyse that alle the membres be departed / to thende that the breth of hym sprynge out by the holis of hys membres so torne / And the knyght of god lawhed at thyse thyngis/ and blamed the body handes /by cause they put not the hokes and naylles depper in hys membres / And whan he was in the pryson / the Angele of god said to hym / Aryse vp noble martyr surely / aryse vp / For thou shalt be our felawe/& he accõpanyed with sayntes O knyght inuincible / strengest of alle strõge/ now thise aspre tormẽtes & cruell doubte þ now a vaynquer/& prudencien saith/þ art only noble of the worldy/þ kerest only the victorie of double batayll thou hast deserued in croldnes to gydre/ chraye we thẽne to hym that he impetre grace of our lord Jhesu Cryste /

that we may deserue to come vnto hys blysse & Joye in heuē where he regneth/
Amen

Here endeth the lyf and passion of saynt vyncent

Here folowyth the lyf of saynt Basylle bysshop / and first of the interpretacion of hys name

Basille is said of ba ſis in greke/which is as moche to saye as a foūde ment/& leos/that is pe ple / For he was foūde ment of them that wold go to their maker/or elles it is sayd of basiliſco a serpente/ For he ouercam the serpente enemye of mankynde /

Of the lyf of saynt Basille

Saynt Basille was a venerable bysshop/and a solempne doctour of whom Amphilonius bys shop of yconie wrote the lyf/ And it was shewde in a vision to an hermyte named effra ym hold moche holy he was/On a tyme as the said effraim was in a traunse/he salwe a pyler of fyre/whos hede areched heuens / & a voys ther vpon sayeng / Suche is basille/ lyke vnto thys pyler that thou seest/ And after thys/the her myte cā to the cite for to see at the daye of epiphanye so noble a mā / & whan he salwe hym he was| clady with a whyte vesture goyng honourably with the cler gie/thēne thermyte said to hym selfe / I see wel/ that I haue laboured in vayn & for nought/he that is sette in suche ho nour/may not be suche as I haue seen / We that haue born the burthen & labour of þ hete of the day in grete payne / we had neuer suche thynge/& he here whiche is sette in suche honour / & also thus a cōpanyed is a colompne of fyre / Wold I haue grete meruayle what this may be/ And saynt basylle that salwe this in spirite/ made hym to be brought to hym And whan he was comen / he salwe a tongue of fyre/ spekynge in hys mouth Thenne said effraim / Truly basille is grete/truly basilke is the pyler of fyre/ And verily the holy ghoost speketh in his mouth/ And Effraim saidy to saynt basilke / Sire I praye the/that thou im petre of god that I may speke greek/to whom saynt basilke saide / thou hast de ſ maundey an hardy thyng/Neuertheles he praydy for hym/ andy he spack greek Another hermyte salwe saynt basilke / hold he wente in thabyte of a bysshop / & demed euyll in hys thought /hold he delytedy in this estate in vayn glorye / Andy anon ther cam a voys that saydy to hym / thou delytest the more in pla ynge andy handlynge thy catte / than basilke doth in all hys araye / andy aour nementis / Walens themperour whych susteynedy wharryens heretikes toke a ſ way a chyrche fro the crysteny men/andy gaf it to the Arryens/to whome saynt basylle saydy/ O thou Emperour it is vnreson / honor regis judicium diligit/ Thonour of the kynge requyreth true jugement / Andy the dome of a kyngy is justyse / Andy wherfore thenne hast thou cōmandedy that the catholyque cry steny men hey put out of holy chyrche / Andy themperour saidy to hym / yet re tornest thou to saye vylonye to me / It appertayneth not to the / To whom saynt basille saidy / It appertayneth wel to me / andy also do deye for justy ce / Thenne demostenes prouost of the metes of themperour vpholder of thar ryens spack for them andy made an ans were corrūpedy in langage/for to make satisfaction / Andy saynt basille saidy to hym / it appertayneth to the to ordeyne for the metes of themperour / andy not to enquyre of the techynges dyuyne / the whiche as confused held hym stylle & said not/ And thēperour said to saynt basille/ Nold goo thou forth/ andy juge thou bytwene them / andy not for fa uour ne ouer grete loue that thou hast to that one partye / ne for hate that thou hast to that other /
Thenne saynt basille wente to them/and saidy to fore tharryens andy to the

catholyques/ þ the doores of the chirche ſhold be ſhette faſte / and ſealed vyth the ſealis of eyther partye / And that euery ſhold praye to god for hys right/and that the chyrche ſhold be dylyuerȳd to thē/at vhos prayer it ſhold opene/ And thus they accorded / The arryens put them to prayer iij dayes and thre nyghtes/ And vhan they cā to the doores/they opened not / Thenne saynt basille ordeyned a proceſſion/and cam to the chyrche/and knocked a ſtroke/vyth hys croche/ sayeng / Attollite portas principes veſtras & cetera / and anon as he had sayde the verſe/the do=rs openedȳ/and they entryd in/ and gaf laude and preyſyngȳ to god/and ſo vas their chyrche rendryd to them agayn/ And after the emperour dyde promyſe to saynt baſylle moche good & honour yf he vold consente to hym / And saynt basille sayd that vas a demande to make to chyldren / For they that be fulfylled vyth dyuyne vordes vyl not ſuffre / that one only ſyllable of the dyuyne ſcience/be corrupte/Thenne themperour had grete Indygnacion of hym/and toke a penne for to vryte the ſentence on hym/that he ſhold be eyled/ And the firſt penne brake /and þ ſecond/and also the thyrde/ And hys hande began to tremble for fere/ thenne in grete Indygnacion / he alle to rente the cedule/ Ther vas an honeſt vorſhypful man named heradius/ vhiche had but one doughter/vhom he dyſpoſed to conſacre to god/ but the fende enemy to mankynde/ enflamed & made one of the ſeruaūtes of þ ſame to brēne in the loue of thys mayde/ And vhan he remēbred that he vas but a ſeruant/ hym thought not poſſyble that euer he ſhold attayne to come to hys deſyre / of ſo noble a Virgyne/he vente to an enchaunteur / to vhom he promyſed grete quantyte of moneye/yf he vold helpe hym/to vhom thēchantour anſverd that he coude not do it / but I ſhal ſende the to the deuyll vhych is my mayſter and lord / And yf thou doo that he ſhal ſaye to the/thou ſhalt haue thy deſyre/ And the yong man sayd he vold ſo doo/And this enchanteur sente a lettre by hym to the deuyll/thus contenynge My lord and mayſter / by cauſe that I muſt haſtely & beſily dravbe alle them þ I may fro the religion of cryſtendom/ & bringe them to thy vyll/to thende that thy partye alleyay groive and mulcte=plye/I ſende to the thys yong man eſpryſed in the loue of the mayde / And demandeth that hys deſyres may be ac=complyſſhyd / that herin I haue glorye & honour/ And that fro nolv forthon I may gadre to the & dravbe moo/Thēne he gaf hym hys lettre/ & bad hym goo / and at mydnyght ſtande vpon the tō=be of a paynem/& calle the deuyll/And hold vp thys lettre in thayer/And a=non he ſhal come to the / And he anon vente forth and dyde as he vas bodeyn and helde the lettre in thayer/And forth vith cam the prynce of derknes folavſhipped vith a grete multitude of fen=des/& vhan he had redde the cedule / he ſaid to the yong man / vylt thou byleue in me/ yf I accomplyſſhē thy deſire / And he anſverd that he vold ſo doo/ Thenne the deuyl sayd to hym renye thenne Jheſu cryſt / vhyche sayd / I re=nye hym / And the deuyll sayd to hym ye cryſteyn men ye be alle fals and vntrevbe / For vhan ye haue to doo / ye come to me/And vhan ye haue that ye demande/ anon after ye renye me / and retorne to your Jheſu cryſt / And he receyueth you / by cauſe he is ryght debōnayr/but yf thou vylt that I doo thy vylle / Make a bonde of thyn olvne hand vrytynge and delyuere it to me /and lete it contryne/that thou haſt forſaken Jheſu cryſt/ thy baptēſme / and the profeſſion of cryſteyn relygion/ and that thou be my ſeruaunt / and vyth me atte Jugement to be dampned /and anon all this he vrote/and toke it to þ deuyll/& put hym in his ſeruytude/and anon þ deuyl toke vith hym fēdes that ſerued for fornycacion/& comāded them that they ſhold goo & enflāme the herte of that mayde in the loue of that yonge mā/The vhiche cam to her/ & ſo enflā=med her in the loue of þ man/ that ſhe fyll doun to the ground to fore her fa=der creyeng pitouſly/& ſayenge/ Fader haue pyte on me/ For cruelly I am tor=mented for the loue of your ſeruaunt / haue mercy on me /

And ſhelve to me your faderly loue that ye olve to me / that ye gyue to me

in mariage the yong may that I desyre
And yf ye doo not/ ye shal see anone
that I shal deye / And therof shal ye
answere atte day of dome/ and the fa-
der wepyng saidē/ Alas wretchyd that
I am/ what is to me befallen/ God haue
mercy on my doughter / ꝑ thus taketh
alway my tresour / and quenchyth the
light of myn eyen/ I wold haue gyuen
the to the spouse of heuene/ & wende to
haue sauedē the/ And thou art desmesu-
red in worldly loue & flesshly / Abyde
doughter & tarye/ that I may marye the
to hym that I had purposed / & brynge
not me my laste dayes in sorow / And
she cried and said/ fader doo as I haue
said/ or anon thou shal see me deed/ and
so as she wepte bytterly as out of her
wytte/ the fader in grete desolacion / of
herte/ meuyd by the cōseyl of hys fren
des/ & decyued/ dyde her playsir/ & mari
ed her to the yong may/ & gaf to her all
hys substaunce sayeng/ Goo forth my
doughter very kaytyf that thou art / &
forth she wente & toke hym to her hus-
bond/ & they dwelled to gydre/ The hus-
bond wente not to chirche/ ne he blessid
hym not/ ne recommended hym not to god
wherof many of the neyghbours notedē
it & saidē to the wyf / Thys yong man
that thou hast taken is not cristenedē /
ne he goth not to the chyrche/ And whā
she herdē that she was moche abasshyd/
and for sorow fyll doun to the groundē/
and wyth her naylles began to cratche
hyr face and bete her breste and saydē /
Alas most myserable wretche that I
am/ wherto was I bornē/ I wold I hadē
perisshyd in my byrthe / And thenne
she toldē her husbond what she hadē herd
of hym / And he answerd that it was
nothyngē so / thenne saidē she / yf thou
wylt that I byleue the/ thou & I shal to
morn goo to chyrche/ and thēne shal I
knowe yf it be trewe that thou sayst /
Thenne he yelded hym confusedē/ & sawe
wel ꝑ he myght not denye / but it was
so/ And told to her all that he hadē don
And whan she had herdē alle the cas
how he hadē doon/ she began to wayle
and to wepe strongly/ And forthwyth
wente to saynt basylle / and rehercedē
to hym all that she hadē herd of her hus
bondē / And saynt basylle sente for the
husbondē and saidē to hym / my sone
wylt thou retorne agayn to godē/ Syre
saydē he / ye but I may not For I haue
bounde my self to the deuyll and temped
Jhesu cryst / and therof I haue made a
wrytyng of my handē and delyuerdē it
to hym / And saynt basylle saydē to
hym / therof no force / Our lordē is de-
bonayr and mercyful / and shal recey-
ue the yf thou repentest the / And anō
toke the yongē may and made the signe
of the crosse on his forhede/ And seyt-
te hym in a chambre thre dayes/ After
he wente to see hym / and demaundē
sayengē my sone how is it with the/ and
he answerdē/ Syre I am in grete payne
& in grete anguyssh in suche wyse that
I may not here the clamours / the ter
rours / and the lappydementis that the
fendes doyn to me/ For they holde in
theyr honde my wrytyngē / my accusyng
me andē sayengē / I cam to them / andē
not they to me / Thenne saydē basylle /
my sone be not aferdē / but put ferme-
ly thy byleue in Jhesu cryst / andē saynt
basylle gaf to hym a lytyl mete / for
to comforte hym / andē marked hym
wyth the signe of the crosse / And clo-
sydē hym agayn / andē he wente andē
praydē for hym / After certayn dayes
passedē he wente andē vysitedē hym a-
gayn / andē asked how it was with
hym / And he answerdē mocke bet-
ter than to fore / I here theyr cla-
mours / and theyr menaces / but I
see them not / Saynt basylle
gaf hym mete / andē closydē the dore
andē blessydē hym / andē wente andē
praydē godē for hym / andē yl dayes
after he retornedē andē saydē to hym/
my sone how is it wyth the / he ans-
werdē holy fader it is wel wyth me
thys daye / for I haue seen the fyght
for me andē ouercomen the deuyll /
Thenne he toke hym out / andē callyd
all the clergye / the relygyouses / andē
the peple / andē warnedē them that
they sholdē praye alle fore hym / and
andē ledde the yongē may by the han-
de to the chyrche / Andē anon
the deuyll wyth a grete multytude of
fendes wythout sceyngē of ony man
toke the yongē man andē paynedē them
to take hym out of the honde of saynt
basylle / And the yongē man bygan
to crye / holy saynt of godē helpe me

And the fendes enforced them so gretly that they made sayne basylle to meue in holdyng the yong may/ sayne basylle sayd/ thou cursed & cruel fende / suffyseth not to the ynough thy pdicion pro pre/ but thou must tēpte the creatures of my god for to haue them loste / The deuyl thēne said hery̆ng many/O basylle thou greuest & ennoyest me moch/thēne all the peple cryed kyryeleyson / And sayne basylle said to ꝑ deuyl/ Our lord god blame & repreue the cursyd fende / And the deuyl said to hym/basylle thou greuest & anoyest me moche/ I wēte not to hym/but he cam to me/he hath venged hys god / & hath confessid me to be hys lord / lo here in my hond the wrytyng that he gaf to me/and sayne basylle said to hym we shal not cesse to praye for hym vnto the tyme that thou shalt delyuer hys wrytyng / And thus as sayne basylle prayd holdyng the honde of the yong mā/the cedule which he had made was brought in thayer in the sight of alle / & was leyde in the honde of sayne basylle/the which receyued it/ & sayd to the chyld / brother knowest thou thyse lettres/& he answerd them I know thē well / For they were wreton with my honde/Thēne sayne basylle brake them/ & ladde the chyld to the chyrche/& so ordyned & disposed hym ꝑ he was wor ty thy to receyue the holy sacrament/& after he hery̆ng enseygned & taught delyuerd to hym a Pelle holy he sholde kepe hym/ & delyuerd hym to hys wyf / Also ther was a woman that had cō mysed many synnes/the whyche she all wrote / And atte ende ther was one more greuous than the other / whyche in the wrytyng delyuerd to sayne basylle/prayeng hym to praye for her/And that by his prayers her synnes myght be forgeuen/and thēne he prayde for her & the woman opend the bylle / wherin she founde all the synnes deffaced & put out except the greuous synne/And she cam to sayne basylle & sayd / thou holy sayne of god haue mercy on me / and gete me forgefnes for thys lyke as ꝑ hast don for the other / And sayne basylle sayd to the woman / leue & goo fro me woman / For I am a may synnar as thou art whyche haue nede of pardon as moche as thou / And as she that was key̆ and greuous to hym he said to her goo vnto the holy man that is named effraym / and demaunde of hym that he may gete pardon for the / And whan she cam to the holy man Effraym / and had wolde to hym wherfor she was sente to hym fro sayne basylle / he said to her / goo fro me for I am a synful man / but goo a gayn to sayne basylle / And it is he that may gete the forgefnes for thys synne / lyke as he dyde for the other And haste the to thēde/that thou maist fynde hym alyue / And whan she cam in to the cyte / sayne basylle was born to the chyrche for to be buryed / And she bygan to crye sayeng / good lord Jhesu bytwene me and the / For thou mayst wel appease god for me / And thou hast sente me to ay other / and anon she threwe the bylle vpon the couerynge of the byere / And anon after she toke it agayn and opend it and founde hyt alle playn and out clene of the bylle / And thenne with other she gaf thankynges to god

To fore or sayne basylle deyde / he key̆ng in the maladye that he deyde / he dyde do come a Jelwe to hym which was moche expert in physyke / And he loued hym by cause he salwe that he sholde be conuerted to the fayth / And whan he was come he felte hys puls / and salwe that he was nyghe hys ende / and sayd to hys meyney/ Make ye redy suche thyng as byhoueth for hys sepulture / For he shal deye anon / whyche worde sayne basylle herd / and sayd to hym / thou woste not what thou sayest / And the Jewe named Joseph sayd to hym / thys day shalt thou dye when the sonne shal goo doun in the weste /

To whom sayne basylle sayd / what shal thou saye yf I deye not thys day to whom Joseph sayd / Syre it is not other wyse possyble/ thenne sayd sayne basylle yf I lyue vnto the morowe none what shalt thou doo / And Joseph sayde yf thou lyue vntyl the morowtyde that houre / I shal deye / And sayne basylle sayd thou sayst trouthe / thou shal dye / that is synne shal dye in the to thēde that ꝑ lyue in Jhu criste/ & Joseph said/I woote wel what ꝑ saist

and yf thou lyue vnto that tyme I shal doo that thou saist/Thēne saynt basille said holy vnto that by nature he sholde haue deyde anon forthwith/yet he gate and ymprayed of gode space that he sholde not thēne deye/& lyued vnto the morn at none/which thyng seyng Jo-seph meruey lled mocke and byleued in Jhesu crist/Saynt basille thēne toke her-te & ouercam the feblenes of the body/ & arose out of his bedde/& went to the chirche/and with his propre handes bap-tysed the Jelue/And after retorned to his bedde/& anon gaf vp his spirite & rendryd his soule vnto god/ aboute the yere of our lord iij C lxx/ Thenne late vs praye to hym that he gete vs grace of our lord Jhesu cryst/that he wyll for-yeue vs all our synnes/

Thus endeth the lyf of saynt Basille

Here folowyth the lyf of saynt Johan the Almosner

Saynt Johan the Almosner was patriark of Jherlm/he salue on a ty-me in a vision a mocke fair mayde which had on her hede a crolune of oly-ue/and whā he salue her he was gretly abasshid & demaūded her what she was this maide answere to hym/I am mercy which brought fro heuē the sone of god yf thou wilt wedde me ꝑ shalt fare the better/Thēne he vnderstandyng ꝑ holy-ne biholdeneth mercy/ he tegā that same day to be mercyful in suche wise that he was called almosner/or amener/and he called alleway the poure peple his lordes Thēne he called his seruants & sayd to thē goo thurgh the cite & write ye all ꝑ names of my lordes/and whan he salue that they vnderstode not his wordes/ he said to them/ they ben they that ye calle poure & mēdiaūtes/ I calle thē my lor-des/and I saye they be my helpers/and trust it wel ꝑ they molde helpe & gete me the kyngdō of heuene/ And by cau-se he wold styre the peple to do almesse he said that whan the poure men were ones to gydre assembled thē ayenst the sonne/they begā to telle who were good almes men/& thē wold they preyse/and blame them that were euyll/emong all other he told this narracion/

Ther was somtyme a tollar named peter/in a cite/& was a mocke riche mā but he was not pytous/ but cruel to poure peple/For he wold hunte & chā-se alway poure peple & beggars frō his hous with indignacion & angre/ Thus wold no poure man come to hym for almesse/Thēne was there a poure man said to his felaws what wil ye gyue me yf I gete of hym an almesse this day/And they made a wager with hym that he shold not/which don he went to this tollars hous/& stode at the yate & demanded almesse/And whan this ri-che man cam/and salue this poure man at his yate/he was mocke angry/ and wold haue caste somwhat at his bred/ but he coude fynde nothyng/tyl atte last cam one of his seruants beryng a bas-ket ful of bred of Rye/and in a grete angre he toke a rye loof & threlue it at his hede/ as he that myght not here the crye of the poure man/ and he toke vp the loof & ranne to his felaws/& sayd truly that he had receyued that loof of petres olyne hande/And thēne within ij dayes after this riche man was seke & lyke for to deye/ And as he laye he was rauyshed in spirite/in which he salue that he was sette in Jugement/ & blacke men bryngyng forth hys wic-ked dedes/ & leyde them in a balaūce on that one side/ And on that other side/he salue some clothed in whyte mor-nyng and sorouful/but they had no-thyng to keye ayenst them in that other balance/ And one of them said/ truly we haue nothyng but a Rye loof which he gaf to gode ayenst hys wylle but two dayes goon/ And thenne they put that loof in to that balaunce And hym semed the balances were ly-ke euen/ Thenne they sayd to hym/ Encrece and multiplye this Rye loof/ or ellis thou must be de-ueryd to thyse blac moores or fendes/ And whan he awoke/ he sayd alas/ yf a Rey loof haue so mocke auayled

me/whiche/ yaf in despite / how moche
shold it haue auayled me/ yf I had gy
uen all my goodes to poure men with a
good will/ As this riche mā wente on
a day clothed with his best clothis / a
poure shipmā cam to hym all naked &
demanded of hym some clothyng/ for þ
loue of god to couere hym with all/ and
he anon dispoylled hym self & gaf to
hym his riche clothyng that he ware / &
anon the poure man solde it/ & whan he
knelwe that the poure mā had solde it /
he was so sory/ that he wold ete no me
te/ but he said Alas I am not worthy
that the poure mā thynk vpon me/ and
the nyght folowyng whā he slepte/ he sa
we one brighter than þ sonne hauyng a
rosse on his side weryng the same cloth
that he had gyuē to the poure man/ and
he said to hym why wexest þ tolenar /
And whā he had told hym the cause of
his sorow/ he said to hym/ knowest thou
this cloth/ And he said/ ye sire/ & thēne
our lord said / I haue ben clothed ther
with/ sith thou gauyst it to me/ And I
thank the of thy good will that þ had
dest pite of my nakidnesse/ For whā I
was a cold/ thou couerdest me / And
whan he awoke he blessid the poure pe
ple & said/ by the lyuyng god yf I ly
ue/ I will be one of his poure mē/ And
whan he had gyuē all his good to pou
re men/ he called one of his secrete men
whō he trusted wel/ & said to hym I ha
ue a secrete cōseyl to telle the / & yf þ
kepe it not secrete/ & doo as I bydde the
I shal selle the to the hethen men/ And
he toke hym x pouñd in gold & had hym
goo in to the holy cite & bye some mer
crye ware/ And whā thou hast so don/
take me & selle me to some cristen man
& take that money that thou shalt res
seyue for me/ & gyue it to poure peple
And the seruaūt refused it/ and he said
truly yf thou selle me not/ I shal selle þ
to the barbaris / And thēne he toke this
peter the tollenar as he had comanded
hym/ which was his maister clad in
vyle clothyng & ledde hym to þ market
& solde hym to an Argenter for xxx he
saūtes/ which he toke & delte it emongs
poure men/ This peter thēne thus sold
was houde / & put in to a kychen for to
doo all folble werkes in suche wise that
he was despised of euery man of the
seruantes / And some ofte smote hym
& knocked hym aboute the hed/ & cal
led hym fool / Criste appiered ofte to
hym/ & shewed hym hys clothyngs and
the hesauntes and comforted hym/
And themperour and other peple were
sory for the losse of peter the tollenar /
And it happed that noble mē of Con
stantynoble cam vnto the place where
as peter was for to visite holy places
whom the maister of peter bad to dy
ner/ And as they satte and ete at their
dyner / peter serued and passed by thē
and they beholdyng hym saide to eche
other in theyr eres how lyke is thys
yongman to peter the tollenar/ and as
they wel salue and adupsed hym/ they
sayd verely / it is my lord peter / I
shal aryse and holde hym / And when
pieres vnderstode that / he fledde alway
prpuely / Ther was a porter / whyche
was bothe deef and domb / And by
signes he opened the yates / And peter
bad hym by wordes to opene the yate /
And he anone herde hym and recey
uyng speche answerd hym / And pe
ter wente hys waye / And the porter
retorned in to the hows spekyng and
heeryng / whrof alle they meruayled
to whom he said he that was in the kyt
chen is goon out and fleeth alway/ but
knowe ye for certayn that he is the ser
uant of god/ For as he spack and bad
me opene the yate / ther yssued out of
hys mouth a flamme of fyre whyche
touchid my tongue and myn eeres /
and anon I receyued heeryng and spe
kyng/ And anone they alle wente out
and ranne after hym/ but they myght
not fynde hym / Thenne alle they of the
hows repented them and dyde penaun
ce / by cause they had so foule entrea
ted hym / Ther was a monke named
Bytale which wold assaye yf he myght
reyse ony sklaundre ayenst saynt John/
And saynt John cam in to a cyte | and
wente vnto alle the bordelles of comyn
women / And said to eche of them by
ordre gyue me thys nyght / and doo
no fornycacion / Thenne he entred in to
the hous of one/ & was in a corner alle
the nyght on hys knees in prayer and
prayd for her / And on the
morn he wente and comanded to eche
of thē that they shold telle it to nomā/

yet one of them manyfested hys lyf And anon as saynt John had prayd she began to be tormented with a deuyll And anon the other wymen said to her / god hath gyuen to the / that/that thou hast serued / by cause she entred for to doo fornycacion / and not for none other cause / And whan it was euen the forsaid monke Bytale said to fore them all / I wyll goo theder/ For that woman abydeth me / thenne many blamed hym / And he answerd & said / am I not a man as another is I haue a body as other men haue / Is god only wroth with monkis / they be men as other be / Thenne some of them said to hym / Take to the a wyf and chaūge thyn habite/so that thou sklaū dre not other / he sayntyng hym self wroth said/ Verely I shal not here you who that wyl be sklaundred / late hym be sklaūdred and late hym smyte his forhede ayenst the walle/ be ye ordeyned to be my juges of god / Goo ye and take heed of your self/ For ye shal gyue none acomptes for me / And thys he said with a bolde voys / And thenne they complayned to saynt John of hys gouernaunce / Our lord harded so the herte that he gaf no credence to his wordes / but prayd god that he wold shelue hys werkes to some creature after his deth / And that it sholde not torne hym to synne that defamed hym/ by thys meane he brought many for to be conuerted / And sette of them many for to be closed in religyon / In a morenyng as he went fro them/one of thyes comyn wymen mett with a man that entred in for to doo fornycacion / whom he gaf a buffette and sayd thou wycked man why amendest thou not thy wycked lyuyng / and he said to hym / Byleue me right wel that thou shalt haue such a buffet/ that alle alysaūdre shal assemble to wondre on the/ And after that the fende cam in lyknes of a man / and yaf hym a buffete and said to hym / thys is the buffet that thabbot Bytale promysed the /and anon he was rauysshed with the fende and tormented/ so that all the peple drelue to hym and wondred on hym / but atte last he was repentaunt / And was heled by the prayers of saynt Bytale / And whan the seruaunt of god was nygh hys ende / he lefte in wryting to hys dyscyples / Jugge ye neuer byfore the tyme / And whan he was deed the wymen confessyd what he had don / And all they glorysyed god / And namely saynt John saying / wold god that thylke buffet that he toke / I had taken / Ther was a poure man in thabyte of a pylgryme cam to saynt John and demanded almesse / And he callyd hys dyspenser and bad hym to gyue to that poure man Bj pens / whych he receyued and went hys waye / and chaunged his clothyng / and cam agayn to the pariarke and asked almesse / And he callyd hys dyspenser / and bad hym to gyue hym Bj pens of gold / And whan he had gyuen to hym and was departed/ iche dyspenser said to hys lord Fader at your request / thys man hath receyued thryes almesse thys day/and hath chaunged his habyte thries/ saynt John sayned as he had not herd it / And the poure man chaunged his clothyng the thyrde tyme/and cam agayn to saynt John and asked yet the thyrd tyme almesse/ And thenne the dyspenser told hys lord pryuely that he was the same beggar / to whom saynt John sayde / yeue to hym vij besaūtes / leste it be my lord Jhesu cryst that wyll preue me whether he myght more take/ or I yeue / On a tyme it happed that one patricius had certayn money of the chyrche whyche he wold put in marchaundyse/but the patriarke wold in no wyse consente therto / but wold it shold be gyuen to poure peple /And they coude not acorde/ but departed all wroth/ And after euensong tyme the patryarke sente to tharch preste patricius sayeng Syr the sonne is nygh goū doun / And he herying that / anon he wepte and cam to hym and asked forgyuenes/ On a tyme the neuew of the patryarke suffred wronge of a tauerner/ And complayned lamentably to the patriarke and coude not be comforted / And the patriarke said to hym / who is so hardy that dar saye ayenst the / or opene hys mouth ayenst the / Byleue me sone that I shal thys day do for the suche a thyng that alle

Alsaundre shal wondre on it / And
And whan he herde that / he was wel
comforted wenyng that the tauerner
sholde haue ben sore beten / And sayntJohn seeyng that he was comforted /
kyssed hys breste and said / Sone yf
thou be verayly the neueu of myn hu-
mylyte / make the redy to be scorgid &
to suffre of euery man betyngis / chy-
dyngis and wrongis / For veray af-
fynyte is not only of flesshe and blood
but it is knowe by the strengthe of ver-
tue / And anone he sente for that mā
and made hym free of alle pension and
tribute / And all they that herd thys
wondred gretly / And thenne vnder-
stode they that he had said byfore / that
he wold so doo that all alysaūdre sholde
wondre therof / The patriarke herynge
of the custome that is whan themperour
is crowned / ther shal come to hym the
maisters of sepultures and brynge sto-
nes of marble of dyuerse colours / and
demande themperour of what stones he
wyl haue hys graue made or of what
metalle / Sayntjohn remembrynge
thys comanded to make hys sepulture
but yet he dyde not do make it alle / but
lefte it vnparfyght vnto hys ende /
And he ordeyned that at euery feste
whan he was with the clergye / some
sholde come to hym and saye / Syre thy
monument or sepulture is not all ma-
de but imperfyght / comande that it may
be made / For thou woteste not what
hour thou shalt dye / ne whan the theef
cometh / There was a riche man
whych salue saynt John knuynge in his
bedde but vyle clothes and not riche /
For he had gyuen all hys good to pou-
re men / he bought for hym a moche ri-
che couertour for hys bedde / and yaue
it to saynt John / And in a nyght as
it laye vpon hym he coude not slepe /
For he thoughte iij C of hys bordes
myght wel haue he couerd with alle /
and made all that nyght moche lamen-
tacion seyenge / A lord how many ben
there of my bordes nold in the myre /
how many in the rayn / how many so
colde that theyr teeth beten to gydre /
And how many that slepen in the mar-
ket place / and sayd to hym self / and
thou wrecche deuourest the grete fyssches
and resteste in thy chambre with thy
wickednesse vnder a couertour of xxxj
pound to warme thy carayn / And af-
ter he wold neuer be couerd therwyth /
but on the morn he dyde do selle it / &
gaf the money therof to poure peple /
And whan the ryche man salue it / he
bought it agayn / and toke it to the
blessyd saynt John and desyred hym no
more to selle it / but kepe it for hym
self / And anon after saynt John solde
it agayn / and gaf the money of hit
to poure peple / And whan the riche mā
wyst it / yet he bought it agayn and
brought it to saynt John ful goodly &
said to hym / we shal se who shal fayle
of vs / or thou in the sellyng or I in
the byeng / & thus it was ofte bought
and solde / The riche man seeyng wel
that he myght well mynusshe his riches-
se in this maner without synne to then-
tente to yeue it to poure peple / And
they bothe shold wynne in thys maner /
that one in sauyng of theyr soules /
And that other in getyng welbard / and
saynt John wold dralbe mey to doo al-
messe / in thys maner / he was acusto
med to telle of saynt serapion / whan
he had gyue hys mantel to a poure
man / And after mette with another
that had colde / he gaf hym hys cote /
And hym self satte al naked / And
one demaunded of hym / Fader who
hath despoylled the / And he had in
hys honde the book of theuangelies / &
said thys hath dyspoylled me / And
anon he salue another poure man / and
thenne he solde the book of gospellis &
gaf the prys therof to poure men / And
whan he was demāded where hys book
of the gospellis was / he answerd &
said that the gospel comādeth and saith
Goo and selle all that thou hast / and
gyue it to the poure / I had thys gos-
pell and I haue solde it / lyke as he
comandeth / On a tyme he gaf to a
poure man v besauntes / And the pou-
re man had desdayn therof and began
to chyde / and dyspyse hym in hys visa-
ge / by cause he had nomore almesse /
And whan hys seruantes salue that /
they wold haue beten hym / And thēne
the blessyd John deffended them say-
enge / suffre ye hym brethern and late
hym curse me / loo I haue thys ly ye
re blaspheme by my werkys Cryst /

and̄ may not I not here one blame or vice of thys may / And̄ he comanded̄ that a sack of money full / shold̄ be brought / to fore thys poure may that he shold̄ take as mocke as he wold̄ /
On a tyme after that the gospell was rede in the chyrche the peple went out and̄ talked̄ ydle tales / And̄ thys holy patriarke apperceyued̄ them / and̄ folowed̄ after and̄ satte doun emongꝫ them / and̄ said̄ to them / Sones there as the shepe be / there must the shepherde be also / And̄ therfor eyther ye muste entre with me in to the chyrche / or elles I must abyde with you here / And̄ thus he dyde thryes / And̄ therby he taught the peple to abyde & stande in the chyrche / Another tyme ther was a yongman had̄ rauysshed̄ a nonne / And̄ the clerkys reprefued̄ the yong man therof to fore saynt John / And̄ said̄ he ought to be cursid therfor by cause he had̄ lost ij solbles / his oldne and̄ the nonnes / Thenne saynt Johañ withstode theyr sentence sayenḡ / not so my sones not so / I shal shewe to you that ye cōmyse two synnes / Fyrst ye doo ayenst the comandement of god̄ whyche saith Juge ye not / and̄ ye shal not be juged̄ / Secondly ye wyte not for certayn whether they haue synned̄ in to thys day / and̄ haue not be penytent / and̄ haue repented̄ them
It fyll many tymes that saynt John was rauysshyd̄ in hys prayers and̄ was in a traunce / And̄ he was herd̄ dysputе with our lord̄ / in thyse wordes / So good̄ lord̄ Jhesu cryst so / I in partynḡ and̄ thou in mynystrynḡ / late vs see who shal ouercome /
On a tyme whan he was seek & bexid with the feures and̄ salve that he approchyd̄ hys ende / he said̄ / I yelde to the thankynges / For thou hast herd̄ my wretchidnes prayeng thy goodnes that at my deth shold be foūde with me but one besaunt / or one pece of money / and̄ that yet I comande to be gyuen to the poure / And̄ thenne he yelded̄ hys soule vnto all myghty god̄ / And̄ his venerable body was put in a sepulcre where the bodyes of ij bysshoppis were buryed̄ / And the two bodyes by myracle gaf rome and place to the body of saynt John / For they remeued̄ eche fro other / and̄ left the myddle boyde for his body / A lityl tyme to fore hys deth ther was a woman had̄ cōmysed a gret and̄ horryble synne / And̄ durst not be shryuen therof ne shewe it to noman saynt John had̄ here wryte hit and̄ seale it / and̄ bryngе it to hym / And̄ he wold̄ praye for her / she assented̄ therto / she wrote her synne / and̄ dyly gently closed̄ and̄ sealed̄ it / And̄ delyuerd̄ it to saynt John / And̄ anon after saynt John waye seek and̄ dyde And̄ whan she herd̄ that he was ded̄ she supposed̄ her self confused̄ and̄ shamed̄ / For she wende that he hath delyuerd̄ it to some other man / and̄ she cam to hys tombe / and̄ there wepte & cryed̄ mocke lamentably sayenḡ / Alas Alas I supposed̄ to haue eschewid̄ my cōfusion / & nowe I am made confusion vnto all other / & wepte bytterly prayenḡ saynt John that he wold̄ shewe to here where he had̄ lefte her wrytynḡ / & And̄ sodenly saynt John cam and̄ appierid̄ to her in thabyte of a bysshop / on eyther syde of hym a bysshop / and̄ said̄ to the woman / Why trobleste thou me so mocke and thies sayntes with me and̄ suffrest not vs to haue reste / loo here our clothes ben alle wet of thy teris / And̄ thenne delyuerd to her her scrolle agayn sealed̄ as it was to fore sayenḡ to her / Se here thy seall / opene thy wrytenḡ and̄ rede it / Whyche anō she opened̄ / and̄ all her synne was diffaced̄ and̄ clene out / and̄ she fonde therin wreten / Alle thy synne is forgeuen / and̄ put alway by the prayer of John my seruaunt / And̄ thenne she rendred̄ thāk̄ynges to our lord̄ god and̄ to saynt John / And̄ thenne saynt John with the two bysshoppis returned̄ in to theyr sepulture / Thys holy man saynt John flowrid̄ in the yere of our lord̄ vj C v in the tyme of folke themperour /

Thus endeth the lyf of saynt Johan the Almosner

Of the conuerſion of ſaynt paule & of the name of conuerſion

Conuerſion is ſayd of conuertyr / I am tyrnedy / or is as mocke as to gydre tyrnedy from ſynnes and euylkis / he is not conuertedy that ſhryueth hym to ỹ preeſt of one ſynne and hydeth an other / It is ſaidy conuerſion / For ſaynt paule thys day was conuertedy to the fayth leuyng hys vices / why he is ſaid paule / it ſhal be ſaidy afterwardy /

Of the conuerſion of ſaynt Paule

The conuerſion of ſaynt Paule was made the ſame yere that cryſte ſuffredy hys paſſion / andy ſaynt stephen was stonedy alſo / not in the yere naturell but appieryng / For our lord ſuffredy deth the viij kalendes of aprylle Andy ſaynt stephen ſuffredy deth the ſame yere the thyrde day of auguſt / Andy was stonedy andy ſaynt paule was conuertedy / the viij kalendis of feuerer / Andy thre reaſons ben aſſignedy why for the conuerſion of ſaynt paule is holdedy more than of other ſayntes / Fyrſt for thenſample / by cauſe that no ſynnar what ſomeuer he be ſhold deſpayre of pardon / whan he ſeeth hym that was in ſo grete ſynne / to be in ſo grete Joye / Secondly for the Joye / For lyke as the chyrche hady grete ſorowe in hys perſecucion / So hady ſhe grete Joye in his conuerſion / Thyrdly for the myracle that our lord ſhewde / whan of ỹ ſo cruel a perſecutour was made ſo trewe a prechour / The conuerſion of hym was merueyllous by reſon of hym that made hym / andy of hym that ordeyned hym / andy of the pacient that ſuffredy it / by reſon of hym that made hym to be conuertedy / that was Jheſu cryſt / whyche ſhewde there his merueillous puyſſaunce / in that he saidy / it is harde to the to ſtryue ayenſt the alle or pryckle / andy in that / he chaungedy hym ſo ſodaynly / For anon as he was chaungedy he saidy / lordy what wylt ỹ that I doo / Vpon thys word sayth saynt Auſtyn / the lambe slayn of the wulfues / hath made of a wulf a lambe / For he was redy for to obeye / that to fore was woody for to perſecute / Secondly he ſhewdy hys merueyllous wyſedom / hys merueyllous wyſedom was in that / that he toke fro hym the ſwellyng of pryde / in offryng to hym the inward thynges of humylyte / andy not the heyghte of mageſte / For he saidy I am Jheſus of nazareth / Andy he calledy not hym ſelf / godyne the ſone of godyn / but he saidy to hym / take thyn firmytes of humanyte / and caſte away the ſquames of pryde / Thyrdly he ſhewde hys pytous debonayrte andy mercy / whyche is ſignefiedy in that / that he that was in dede andy in wylle to perſecute / he conuertedy / hold he it he hady euyl wyll / as he that deſpredy alle the menaces andy threteninges / & hady euyll purpoos / as he that wente to the prynce of preeſtis / as he that hady a Joye in hys euyl werkis / that he ladde the cryſten men bounden to Jheruſalem / Andy therfor hys Journeye andy vyage was right euyll / Andy yet neuertheles the mercy of godyn

conuertedꝛ / Secondly the conuerſion
was merueyllous of hym that ordey-
ned it that is of the lyght that he ordey
nedꝛ in hys conuerſion / And it is ſaid
that thys lyght was diſpoſitif / ſodayn
ne / and celeſtyall / And thys light
of heuen aduyronnedꝛ hym ſodeynly /
Poule had in hym thre vices / the firſt
was hardyneſſe / whych is noted whā
it is ſaid / that he went to the prynce
of the preſtes / And as the gloſe ſayth
not calledꝛ / but by hys olden wyll &
enuye that enticedꝛ hym / The ſeconde
was pryde / and that is ſignefyed by
that he deſiredꝛ and ſighedꝛ the menaces
and threetenyngis / The thyrde was
thentente carnall & the vnderſtandyng
that he hadꝛ in the lalbe / wherof the
gloſe ſaith vpon that worde / I am Jhū
& cetera / I godꝛ of heuene ſpeke / the
whyche thou ſuppoſeſt to be deedꝛ / by the
conſente of the Jelues / And thys
lyght dyuyne was ſodeyne / It was
grete and out meſure for to throlue doñ
hym that was hye and proude in to the
dyche or pytte of humanyte / It was
celeſtyal / by cauſe it torned and chaū-
gedꝛ hys fleſſhely vnderſtondyngꝛ in to
celeſtyall / Or it may be ſaidꝛ that this
ordenaunce or dyſpoſicion was in thre
thynges / that is to wete in the voys
crycngꝛ / in the light ſhynyngꝛ / and
in the vertue of puyſſaunce / Thyrdly
it was merueyllous by the vertue of
the ſouffryngꝛ of the pacyent that is of
poule in whom the conuerſion was ma
de / For thyes thre thynges were made
in hym without forth merueyllouſly /
that is to wyte that he was betyn to
therthe / he was blynde / & faſtedꝛ iij day
es & was ſmetyn doun to the groundꝛ
for to be repſedꝛ / & ſaynt auſtyn ſayth he
was ſmetyn doun for to be blynde for
to be chaungedꝛ and for to be ſente / he
was ſente to ſuffre deth for trouthe /
And yet ſaith ſaynt Auſtyn / he that
was out of the fayth was hurte for to
be made bileue / the perſecutor was hurt
to be made a prechour / the ſone of per-
dicion was hurt / for to be made the veſ
ſell of election / And was made blynde
for to be enlumynedꝛ / And thys was
as touchyngꝛ hys derke vnderſtandyngꝛ
Thenne in the iij dayes that he abode
thus blynde / he was leznedꝛ & enformed
in the goſpell / For he lerned it neuer
of man by mā / as he hym ſelf wit-
neſſeth but by the reuelacion of Jhū
cryſt / And ſaynt Auſtyn ſayth thus /
I ſaye that ſeynt poule was the very
champion of Jheſu cryſt taught of hym
redreſſed of hym / crucyfyedꝛ with hym /
and glorious in hym / he was made
lene in hys fleſſh / that hys fleſſh ſhold
be dyſpoſidꝛ to theffecte of goodꝛ opera-
cion / And fro thenne forthon hys bo-
dy was eſtablyſſedꝛ and deſpoſedꝛ to
all goodꝛ / he coude wel ſuffre hungre /
and thrbondaunce / and was informedꝛ
and inſtructe in all thynges / And all
aduerſitees he gladly ſuffred / criſoſtom
ſayth he ouercam tormentours / tyraūts
and peple full of woodneſſe / lyke as
flyes / And the deth / the tormentes /
and all the paynes that myght be don
to hym / he countedꝛ thē but as the play
of chyldren / Alle them he embracedꝛ
with a goodꝛ wyll / And he was en-
nobledꝛ in hym ſelf to be bounde in a
ſtrōge chayne more than to be crolwnedꝛ
with a crolbne / And receyuedꝛ more
gladly ſtrokes / and wounds than
other yeftes / And it is redꝛ that in
hym were thre thyngis / ayneſt the thre
that were in our formeſt fader adam /
for adam erectedꝛ and adreſſidꝛ hym a-
yenſt godꝛ our lordꝛ / And in ſaynt pou
le was contrarye / For he was throlue
doun to the erthe / In adam was thorw
nyng of hys eyen / and poule was in
the contrarye / made blynde / and adam
ete of the fruyt deffendedꝛ / And ſaynt
poule contrarye was abſtynent of cou-
nable mete /

Thus endeth the conuerſion of ſaynt poule

Here folowyth of ſaynt pawlyne the wydowe

Saynt pawlyne was a mocke noble wydowe of rome/of whome saynt Jherome wrote the lyf / and sayth fyrst thus/ yf alle my membres were tornedy in to tongues / And alle my Artirpes sholdy resolwe in humayne voys / yet I myght not worthyly wry te the vertues of saynt paulyne / I ta ke wytnesse of godz andz of hys holy angellis / andz also of thaungel that was kepar of thys woman that I shal saye nothyngz for preysyngz / but that same that I shal saye shal be lasse than apertaynyth to her vertues / She was borne emōg the nobles of the sena tours of Rome & of the lignage of the noble grygoys Pycke of goody & puys saunt of seygnorye at Rome/ She was the most humble of alle other / For ly ke as the sonne surmounteth the clere nes of the sterres / so surmounted she the vounte of other by her grete humy lyte / whan her husbondz was passedz out of thys worldz she abode lady of alle the goodes andz Pyches se/It happedz that atte mandement of themperour ma ny bysshoppis cam to Rome / emonge whom were there the holy man paulyn nus the patryarke of Anthyoche/And Epiphanus bysshop of cypre /of whom she was esprysedz in good vertues so p she gaf largely of her goodes for godz des sake/her parentes/ne her frendes/ne her oldne chyldren/ coude not torne her ne to make her to chaunge her purpose/ but that she wolde become the pilgryme of Jhesu cryst / For thamerous desyre that she had to Jhesu cryst surmoūted the loue that she hadz to her chyldren / Onely emongz alle her chyldren she hadz put her affectiō in eustochiū her dough ter / whome she ladz wyth her in thys pylgremage / She toke the see / andz saylledz so ferre that she cam in to the holy lande of Jherusalem / O holy grete deuocion she hadz to bysyte the holy se pulcre / of Jhesu cryst / andz the other holy places / andz holy alle wepyng she kyssedz them / ther can noman reherce alle / Alle the cyte of Jherusalem coude spoke of it / Andz yet best of alle lone we the lorde / for whos loue she had for saken alle thynge / She hadz be at rome so puyssaunt andz so noble / that euery man coueytedz to doo to her honour /for her grete renōmee / but she that was foūdedz vpon humylyte sought the hū ble places andz relygions / andz cam atte laste to bethleem/ Andz whan she had deuoutly bysytedz the place / in whych the vyrgyne marye enfauntedz andz childed Jhesu cryst she fyll in a vy sion / Andz as she sware to me / that she salwe in that vision the chyldz wrap ped in poure cloutes lyeng in the crib be or in the racke / andz holy the thre kynges worshipped hym/holy the sterre cam vpon the holys/andz holy the shep herdes cam to see hym / and holy herodes made persecucion vpon the Innocentis / and holy Joseph bare the chyld in to e gypte/And thys vysion she said alle in wepyngz and in lalwhyngz / and sayd I salewe the bethleem wherin he is borz that descended fro heuen / Of the pro phesyed mycke the yb chappytre / That of the shold be borz the god that shold gouerne the peple of Israhel / And the lygnage of dauid shold endure in the / Vnto the tyme that the glorypous virgy ne shold enfaunte Jesu cryst / andz I wretched as vnworthy to repute me to kysse the crybbe / in wchycke our lord wepte as a chyld / and the vyrgyne chylded / here I shal take my reste and my dwellyngz/ For my sauyour chaas thys place in bethleem / She made there her habytacion wyth many vyrgynes that serued god / Andz holy wel that she was lady of alle / neuertheles she was the most humble and meke in spe kyng in habyte / andz in goyngz / in sucke wise that she semedz seruant of alle the other / She neuer etr after the deth of her husbond wyth noman/ holy good that he was / she vysitedz as it is saydz to fore alle the holy places andz the mon kes of Egypte / emongz whome were many of the auncyent fadres and ma ny holy men / Andz her semed that she salwe Jhesu cryst emongz them / Andz after she foundedz in bethleem an abbaye in wchycke she assembledz virgynes/ as wel of noble estate as of myddle andz lowe lygnage / Andz departedz them in thre congregacions / so that they were departedz in werke/in mete andz drynk but in sayeng theyr psaultier andz

adouryng were they to gydre atte hou=
res as it appertyned / And she endu=
red and enformed all the other in pra
yer & in werke by ensample gyuyng /
She was neuer ydle / And alle they
were of one habyte / And they had no
shetes / ne lynnen cloth but to drye their
handes / And they myght haue no ly=
cence to speke to men / And them that
came late to the houres / she blamed reb
nayrly or sharply after that they were
and suffred not that ony of them shold
haue ony thyng saue the kyuyng and
clothyng / for to put alway auaryce / fro
them / She appeased them swetely that
stroof / And also she brake and morty=
fyed emong the yong maydens / theyr
flesshly desyres / by contynuel fastyn=
ges / For she had leuyr haue them good
suffryng sorowe and sekenes / than the=
ir herte shold be hurte by flesshly wyll
And she chastysed them that were nyce
and queynte / sayeng that suche nycete
was fylthe of the soule / and said al=
so / that a word solwyng to ony ordu=
re or fylthe sholde neuer yssue out of ỹ
mouth of a virgyne / For by the wordes
outward is shewed the countenaunce
of ỹ herte within / and she that so spack
and was rebuked therfor / yf she amen
ded it not at the first warnyng / ne atte
second / ne atte thyrd / she sholde be
dysseuered fro the other in etyng and
in drynkyng / by whych she shold be as=
shamed / And thus sholde be amended
by debonayr correction / and yf she wold
not / she sholde be punysshed by ryght
grete moderacō / She was merueylous
debonayr & pyteous / to them that were
seke / and comforted them and serued
them ryght besily / And gaf to thē lar=
gely to ete suche as they asked / but to
her self she was hard in her sekenes &
skarce / For she refused to ete flesh / how
wel she gaf it to other / & also to drynke
wyn / She was ofte by them that were
seke / and leyde the pyllowes a ryght &
in poynt / And frotted theyr feet / and
chauffed water to wasshe them / And
her semed that the lasse she dyde to the
seke in seruyse / so moche lasse seruyse dy
de she to god and deserued lasse mery=
te / And therfor she was to them pye=
tous / and nothyng to her self / In her
ryght grete sekenesses she wold haue
no softe bede / but laye vpon the stralwe
or vpon the grounde / and take but lityl
reste / For the most parte she was in
prayers bothe by day and by nyght / &
she wepte so moche that it semed of her
eyen a fontayne / so many trens ran
fro them / And when we sayd to her
oftymes that she shold kepe her eyen fro
wepyng so moche / she sayd the vysage
ought to be lyke to be fowl / by cause it
hath so moche be made fayr and gay a=
yenst the comandement of god / And
the body ought to be chastised / that hath
had so moche solas in thys worlde / & the
lawbyngis ought to be recompensed
by wepyngis / And the softe bedde and
the shetis ought to be chaūgyd in to the
sharpnes of hayer / I that was acusto=
med to pleyse man and the worlde / I
desyre now to pleyse Jhesu cryst / And
what shal I saye of chastete / in which
she was exaumple / vnto all ladyes of
tyme passed / when she was yet seculer
For she conuersed in suche wyse / that
they that were enuyous durst not auy
se on her ony euyl fame / she was deb=
nayr and curtoys / vnto all / For she cō=
forted the poure / and warned the ry=
che / to doo wel / but in largesse she pas=
sed so / that no poure man complayned
of her / And thys dyde she not by the
grete habundance that she had of goo=
des but by her wyse gouernaunce / and
when I said to her that she shold haue
mesure in doyng almesse / after that the
apostele sayth / that thalmesse that is
doon to another / be not greuous to hym
that doth it / But she said that for the
loue of our lord she dyde all / And that
she desyred to deye beggyng / in suche
wyse that she sholde not leue one peny
to her doughter after her / And that she
myght be wrapped in a strange shete
when she shold deye / And atte last
she sayd / yf I sholde demande ought / I
sholde fynde ynough that wold gyue
to me / And thyes beggars yf I gaf
to them nought / and they so departed
and deyde for pouerte / Of whom sholde
god demaunde thys / Ofte sayd she soo /
They be happy that ben mercyful / And
almesse quenchyth synne / as the wa=
ter quencheth the fyre / but for to doo al
messe it cometh not alway to perfectiō
For many doo almesses / that abyde in

theyr carnalytees/they seme to be good
without forth/but within they be mor-
tall paulyne was not suche one she affe
bled̄ her body right sore/ in fastynḡ &
in labourynḡ/that vnnethe she sette her
eyen to her mete without etynḡ fysshe/
ne mylke / egges or whyte mete / in
whyche many wene to doo grete absty-
nence / without etynḡ flesshe / For
our lord̄ gaf to her an aduersarye / the
stymulacion flesshly/by which she held
her in humylyte whythout sauourynḡ
ony thynḡ of pryde for the foyson of
her vertues/And also that she thought
not to be heyer than other whymen / She
had alwaye in her mynde the holy scrip
tures ayenst the decepuaunces of the
feend/And specyally thys that moyses
saith / god̄ assayeth you / yf he loue
you/And this that ysaye sayth the pro
phete / ye that haue be atte solas and̄
Joyes of the worldy/and nowe be with-
drawen fro them and̄ lefte them / loke
after none other thynḡ / but to suffre
tribulacion vpon tribulacion / And̄
knowe ye by tribulacion is had pacien
ce/And by pacience is had̄ pouerte/ It
is said̄ Job primo capto/whan it was
shewed̄ to hym the losse of his patrymo
nye /he answerd̄ I yssued̄ naked̄ fro
the bely of my moder/And I shal reen
tre naked̄ agayn in to therthe/lyke as
god̄ may be plesyd̄/ so be it doon/ hys
name be preysed and̄ blessyd/he lerned̄
vs that we sholde not loue the worldy/
For the worldy shal fynysshe in her co-
uetyse/whan one told̄ her that her chyl
dren were right seke/she sayd̄/ who lo-
ueth his sone or hys doughter more thā
god̄ is not worthy to be with god̄ /
A man that semed̄ to be her frende /
sente her word̄ on a tyme/ that she had̄
grete nede to kepe wel her brayne/ For
by cause of hardeur that she had̄ in
vertues she semed̄ to be out of her witte
And̄ she answerd̄/ In thys worldy we
be reputed̄ as fooles for the loue of
Jhesu cryst / And̄ our lord̄ said to his
apostles / the worldy hateth you / For
ye be not of the worldy/ yf ye were of
the worldy that is to saye of thē con-
uersion of the worldy/the worldy shold
loue you/ Fayr lord̄ god̄ we mortyfye
our self alwaye / and̄ we be reputed
as shep that be brought to deth/by cause
that without playnynḡ we mortefye
our bodyes / In suche pacience was she
vnto the deth/and suffred̄ humbly then-
uye of them that were euyll/ She had̄
in her mynde the holy scriptures / And̄
she helde her more to the spyrituel vnder
stondyng than to thystoryes of the scrip
ture / She coude parfyghtly hebrelwe /
grete latyn & frensshe/and̄ rede cour-
sably the scriptures in thyse foure lan-
gages / who may wcounte whythout
wepynḡ the deeth of this woman/ She
fylle in a maladye mortall / and̄ salve
wel that she shold deye / For all her
body bycam cold̄ / And̄ she felte that
her spirite held̄ her in her brest / Thenne
said̄ she whythout playnynḡ/ and̄ with
out hauynḡ ony charge sauf to god̄ /
Fayr swete lord̄ I haue coueyted̄ the
beaute of thy hous for to be in thyn ha-
bytacion/that is so fayr/My solde hath
desired̄ to be in thy Royame/ And̄ whā
I demaunded̄ her wherfor she spack no
more/ And̄ she wold̄ not answere me
and̄ I asked̄ yf she suffred̄ grete pay-
ne/she said̄ to me in grekis tongue that
she was wek and̄ in good̄ pas/And̄
anone she lefte spekynḡ to me and̄ clo-
sed̄ her eyen in sayenḡ / to god̄ / Lord̄
lyke as the herte desireth to come to the
fontayne / so desireth my solde to come
to the/Alas whan shal I come to the/
fayr lord̄ god̄ / And̄ in sayenḡ thyse
wordes she made a crosse vpō her mouth
There were bysshoppis/prestes/ clerkes
chanones/and̄ monkes whythout nom-
bre / And̄ atte laste whan she herd̄ her
spolwse Jhesu cryst whyche callid̄ her
sayenḡ / Aryse and̄ come to me my
swete loue and fayr espolwse / For the
whynter is passed̄ / she answerd̄ glad-
ly / the flowres ben shewde in our con-
trey / And̄ I byleue that I shal see the
goodes in the Royame of heuene of my
lord̄ Jhesu cryst / And̄ thus she ren-
dred̄ her solde and̄ passed̄ out of thys
world̄/And̄ anone all the congregacīō
of vyrgynes made no crye in wepynḡ
as don̄ ꝑple of the world/but redde
deuoutly their psaltier/ not only vnto
the tyme that she was buryed /but all
ꝑ day & all the nyght/& with grete pay
ne coude not Eustochiū her venerable
doughter the virgyne be withdrawē fro
her / but she kyssed̄ her and̄ embraced̄

her pytyously in wepyng the deth of her moder / And Jhesus wytnesseth that saynt paulyne left not one peny to her doughter/she hadde so gyue almesse of alle her grete ryches / many gyue largely for goddes sake / but they gyue not somoche / but some abydeth / whan she was passed as said is / her lyppes ne her face were not pale / but was as reuerent to loke on/as she had ben yet alyue / She was buryed in a sepulture in bethleem with right grete honour / by the bysshoppis / preestis / clerkes / monkes / burgyns /and alle the poure peple of the contrey / whyche playned that they had loste their goode moder / that had nourisshed them / She lyued in Rome holyly xxxiij yere And in bethleem xx yere / And alle her age was liij yere / vij monethes and xx dayes /fro the tyme of honoure Emperour of Rome / Thenne laste vs praye to thys holy woman that she praye for vs /

Thus endeth the lyf of saynt Pawlyne

Here folowyth of saynt Julien the bysshop / And first the interpretacion of hys name

Julien is as moche to saye as Jubilus/Syngynge / and ana / that is ay hye / And therof Julyen as goynge to hye thynges in syngyng Or it is said Jubilus that is as moche to saye / as not wyse / and anus that is old / For he was old in the seruyce of gode / and not wyse in reputacion of hym self /

Aynt Julyen was bysshop of cenomanence/ It is said that it was he that was said Symō the lepre whan our lord heled of hys meselrye / and bad Jhesu cryst to dyner / And after thascencion of our lord he was ordeyned of thapostles bysshop of Emaus / full of grete vertues/ he appyred to the world he reysed thre dede mē and after he ended hys dayes in grete preysyng of god / Of thys saynt Julyen some saye/that this is he that pylgryms and weyfaryng men calle and requyre for goode herberowe / by cause our lord was lodged in hys holus / but it semeth better that it is he that slewe hys fader and moder ignoraūtly / of whom thystorye is here after / Ther was another Julyen born in almayne / whyche was of noble lygnage / and yet more noble in fayth and in vertue / whyche for the grete desire that he had to be martir / he offred hym self to the tyrauntis where he had not forfayted / Nowe it happed that crispinus whyche was one of the gouernours of rome sente to hym one of hys mynystres for to put hym to deth/anon as the mynystre cam to hym / he yssued out of hys place / And cam to fore hym / And offred to hym to suffre deth And hys heed was smetyn of / And they toke the hede and shewde it to saynt Feryel that was hys felowe / And sayd they wolde so doo of hym / yf he sacrefyed not / And by cause he wold not obeye to them / they slewe hym / And toke the heed of saynt Julyen and the body of saynt Feryoll / and buryed them bothe in one pytte / And a grete whyle after saynte mamertyns bysshop of vyane / fonde the heed of saynt Julyen bytwene the handes of saynt feryol also hoole as it had be buryed that same day / Emonge the other myracles of saynt Julyen it is said that a dekan toke alle the whyte sheep that were of the chyrche of saynt Julyen / And the shepherdes defended them / but he sayd to them that saynt Julyen ete neuer no mowton / And anon after a feuer toke hym so grete and hoote / that he kneelyed

that he was of the martir so brente /
And he dyde water to be caste on hym/
for to cole hym /
And anon yssued out of hys body su-
che a fume and smoke / and therwith
so grete a stenche/that all they that were
present were constrayned to flee / and
anon after he deyde / Another myra
cle happed of a man of a vyllage/that
on a sonday wolde ere hys bondes /and
whan he tolde the share to make clene
hys aultre / hyt cleuyd to hys hond /
and tuo yere after / atte prayer of
saynt Julien in the chyrche he was he-
led /

Ther was another Julyen whyche
was brother to one named Julie/Thy-
se tuo brethern wente to themperour
Theodose/ whyche was a very aryssten
man / And they prayd hym that they
myght destroye alle thydolles that they
myght fynde / And that they myght
edefye chyrches/eth whyche thyng them
perour graunted them / And wrote
that all men shold obeye them and hel-
pe them vpon payne to lose their hedes /
Nolw it happed that they edefyed a chir
che / and all men by the comandement
of themperour obeyed and holp them

It happed that there were some men
that ladde a carte whyche sholde passe
by / and thought holw they myght doo
and passe without arestyng for to hel-
pe them / they thoughte that one of the
sholde lye on the carte / as he were ded
And therby they wolde excuse them /
And so they dyde / and bad hym that
laye in the carte to holde his eyen cloos
tyl they were passed the pas / And
whan they cam in the place where they
edefyed the chyrche/ Julien and Julie
his broder sayd to them / my sones ta-
rye a whyle and come helpe vs to wer
ke /they answerd that they myght not
For they caryed a dede man / Saynt
Julien said to them / why lye ye so /
they answerd / Syre we lye not / it
is soo as we saye to you/ And saynt
Julyen sayd to them / so mote falle
to you as ye saye / And anon they
droof forth theyr oxen and passed forth
And whan they were passed a lytyl/
they called theyr felawe /that he shold
arise and dryue forth the oxen /for to
goo the faster / And he answerd not
one word And they called hym
agayn on hye and sayd / art thou
out of thy wytte / arise vp and dry-
ue forth the beestys / and he meued
ne spack not one worde / They wen
te vp and dyscouered hym and fonde
hym dede / as saynt Julyen had sayd
to them/ Thenne tolde they suche dre
de and fere that after that / they ne
none otheer that herd of the myracle
durste ly nomore to fore the holy ser-
uaunt of god /

Another Julyen ther was that sle-
we hys fader and moder by ygnouraū-
ce / And this man was noble and
yong and gladly wente for to hun
te / And one tyme emonge all other
he fonde an herte whyche retorned to
ward hym / and said to hym / thou
hunteste me that shalt slee thy fader &
moder / herof was he moche abasshed
and aferd / And for drede that
it shold not happen to hym / that the
herte had sayd to hym / he wente pry
uely away that noman knewe therof
And fonde a prynce noble and grete/
to whome he put hym in seruyse /
And he preued so wel in bataylle /
and in seruices in hys palays / that
he was so moche in the prynces grace
that he made hym knyght /
And gaf to hym a ryche wydolwe of a
Castell/ and for her dolwre he receyued
the castell / And whan hys fader
and moder knewe / that he was thus
goon / they put hem in the waye for
to seke hym in many places /
And so longe they wente / tyl they
cam to the castel where he dwelled/But
thenne he was goon out / and they
fonde hys wyf/ And whan she salwe
them she enquyred dylygently who
they were / And whan they had sayd
and recounted what was happend of
theyr sone / she knewe verily that they
were the fader and moder of theyr hus
bonde / And receyued them moche
charytably / And gaf to them her
owne bedde / And made another for
her self / And on the morn the
wyf of Julyen wente to the chyrche
And her husbond come home whyles
she was at chyrche /
And entred in to hys chambre for to
awake his wyf/ And he salwe tweyne

in his bedde / And shdr wende that it
hadr ben a man that hadr leyen with
his wif / And sterbe them bothe with
his swerdr / And after wente out
and salbe his wyf comyng fro chyrche
Thenne he was mocke abasshedr / and
demandedr of his wyf who they were
that laye in his bedde / thenne she saidr
that they were hys fader and hys mo
der / whyche hadr longe sought hym /
And she hadr leyedr them in hys bed
de / Thenne he swolwnedr and
was almost deedr / And began to we
pe bytterly and crye / Alas caytyf
that I am / what shal I doo that haue
slayn my fader and moder / Now
it is happenedr that I supposedr to haue
eschewedr / And saidr to hys wyf /
Adieu / And fare well my ryght de
re loue / I shal neuer reste / tyl that I
shal haue knowleche / yf godr wylle
pardone and forgeue me thys that I ha
ue doy and that I shal haue worthy
penaunce therfore / And she answerdr
Pyght dere loue godr forbede that ye
sholdr goo without me / lyke as I ha
ue hadr Joye with you / so wyl I haue
payne and heuyneſſe / Thenne departed
they / and wente tyl they cam to a gre
te ryuer / ouer whyche mocke folk pas
sedr / where they edeffyedr an hospytall
mocke grete for to herberowe poure pe
ple / And ther doo theyr penaunce / in
keryng men ouer that woldr passe /
After longe tyme saynt Julyen slepte
about mydnyght sore traueylledr and
it was frozn / and mocke colde / And
he herdr a voys lamentyng and cryeng
that saidr / Julien come / and helpe vs
ouer / And anon he aroos and wen
te ouer and fonde one almost deed for
colde / and anon he toke hym and ba
re hym to the fyre / and dyde grete la
boure to chauffe and warme hym / And
whan he salbe that he coude not be chau
fed ne warme / he bare hym in to hys
bedde / and couerd hym the best wyse
he myght / And anon after he that was
so seke and appiered as he had be mesel
le he salbe all shynyng assendyng in to
heuen / and said to saynt Julien hys
hoost / Julien oure lorde hath sente me
to the / and sendeth the worde / that
he hath accepted thy penaunce / And
a whyle after seynt Julien & hys wyf
rendrid vnto god their soules & depar
tedr out of this worldr /

Another Julien ther was but he was
no sayncte / but a cursed man andr was
called Julianus apostata / Thys Julyen
was first a monke / and shewyng out
wardr signes of grete religion andr of
grete holyneſſe / after that that mayster
Johan keleth reciteth / Ther was a wo
man that hadr thre pottes ful of goldr
And by cause the goldr sholdr not be
seyn / she hadr put in the mouth of the
potte abouen asshes / And delyuerdr
them to thys Julien to kepe other mon
kes for to kepe / whom she reputedr an
holy man / but she saidr not to hym that
they were ful of goldr / whan he hadr
thyse pottes he lokedr what was therin
andr he fondr that it was goldr / andr
toke it out all / And fylle them ful of
asshes / Andr fledde with all to Rome /
And dyde so mocke that he was of the
counceyllours andr gouernours of Ro
me / But the woman whan she wold
haue a gayn her pottes / she coude not
preue that she hadr delyuerydr to hym /
in kepyng goldr / For she made no mē
cion therof to fore the monkes / Andr
therfor he retreynedr it / andr procurdr
with all thoffyce of a consul of the go
uernaunce of Rome / Andr after that he
procured somocke that he was instytued
emperour / whylis he was yong he was
taught in the arte of enchauntement
andr of thynuocacions of feendes /
Andr gladly he studyedr andr it pleſedr
hym mocke / and hadr with hym dyuer
se mayſtres of that science / Now it hap
pedr on a day that as hys maiſtre was
oute / he began allone to rede thynuo
cacions / Andr a grete multitude of feen
dis cam about hym andr made hym a
ferd / and he made the signe of the crosse
andr anon they vanyſshedr alway /
Andr whā his maiſtre was retorned he
told hym what was happendr to hym /
but his maiſtre said to hym / þ alkelway
he had hated & ferd that signe / whan
thēne he was emperour / he remēbrid the
rof / & by cause he wold vse the craft of
deuyll / overall where he fondr þ signes
of the crosse / he destroyed thē / & perſecu
ted crysten men / by cause that he kne
we well / that otherwyse the feendes
woldr not doo for hym /

Nolw it happed that he descended in to a regyon that is called perside / And fro thens he sente in to thocadent / a deuyl for to haue answere of that he sayd to hym / And this deuyl went / & abode .v. dayes in one place wythout meuyng by cause ther was a monke contynuelly in prayer nyght & day / And when he myght not doo / he retorned / Thenne Julien demanded hym / where he had ben so longe he answerd / I haue ben in a place where I fonde a monke nyght & daye prayeng / And I supposed to haue troubled hym that he shold nomore pray And all this whyle I coude neuer torne hym fro his prayer / And thus I am retorned wythout doyng ony thyng / Thenne Julien thapostata had grete Indignacion / & sayd when he cam thider / he wold auenge hym of the monke / And when he went in to perse / the deuylles promysed hym that he sholde haue victorye of a cyte / The maister of enchantemens whyche deuyned by the deuyl for hym said to a crysten man / what doth the smythis sone / he said that he made a sepulture for Julyen his maister / and as it is rede in thistorye of saynt basille / he cam in cesaree of capadoce / And saynt basille cam ayenst hym / & presented thre bouys to hym / whyche he sente to hym / And Julien had grete Indygnacion of this yefte / And for the breed he sent to saynt basille heye sayeng Thou hast sente to me mete for dombe bestis / therfor take this that I sende to the / Saynt basille said we haue sente to the suche as we ete / & thou sendest to vs of that thou nourisshest thy bestis with Of whiche answere Julien was wroth & said / whan I shal haue don in perse / I shal destroye this cyte in suche wyse / that it shal be better ordeyned for to ete and solde / than peple to dwelle in / and that nyght syelwyng saynt basille salde in a vision in the chyrche of our lady that a grete multitude of angellis / and in the myddle of them a woman / keyng in a trone whyche said to them / Calle to me mercurye whom Julien thapostata hath slayn / whyche blasphemeth me and my sone / Mercurye was a knyght that for the fayth of god / had be slayn of Julyen / and was buryed in the same chyrche / Thenne anone Mercurye with alle his Armes that were kept was present / And at the comandement of the lady he went to bataylle / Seynt basylle awoke all affrayed / And went to the tombe where the knyght was buryed in / And opened the sepulcre / but he fonde neyther body ne Armes / Thenne he comanded of the kepar / who had take away the body And he sware that in the euen to fore it was there / Saynt basylle after on the morn retorned and fonde the body & the armures and the spere all bloody / And anone cam one fro the bataylle / whyche sayd that Julyen thapostata and Emperour was in the bataylle / And thyder cam a knyght vnknowen all armed wyth hys spere / whych hardyly smote hys hors wyth hys spores / and cam to Julyen themperour and brandysshyd his swerd and smote hym thurgh the body and sodenly he departed / and was neuer after seen to gydres / And yet whan he sholde dye / he toke hys handful of blood and caste it in to the ayer sayeng / Thou hast vaynquyssed man of Galile / thou hast ouercomen / And in crying thus / myserably he espyred / and deyed in grete payne and was left wythout sepulture of all hys men / And he was flayn of the perses / And of hys skynne was made to the kyng of perses a vndercouerynge / And thus he deyed cursedly /

Thus ended the lyues of foure holy sayntes euerich named Julien / And of one that was a fals Apostata

Here folowyth the lyf of saynt Ignacien bysshop / And fyrst chynterpretacion of hys name

IGnacien is said as one suffrynge fyre and brennyge / For he was embraced / and alle espryseth of the deuyne and brennynge loue of god /

Of saynt Ignacien

Saynt Ignaciē was disciple of sayne Johan Euangelist / And was byssshop of Anthioche / And after that as some saie he sente a lettre vnto our lady or an epistle in this wise / Vnto marye the Virgyne / that bare Jhu cryst in her body / I humble Ignacien her seruaūt sende gretyng / I that am yet a nouyse In the fayth & dysciple to Jhesu cryst & to John thy dere frende / desyre to haue of the some comforte / and consolacion of som good ensygneīt and techyng / For of Jhesus thy sone I haue herde saye many merueylles / of whiche I am enioyed to here only of the / which hast ben alleway in his companye / thou knowest wel the secrete desires of hym thou hast be playnly enformed / And they that be yet yong in the fayth with me truste moche to be endoctryned of the & enformed in their creaunce and byleue / lady god salewe the / And to this lettre answerd the glorious Virgyne marye in this maner / Ignace good disciple of Jesus & his especyal frende / the humble handmayd of Jhu cryst sendeth to the gretyng / I doo the to wete / that all that John hath sayd to the of Jhesu cryst / And all that thou hast lerned of hym / is trelwe doctryne & thyng certayne / Goo alleway in goode creāce & byleue / & kepe fermly the promesse of thy crystyn fayth / and doo thy werkes according to the same / I shal come with John for to visite the & other cristen mē with the / hold the alleway well in the fayth & in good werkes / And late no persecucīō ne aduersite that ꝑ shal suffre moeue the fro thy fayth ne fro thy creaunce / but haue solaas & affyaunce in Jhu crist thy sauyour / This was thanswere of his lettre / Saynt Ignacien was a man right wel lerned / And the thyrde byssshop after sayne peter thappostle of the chirche of Anthyoche / And moche desired to be a martir for ꝯ faith of Jhesu crist / It happed that Traian whych was emperour of Rome passyd by Anthioche / To whom Ignace shewed hym & blamed of thys that he persecuted crysten men / wherfor themperour dyde hym to be taken and put in prons / And in that wyse by y kynghtes to be lade to Rome / There he was presented to fore themperour / and alle the senatours of Rome / And was constrayned by promesses / by menaces / And by tormentis many grete / and horryble / for to adoure thydolles / Sayne Ignace shewed to them clerely ꝯ theyr goddes had ben theuys / Pylaukdes / and men of abhompnable & euyl lyf / And that they were dampned in helle / And that they had ben in grete errour in thys / that of so curside men they made theyr goddes / and worshypped denyelys / and had forsake god whyche had made and created all the world / And hys blessyd sone whyche in humayne nature had redemyd and sauyd the world / Fynably after thys that he had be tormented by fyre & by betyng / & pryson / The emperour dyde sende for the romayns in a place and there dyde do sette sayne Ignace / And dyde doo bringe theder two lyons for to deuoure hym / but he had neuer drede for deth ne for other tormentes / of whyche he had suffred many / but was alleway cōforted for to deye for the loue of Jhu crist / and he said atte laste / I am whete of Jhesu cryst whyche ought to be grounden bytwene the treth of thyse bestes / by whych I may be pure brede / for to be presented to my lord / And anon the lyons cā & strangled hym / without tearyng of hys flesh or ony thyng hurtyng it / wherfor traian had grete merueylle and departed fro the place / It is redde that sayne Ignace in alle hys tormentes / and alle the paynes of martirdom that he suffred / that his tongue neuer ceassed to name the name of Jhus / And whan they that tormented hym demanded hym wherfor he named this name so ofte / he answerd knowe ye for certayn that I haue in my herte thys name writen / And therfor I may not leue to name thys

name ofte And by cause herof whan he was dede/ they that herde thyse wordes openede hys body & delve out his herte & cut it open/ And they fonde wyth in the name of Jhesu wreten wyth fayr lettres of golde / For whyche myracle many receyued the fayth of Jhesu cryst / Of thys saynt sayth saynt bernarde vpon the psalme / Qui habitat / Saynt Ignace martir of gode glorious is of grete meryte / whyche was mynystre to the dysciple that Jhesus so moche louede / And in hys epystles / the whyche he sente to the glorious vyrgyne marye / he sale / wede her as moder that hade born Jhesu cryst / And she resalewede hym agayn in sygne that he was a persone of grete honour / of grete dygnyte / and of of grete Auctorite / The body of whom was honourably buryede of cristen me to the worshype of Jhesu cryst / which is blessyde in secula seculorum Amen /

Here endeth the lyf of saynt Ignacien

And here folowyth the purylica cion of our lady

Postquam impleti sunt dies purgacionis marie secundum legem moysi tulerunt Jhesum in Jherusalem / luce secundo capitulo / Thaunciente lalbe had his cours vntil the tyme that god hath suffrede deth for vs / And whan he deyde on the crosse / he sayde Johannis nono capko/ Consummatum est / That is to saye / alle thynge is fynysshed and ende that hath be wreten of me whyche lalbe he kepte durynge hys lyf / as it is wreten / I am not comen for to breke the lalbe / In whyche he gaf vs example of humylyte / and of obedience / lyke as saynt Choul saith In lyke wyse our lady for tokeye to the lalbe / bare her swete sone Jhesu Cryst vnto the temple of Jherusalem after the yl daye of hys byrthe / for to offre hym to gode / and for to gyue offrynge for hym suche as in the lalbe was ordeyned / that is to wete a payr turtelis / or two dowues was thoffrynge of poure folke / lyke as it is wreten / Our lorde whyche in alle thyngs cam to make our

ſauacion dayned not onely to humble hym ſelf and deſcende fro his royame / and became man mortall ſemblable to vs / Alſo he dayned to be born of a pure woman / And was poure / for to enriche vs / and dralve vs out of the myſerye of thys world to the richeſſe permanable / And we that ben poure by cauſe of our ſynnes / and wythout richeſſes of good vertues / So wor thyly ſhold we come and be attre feſte of our lord / we ſhold offre to hym that wyche by the offrynge is ſignefyed / The douue which is of her nature ſymple / & wythout galle / And the turtle naturelly chaſte / For whan ſhe hath loſte her make / ſhe wyl neuer haue other make / And wyth that ſhe taketh the wepynge for her ſonge / we ought to offre to our lord in ſtede of ij douues one ſymple wyll and a good Intencion / wythout retrynynge in our herte ony galle of angre or of hate / toward our neyghbour / For as our lord ſayth / yf thyn eye be ſymple / all thy werkes ſhal be in light / And herof ſayth ſaynt Johan theuangeliſt in thapocalipſe / The cyte needeth no ſonne ne mone to ſhyne in it / For the clerenes of god ſhal enlumyne it / And hys lanterne is lambes / The lambe is the lyght / by the lambe wyche is ſymple / is ſignefyed to vs a ſymple conſcience and ryghtwys / wyche maketh true Jugement of thyntencion / For alle werkes ben good or euyl / yf they be doon in euyl entencion or by ypocryſye they ben euyl and wythout prouffyt / lyke as ſayth Jheſu cryſt / yf thyn eye be euyll / Alle thy body ſhal be derke / by the eye / is vnderſtande thentencion with goodnes ſymple / And debonairte ſignefieth by the douues / we ought alſo to offre a payre of turtles to our lord / that is to ſaye a chaſt lyf / and a very entencō to leue our ſynnes / the which is ſignefyed to vs by the chaſtete of the turtle / And by her wepynge / the contricion / As Bede ſaith Contricion ought to begynne in drede / and ende in loue / For the ſoble faithful / whan ſhe remembreth her ſynnes in her conſcience / She wepeth for the drede of the paynes of helle / that ſhe hath deſerued / and thus offreth ſhe to god a turtle / And whan ſhe hath wepte / ther cometh to her ay hope to haue mercy and pardon of her ſynnes / And thys hope conceyued of drede in hym a loue of god to ſerue and to be in hys companye / So that that ſoule / that ought to ſynge wepeth for loue / wyche hath delyuerd her ſo ſone fro the paryllis and myſeryes of thys world and for to come to the ſwete companye of our lord / And thus offreth ſhe that other turtle in wepynge wyth daud the prophete the longe pylgremage / that ſhe hath made in the myſeryes of thys world ſayenge / Heu me quia incolatus meus prolongatus eſt / For whan ſhe begynneth to thynke after the joyous companye of Angelkis / and of the ſoules that ben in heuene / And what joye and deduyt that they haue in the ouerdeſirous ſyght of our lord / Thenne alle the world greueth them / and deſireth to be delyuerd fro the fayteres of the body / for to goo in to the companye of thyſe holy ſoulis

And alſo that ſaynt Symeon / which by reuelacion of the holy ghooſt / cam in to the temple of Jheruſalem in the ſame houre / that the bleſſyd virgyne brought her derre ſone for to offre hym / And the holy ghooſt had ſhewd to hym / that to fore that he ſhold deye corporally he ſhold ſee Jheſu cryſte comen in to therthe / the wyche byrthe he kneled longe byfore to be ſhewed by the prophetes / And whan he ſalve Jheſu cryſt brought in to the temple / anone he kneled hym by the holy ghooſt / to be very god and very man / And toke hym bytwene hys Armes and ſayd / fayr lord god late thy ſergeant and ſeruaunt fro henſforth be in peas / And ſuffre that after thys reuelacion ſhewed to me I may departe and deye / for to be delyuerd fro the euylkis of thys world / For myn eyen corporell and ſpyrytuell hath ſeen thy bleſſyd ſone Jheſu cryſte / wyche ſhal ſaue the creatures humayne fro theyr ſynnes / the wyche thou haſt made redy and ordeyned to fore the face of alle creatures humayne / for to be lyght to alle peple by hys doctryne / enlumyne and take away derkneſſes

that is to saye of theyr ydolatrye/ Af-
ter thys that ysaye the prophete hath
prophecyed of hym / Populus gentiū
qui ambulabat in tenebris & cetera /
the peple of gētilis or paynems/which
walkyd in derknessis to worshype y-
dolis and deuylys for very god/saw
a grete light / when they yssued fro
their synnes by the doctryne of Jhu crist
which cam also to the glorye of the Je-
wes / For they receyued hys sycht lo-
dyly / lyke as was promysed them/by
the wytnesse of the prophetes/by which
they mycht glorysye them/of this that
theyr ryghtful kynge was born emōg
them / and conuersed bodyly in theyr
contrey / And saynt Symeon said
Nunc dimittis seruum tuum domine & c̄
Syre lete thy seruant in pees after thy
word / For myn eyen haue seen thy
helthe / whyche thou hast made redy to
fore the face of all peples /that is light
to the reuelacion of paynems / and to
the glorye of thy peple of Jsrahel /
Jhesu cryst is called pees / helth/light
and joye / Peas by cause that he is
our moyen and our aduocate / Helthe
For he is our redemer / Lycht for he is
our enformer / And glorye / for he is
our gouernour / Thys feste is
called candelmas /And is made in re-
membraunce of thoffrynge that our la-
dy offryd in the temple as sayd is /
And euerych keryth thys day a candel
of waxe brennynge / whyche represen-
teth our lord Jhesu cryst / lyke as the
candel brennynge hath thre thyngis in
it / that is to wyte the waxe/the wyc-
ke and the fyre /Lycht so be thre thyn-
gis in Jhu cryst / that is the body the
soule and the godhede / For the
waxe whyche is made of the bee pure
ly without company and myxtion of
of one bee with another / signefyeth the
body / of our lord Jhesu cryst / And
the fyre of the candele signefyeth the dy
uynyte of Jhesu cryst / whiche enlumy
neth alle creatures / And therfor yf
we wyll appiere in thys feste to fore the
face of god pure and clene / and ac-
ceptable we ought to haue in vs thre
thyngis / whyche be signefied by the
candell brennynge /that is goode dedis
trelwe fayth / wyth good werkis /
And lyke as the candell without bren-
nyng is dede / Lycht so/ fayth is ded
without werkis as sayne Jame saithe
For to byleue in god without obeyeng
hys comādementis prouffyteth nothyng
And therfor sayth sayne gregorye /
The goode werke ought to shewe with-
outforth / that thyntencion abyde good
withinforth the herte / wythout seechyng
within ony vayne glorye to be absolued
and prayse / And by the fyre is
vnderstonden charyte / Of whyche god
sayth / I am comen to put fyre in ther-
the / and whom I wylle I wylle brен-
ne / Thys feste is called the purysica-
cion of our lady / not for that she had
nede ne ought make her purificacion /
For she was pure and clene wythout
hauyng of ony tatche of dedely synne
ne venyal / lyke as she that had with-
out companye of ony man by the ver-
tue of the holy ghoste conceyued the so-
ne of god / and was delyuered with
out leesyng of her virgynyte / So she
cam wyth her blessid sone atte fourty
daye / after hys natyuyte for to obeye the
comandement of the lalwe/after the ma
nere of other wymen/ whyche had ne-
de of purificacion / And also for to
shewe to vs the ensample of humylyte /he
is very humble that is worthy to be
prayse for hys vertues / Thys glory-
ous lady is quene of heuene and lady
of angellis / neuerthelees she is pure
and humble emonge the wymen / lyke
as a poure woman / wythout makyng
ony semblant of her grete humylyte /
ne of the hye mageste of her sone / Wh-
rof saynt kernard sayth in thys maner
O who may make vs to vnderstonde
glorious lady the thought of thyn h-r-
te / that thou haddest emonge the ser-
uyses that thou madest to thy blessyd
sone in gyuynge hym souke in leyenge
doun and veysynge / when thou salwest
a lytyl chyld of the kon on that one
parte & of that other syde thou knowest
hym to be god almyghty /
And nolwe thou bylewest and seest
hym create / that had created alle the
worldy / Nolw thou seest hym feble
as a chyld whyche is alle myghty
and alle puyssaunt / Nolw thou fedest
hym / that alle the worldy fedeth /
And nolw thou seest hym not spekyng
that made man and speche /

O who ſholde conne ſhelue here vpon the ſecretes of thyn herte / holde ſauoured thy corage / whan thou heldeſt thy childe betwene thyn armes / whom thou kouedeſt as thy lorde / And kyſſedeſt hym as thy ſone / who ſholde not merueylle of thys myracle / whan a virgyne and a a clene Mayde hath enfaunted and childed her maker and lorde of all the worlde / To hym lete vs adreſſe our thoughtes / and enbrace we this child of one very byleue / whome we ought to loue by cauſe he hath humbled hym ſelf for vs / And to doubte hym / by cauſe he is our Juge and our lorde / to whos comandementes we olde wolde / yf we wyll be ſaued /

We rede an example of a noble lady whiche had grete deuocion in the bleſſid virgyne marye / and ſhe had a chappell in whyche ſhe dyde doo ſaye maſſe of our lorde daily by her chapelayn / It happed that the day of the purificacion of our lady her chapelayn was oute ſo that thys lady myght that day haue no maſſe / And ſhe durſt not goo to another chyrche by cauſe ſhe had gyuen her mantel vnto a poure man for the loue of our lady / ſhe was moche ſorowfull by cauſe ſhe myght here no maſſe / And for to make here deuocions ſhe went in to the chapelle / and to fore thaulter ſhe knelyd doun for to make her prayers to our lady / And anon ſhe fyl a ſlepe / in whyche ſhe had a viſion / And her ſemed that ſhe was in a chyrche / and ſalue come in to the chyrche a grete companye of virgyns to fore whome ſhe ſalue come a right noble virgyne / crowned right preciouſly / And whan they were all sette eche in ordre / cam a companye of yong men whyche satte doun eche after other in ordre lyke the other / After entred one that bare a burthen of candellis / And departed them to them aboue firſt and ſo to eche of them by ordre he gaf one / And atte laſte cam this man to thys lady aforſayd and gaf to her alſo a candell of waxe / The whyche lady ſalue alſo come a preeſt / a dekeñ & a ſubdekeñ all reueſtyd goyng to thaulter as for to ſaye maſſe / And her ſemed that ſaynt laurence & ſaynt vyncẽt were dekeñ and ſubdekeñ / And Jheſu criſt the preeſt / And two angellis berynge to fore them candellis / And two yonge angellis began the Introyte of the maſſe / And alle the companye of the virgyns ſonge the maſſe / And whan the maſſe was ſonge vnto thoffryng / her ſemed that thylke virgyne ſo crowned went to fore and after all the other folowed / and offrid to the preeſt knelyng moche deuoutly theyr candellis / And whan the preeſt taryed for thys lady that ſhe ſhold alſo haue comen / to thoffryng / The glorypouſe quene of virgyns ſente to her to ſaye / that ſhe was not curtoys to make the preeſt ſo longe to tarye for her / And the lady anſwerd / that the preeſt ſhold procede in hys maſſe forth / for ſhe wold kepe her kandell and not offre it / And the glorypouſe virgyne ſente yet ones to her / And ſhe ſaid ſhe wold not offre her candelle / The thyrde tyme the queene ſaid to the meſſager / goo and praye her that ſhe come and offre her candell / or ellis take it from her by force / The meſſager cam to thys lady / And by cauſe in no wyſe ſhe wold not come & offre vp her candell / he ſette honde on the candell that thys lady held / and held faſte / and ſhe held faſte / And ſo longe he drelue and haled that the candelle brake in two pyeces / And that one half abode ſtylle in the hand of the lady aforſaid / whyche anon awoke and cam to her ſelf / and fonde the pece of the candell in her honde / wherof ſhe moche merueylled / and thanked our lorde and the glorypouſe virgyne marye deuoutly / whyche had ſuffred her that day not to be wythout meſſe / And all the dayes of her lyf after / ſhe kepte that pyece of that candle moche preciouſly / lyke an holy relyque / And alle they that were touchyd therwyth were guaryſſhed & heled of theyr maladyes and ſekneſſis / Late vs pray thenne humbly to the glorypous virgyne marye whyche is confort to them þ forſake their ſynnes / that ſhe wyll make our prays to her bleſſyd ſone / and impetre and gete of hym remyſſion of all our ſynnes / And after thys lyf to come to the glorye & Joye of heuene / to the whyche bryngе vs / the fader / the ſone and the holy ghoſt Amen /

Here endeth the purificacion of our ladȳ

Here folowyth the lyf of saynt Blase and first of hys name

Blase is as moche to saye as glosyng / or it is sayd as Belacaus of Bela which is habyte/ & sius whych is to saye / litȳl / And thus he is sayd glosyng by the swetnes of hys word / meke by hys habyte of vertues And lytȳl by humylyte of maners & of conuersion /

Of the lyf of saynt Blase

Saynt Blase was so swete/holy/and humble in maners / that the cristē men of capadoce/ of the cyte of Sebaste chees hym to be a bysshop/The whych whan he was bysshop salue ꝑ diocleſian themperour made so many ꝑsecucions to crysten men / that saynt blase sought and wold dwelle in an hermytage in a dyche / in whych place the byrdes of heuene brought to hym mete for to ete / And it semed to hym that they cam to serue hym/and accompanye hym / And wold not departe fro hym tyl he had lyft vp hys hande and blessyd them / And also sekemen cam to hym / And anon were cured and heled / Now it happed that the prynce of thys region sente hys knyghtis to hunte / And they coude take noo thyng but by auenture they cam vnto the deserte place where saynt blase was / where they founde grete multitude of bestes whyche were aboute hym / Of whom they coude take none / wherof they were all abasshed and shewd this to theyr lord / The whyche anon sente many knyghtes for hym / And comāded to brynge hym and alle the crysten men with hym / And that nyght Jhu cryst appiered to hym thryes/which said to hym / Aryse vp and make to me sacrefise/ Lo here ben the knyghtes that come to fetche the atte comandement of the prynce / And the knyghtes sayd to hym / Come out fro thys place/ The president calleth the / And saynt blase answerd my sones ye be wel come / I see now wel / that god hath not forgeten me / he went with them and contynuelly prechyd / And dyde many myracles to fore them / Ther was a woman / that had a sone deyenge / in whos throte was a bone of a fysshe thwart / whych estrangled hym/ And she brought hym to fore hys feet prayenge hym that he wold make her sone hoole / And saynt blase put hys honde vpon hym and made hys prayer to god / that thys chyld and alle they that demanded benefettes of helthe in hys name / that they shold be holpen and opteyne it / And anon he was hool and guaryssyd/ Another womā ther was/that was poure whych had a swyne / which the wulf had born away / And she humbly prayd to saynt blase/that she myght haue agayn her swyne / And he began to smyle & sayd / good woman / Angre the not For thou shalt haue agayn thy swyne And anon the wulf brought agayn to the woman whych was a wydolwe her swyne / And anon after he was entred in to the cyte / the prynce comāded to put hym in prysoñ / And after another daye he made hym to come to fore hym/whom he salewed by fayr wordes sayenge to hym / be thou joyefull blase the frende of god / Saynt blase answerd to hym / Be thou joyous right good prynce/but calle not them godes whom thou worshipest / but frendis / For they ben delyuerd to fyre perdurable with them that serue and worshype them / Thenne was the prynce mocke wroth / And made to kete saynt blase with staues and after to put hym in prysoñ / Thenne sayd saynt blase / O mad man weneste thou by thy tormētis and paynes to take away fro me the loue of my god / whome I haue with me and is my helpar / And whan thys good wydolwe whych by saynt blase

hadꝛ recouerdꝛ her ſlvyne herdꝛ herof/ſhe
ſkelve hit / andꝛ the hedꝛ and the feet
vvith a litil bꝛede & a cādell ſhe bꝛought
to ſaynt blaſe / Andꝛ he thanketh godꝛ
& ete therof/ & he ſaidꝛ to her that euerꝛ
yere ſhe ſholdꝛ offre in hys chyrche a
candell / Andꝛ knolve thou / that to
the andꝛ to all them / that ſoo ſhal doo
ſhall vvel happen to them / Andꝛ ſo ſhe
dyde all her lyf / andꝛ ſhe hadꝛ moche
grete proſperyte / After thys that the
right cruell prynce hadꝛ bꝛought hym to
fore hys goddes / & in no vvyſe myght
make hym enclyne for to adoure to the⸗
ir hoddes / he made hym to be hangedꝛ
on a gybet / andꝛ hys body to be tꝛꝛn
vvyth combes of yꝛon / Andꝛ thys don
he vvas tempſedꝛ agayn to pꝛyſon /
Andꝛ ther vvere vij vvymen that ſielbed
hym / vvhyche gadꝛedꝛ vp the dꝛopes of
hys bloodꝛ / vvhyche vvymen anon vve⸗
re taken andꝛ conſtrayned to ſacꝛefye to
theyr goddes / the vvhyche ſaidꝛ/yf thou
vvylt that vve vvorſhippe thy goddes/ &
that vve doo to them tꝛuereꝛce ſende thē
to the vvater /for to vvaſſhe andꝛ make
clene their vyſages / to thende that vve
may more clenelyer vvorſhippe them /
Thenne the prynce vvas right gladꝛ &
joyous andꝛ anoꝛ ſente them to the va
ter / Andꝛ the vvymen toke them andꝛ
thꝛelve them in the myddle of the ſtagꝛ⸗
ne oꝛ ponde / Andꝛ ſaidꝛ / Nolv ſhal
vve ſee yf they be goddes / Andꝛ vvhan
the prynce herde thys he vvas out of his
vvyttꝛ for angꝛe / Andꝛ ſmote hym ſelf
all vvꝛoth ſayengꝛ vvherfoꝛ tꝛetrynedꝛ not
ye our goddes that they ſholdꝛ not haue
thꝛolven them in the bottome of the va
ter / The mynyſtres anſvverden / thou
ſpakeſt ſhꝛelvdly to ꝑ vvymen/ & they
caſte them in to the vvatꝛ/to vvhom the
vvymen ſaidꝛ /The veray godꝛ may not
ſuffꝛe iniquyte ne falſenes / foꝛ yf they
hadꝛ ben very goddes / they hadꝛ vvel
eſchielved that they had not be thꝛolven
there / andꝛ hadꝛ ſeen vvhat vve vvoldꝛ
haue doꝛ / Thenne the tyraunt bycam
vvꝛoth / Andꝛ dyde to make vvdy leedꝛ
moltꝛn / andꝛ yꝛon combes / andꝛ vij
cotes of yꝛon bꝛennyngꝛ as hotꝛ as fyꝛ⸗
ꝛe on that one ſide / Andꝛ that other
he dyde do bꝛynge ſmockes of lynē cloth
andꝛ ſaidꝛ to them that they ſholdꝛ cheſe
vvhyche they vvoldꝛ / Andꝛ one of them
that hadꝛ ij ſmale chyldꝛen vanne har⸗
dyly / andꝛ toke the ſmockes of lynen
cloth andꝛ thꝛelve them in the fornays /
foꝛ to goo after her ſelf / yf ſhe hadꝛ
faylledꝛ / Andꝛ the chyldꝛen ſaydꝛ to
the modꝛ / leue vs not after the / but
right ſvvetꝛ modꝛ / lyke as thou haſt
nouriſſhidꝛ vs vvith thy mylke / ſo fꝛ⸗
pleneſſhe vs vvyth the loyame of heuen
Thenne the tyraunt dyde do hange them
andꝛ vvith hokes andꝛ cocheꝛttis of yꝛon
dyde do teꝛe theyr fleſſh and all to tꝛen⸗
te it/of vvhom the fleſſh vvas as vvhyte
as ſnolv/Andꝛ foꝛ bloodꝛ they gaf out
mylke/Andꝛ as they ſuffꝛedꝛ thyſe gꝛe⸗
te tꝛormentis / thangele of godꝛ deſcen⸗
dedꝛ fꝛo heuene / andꝛ comfoꝛtedꝛ them/
andꝛ ſaydꝛ to them / haue ye no dꝛede/
The vverker is goodꝛ that vvel begyn⸗
neth andꝛ vvel endeth / andꝛ vvho deſer⸗
ueth goodꝛ reivardꝛ ſhal haue joye / &
foꝛ hys vverke completꝛ / he ſhal haue
hys meꝛyte / andꝛ foꝛ labour / he ſhal
haue reſte/and that ſhal be the reivard
Thenne the tyraunt dyde do take them
doun / andꝛ dyde do thꝛolve them in to
the bꝛennyngꝛ fornays / vvhyche vvymen
by the grace of godꝛ yſſuedꝛ vvythout
takyngꝛ harme/ Andꝛ the fyꝛe vvas ey
tynct andꝛ quenchydꝛ/ Andꝛ the tyraũt
ſaydꝛ to them / Nolv leue ye your art
of enchauntement andꝛ adoure ye our
goddes / Andꝛ they anſvverdꝛ / doo ꝑ
thou haſt bygonne/ Foꝛ vve be nolv cal⸗
ledꝛ to the kyngdom of heuene / Thenne
he comaded that theyſhold ben byheedꝛ
Andꝛ vvhan they ſhold ben behedꝛd/they
began to adoure godꝛ knelyngꝛ on their
knees ſayengꝛ / Lordꝛ godꝛ vvhyche
haſt departedꝛ vs fꝛo derkneſſes / & in
to this right ſvvete light haſt bꝛought
vs / and of vs haſt made thy ſacꝛefy⸗
ſe / receyue our ſolvles/ andꝛ make vs
to come to the lif perdurable/And thus
hadꝛ they their hedis ſmetvn of / andꝛ
ſith theyr ſolvles vventꝛ to heuene/Af⸗
ter thys the prynce made ſaynt blaſe to
be bꝛought to foꝛe hym and ſaydꝛ to
hym / haſt thou nolv vvorſhyppidꝛ our
goddes/ oꝛ not/ Saynt blaſe anſvverdꝛ
Pyght cruell may I haue no dꝛede of
thy menaces / do vvhat thou vvylt / I
delyuer to the my body hoole / Thenne
he toke hym andꝛ dyde hym to be caſt in
to a ponde / Andꝛ anoꝛ he bleſſydꝛ the

water / And the water dreyde alle alway / and so he abode there sauf / and thenne saynt Blase saidy to hym / yf your goddes be very and trelve goddes / late them nolv shelve theyr vertue and myght / and entre ye hyther / Thenne there entredy in to it lyv persones / and anone they were drounedy / And an angele descendedy fro heuene / and saidy to saynt Blase / Blase goo out of thys water / & receyue the crolvn that is made redy of godi for the / and vhan he was yssuedy out of the ponde the tyraunt saidy to hym / thou hast determynedy in alle maners not for to adoure our goddes / To vhom saynt Blase sayd / Youre eaytyf knolve thou that I am seruaunt of godi / And I adoure not the feendes as ye doo / And / and thenne the tyraunt dyde do smyte of hys hedy / And saynt Blase prayde to our lordy to fore his deth that vho someuer desiredy hys helpe fro thynfyrmyte of the throte / or requyredy ayde for ony other sekenes or Infirmyte / that he vvoldy here hym / andy myght deserue to be guarysshedy and heled / And there cam a voys fro heuene to hym sayenge that hys peticion was graūtedy & shold be doon as he hady prayedy / And so thenne vvyth the tvvo lytyl chyldren he was hyeredy aboute the yere of our lordy iij C lxxxvij /

Here endeth the lyf of saynt Blase

Here folovveth the lyf of saynt Agathe / and first thynterpretacion of her name

AGatha is sayd of a gios / vvhyche is as moche to saye as holy / andy theos that is god / that is to saye the sayncte of god / And as Grisostom saith thre thyngis make a man holy / vvhyche thre vvere parfyghtly in her / that is clennesse of herte / the presence of the holy ghoost / andy plente of goody maners / or she is saidy of a vvhyche is to saye vvytte / andy of geos / erthe / and of theos / godi / as a goddesse vvythout erthe that is vvithout erthely loue / Or she is sayd of Ana / that is to saye speakyngy / and of thau that is perfection / that is that she vvas spekyngy andy accomplysshyngy moche parfyghtly / andy that appereth vvel in her answers / Or she is saidy of gaath that is seruyse / & thaas soverayn / vvhyche is as soverayn seruyse / And by cause she sayde that seruage is soverayn noblesse / Or she is sayd of ge that is solempne / and of thay that is perfection / For the pfection vvas ryght solempne / lyke as it appyered by thangelkis that buryed her

Of saynt Agathe

SAynt Agathe the Virgyne vvas right fayr nobly of body and of herte / and vvas riche of goodes / Thys glorious Virgyne seruedy god in the cyte of Sathanence ledyngy a pure and holy lyf / Quyncyen the prouost of Secyle kyngy of a volde lygnage vvas lecherous / Auaricious andy a mescreaunt and paynem / Andy for taccoplysshyng she hys euyl desyris flesshly and to haue richesses / dyde do take saynt Agathe to be presentedy and brought to fore hym / And began to beholde her vvyth a lecherous sight / Andy for to haue her hym self / he vvoldy haue enducedy her to make sacrefyse vnto the ydolles / And vvhan he salve her ferme in her purpoos / he put her in the kepyng of a vvoman namedy affrodysse / vvhyche hady iy doughters ouer foule lyke vnto the moder / Thys dyde he for to enduce saynt Agathe to doo hys vvylle

wythin yyy dayes/ Affrodysse and her doughters entreted the holy Virgyne to consente to the wyll of the prouoste / And somtyme they made to her grete promysses of temporell goodes/and of grete eases / And somtyme they made to her menaces of gruous tormentes / for to suffre and grete paynes/to which saynt Agathe answerd frely /My courage & my thought ben so fermly founded vpon the ferme stone of Jhesu cryst that for no payne it may not be chaunged/your wordes ben but wynde/your promesses ben but Rayne / And your menaces ben as ryuers that passe / And hold wel ꝑ all thyse thynges hurtle atte foundement of my courage /yet for that it shal not moeue/In this maner answerd she/ and alwayes wepte in makyng her prayers/and mocke grete desyre had she to come to Jhesu cryst by martirdom and by tormentis/which affrodysse salue wel / that in no wyse she wold be moeuyd she wente to the prouost quyntianus/ and said to hym Sonner shold the stones weye softe/ & wyne pron to soft leed / than wyne the corage of thys mayde / or to take fro her the cristen fayth/ J and my doughtres/haue done none other thyng nyght ne day one after another / but to laboure / hold we myght wyne her herte to your consentyng / J haue promysed her in your name / your precious aournementes/clothes of gold/holdses/bondes/wolwnes/seruantes/and grete mayneres/And all thys she despyseth /and reputeth them at no valew/when quyntian herd thys / anone he made her to come to fore hym in Jugement / And demaunded her of her lygnage / And atte laste he wold constrayne her to make sacrefyse vnto thydolles/And saynt Agathe answerd that they were no goddes / but were deuylles that were in thydollys made of marble and of wood and ouergylte / Quintianus said chese one of two / or doo sacrefyse to our goddes/ or thou shalt suffre payne and tormentes / Saynt Agathe sayd / thou sayst that they be goddes / by cause thy wyf was such one as was Venus thy goddesse / and thou thy self as Jupyter / whyche was an hompaide and cuyll / Quyncyanus sayd it apperteth wel that thou wylt suffre tormentes in that thou sayst to me vylonye /Saynt Agathe sayd J meruaylle moche that one so wyse a man / is suche a fole becomen / that thou sayst of them to be thy goddes / whos lyf thoune thy wyf wylle folowe / yf they be goody J wold that thy lyf were lyke vnto theyres / And yf thou refusest theyr lyf / thenne art thou of one accorde with me/Saye thēne that they be euyll / and so fouke/and forsake their lyuyng /and be not of suche lyf as thy goddes were /Quyntianus said what goost thou thus vaynly spekyng/make sacrefyse / vnto the goddes / or yf thou doo not / J shal make the to deye by dyuerse tormentis/ Saynt Agnate abode ferme and stable in the fayth / Thenne quyntianus dyde doo put her in a derke pryson /And she wente also gladly and with as good wyll as she had ben prayd to goon to a weddyng/ On the morn quyntianus made her to be brought to fore hym in Jugement / And said to her/Agathe hold art thou aduysed for thy helth / She answerd cryst is myn helthe /Quyntianus said renye cryst thy god / by whyche thou mayst escape thy tormentis / Saynt Agathe answerd / Nay /but renye ꝑ thyn ydolles whyche ben of stones and of wood/ And adoure thy maker that made heuene and erthe / And yf thou doo not/thou shalt be tormented in the perpetuell fyre in helle/ Thenne in grete yre quyntianus dyde her to be drawē and stratched on a tree and tormented and sayd to her/ Refuse thy payne opynyon that thou hast / and thou shalt be caseed of thy payne / and she answerd J haue as grete dilection in thyse paynes / as he that salue come to hym that thyng whyche he most coueyteth to see / or as he that hath founde grete treasour/ And lyke as the whete may not be put in the garner vnto the tyme / ꝑ the chaff be beten of / in lyke wyse myssolble may not entre in to the Royame of heuene / but yf thou wel tormente my body by thy mynystres / Thenne quyntianus dyde her to be tormented in her bresties and papes / and comanded that her brestis and mamellis shold be drawē & cutte of/when ꝑ mynystres

hady accomplyſſhid his comandement / Thenne saynt Agathe saidȝ / Ouer fe; bon andȝ cruelle tyraunt hast thou noo shame to cutte of that in a womanȝ / wheche thou dydest souke in thy moder / andȝ wherof thou were nouriſſhydȝ / But I haue my pappes hole in my sou; le / of whych I nouriſſhe all my wyt; tes / the whyche I haue ordeynedȝ to ser ue our lord Jhesu cryste fyth the begyn; nyngȝ of my youghte / After quyncy; anus dyde doo put her in pryson /andȝ comandedȝ that none shold entre forȝ to hele her / ne none sholdȝ gyue to her me te ne drynke / and whanȝ she was fast closed in the pryson / ther cam an aun; cyent noble manȝ andȝ to fore hym a chyld berynge a lyght & dyuerse oyne; mentis in hys handȝ / Thys noble mā saydȝ that he was a surgienȝ / andȝ in confortynge her saydȝ/how wel that the tyraunt hath tormentedȝ the bodyly/ne; uertheles thou hast more tormētedȝ hym in hys herte by thy anſwere / I was there whā he made thy pappes to be cut; te of / Andȝ salue how I myght well hele them / Thenne saidȝ she / I knelue neuer of medecyne corporall / Andȝ it were shame to me to take it nowe/That whyche I haue auowedȝ andȝ kept to my lordȝ sith myn Infancye / yet I shal kepe it yf it plese hym / Thauncyent noble manȝ anſwerdȝ / I am also crystē andȝ a goodȝ maystre andȝ leche / be not a shamedȝ/She anſwerdȝ/wherof sholdȝ I be aſhamedȝ / thou art Auncyent & of grete age / Andȝ how wel that I be a yongȝ maydȝ / Neuertheles my body is deffetedȝ by the tormentes / that the wounde ſuffre nothyngȝ to entre in to my thought wherof I sholdȝ be aſhamed & not forȝ that / I thanke the fayr fader that thou art ſo dylygent to hele me / but knowe that my body shal receyue no medecyne of nomanȝ/Andȝ thys no; ble manȝ saide wherfore ſuffreſt thou not me / that I maye hele andȝ guaryſſhe the/She saidȝ by cause I haue Jhesu criſt my ſauyour whyche with a wordȝ he; leth all /Andȝ yf he wyll he may hele me Andȝ the goodȝ manȝ ſmylynge sayde / Andȝ he hath sente me hyther forȝ to he; le the / I am hys Apoſtle/And knowe verely that thou art hole in the name of hym / Andȝ anon thapoſtle vanyſ; ſhedȝ awaye / Thenne she fyll downȝ in prayers andȝ saydȝ / Lordȝ Jhu cryſt I yelde to the thākyngis that thou haſt remembrydȝ me / andȝ haſt sente thyn apoſtle saynt peter to me whyche hath comfortedȝ me andȝ heledȝ my wounde/ And after thorysonȝ made/ she salue that her pappes were agaynȝ reſtoredȝ to her / andȝ all her wounde heledȝ / Andȝ all that nyght was the pryſon fulfyllydȝ with grete clerenes andȝ lyght/ ſo that the kepers fledde / forȝ the grete dredȝ that they hadȝ/ andȝ lefte the pryſon all open / Thenne saide to her the other pry; ſoners that were in the pryſon/that she ſholdȝ goo theyr waye / Andȝ she saydȝ that ſhal neuer happen that the kepars of the priſon ſhal ſuffre ony harme forȝ me / ne that I ſhal loſe my coloyne / I ſhal abyde / in the fayth of Jhesu cryſt/ my lord whyche hath comfortedȝ and he; ledȝ me / After foure dayes quyncia; nus made her to be brought to fore hym in Jugement / andȝ saydȝ to her that she ſholdȝ doo sacrefiſe to thydollis / She anſ werdȝ thyſe wordes ben vayn/andȝ thy comandemētis cuyl they make the ay; er to ſtynke / he is moche meſchaunt that byleueth in a stone andȝ wythout entendement / And knoweth our lordȝ the very god that hath heledȝ me / andȝ hath reſtoredȝ to me agaynȝ my pappes/ Quincianus demandedȝ her / who is he that hath heledȝ the/ She saide Jhesu criſt Quincianus said/nameſt thou yet Jhu cryſt / She anſwerdȝ I ſhal haue in my herte Jhesu cryſt as longe as I ſhal ly; ue / Quincianus saidȝ / yet ſhalt thou ſee yf he may helpe andȝ hele the / Andȝ thenne he made her all nakedȝ to be rol; ledȝ vpon brennyngȝ brondes / Andȝ anon the grounde where the holy vyr; gyne was rolledȝ on begay to tremble lyke an erthe quaue / andȝ a parte of the walle fyl doun vpon ſyluayn coun; ſeylkour of quyncianus and vpon faſti; on hys frende / by whos counſeyll ſhe hadȝ be ſo tormentedȝ / Andȝ thenne all the cyte of Cathanence was abaſſhydȝ / Andȝ the peple cam rennyng vnto the holus of Quincianus sayeng in a gre te bruyt / that the cyte was in a grete paryll forȝ the tormentis that he dyde to saynte Agnete/Quincianus redoubtedȝ the bruyte of the peple / Andȝ went

out by hynde & comanded that she shold
be tempsed in pryson / Whan she cam in
to the pryson / she Joyned her handes hol
dyng them vp to heuenward / and
sayd in prayeng / Lord god Jhesu
crist whyche hast created me of nought
And sith my pougth hast kept me / &
hast suffred me to lyue wel in my
pougth / which hast taken fro myn her
te the loue of the world / and hast ma
de me to ouercome the tormentis / and
hast lente me pacience / emong the pay
nes / I pray the that thou take my spe
ryte / For it is tyme that thou make me
to departe fro thys world / and to come
to thy mercy / Thys oryson and prayer
made she ay hye to fore many persones
and anon after she gaaf vp the ghost
and rendred her solle / The yere of our
lord ij C and liij / in the tyme of decius
themperour of Rome / After thys the
cristen peple toke the body for to burye
it worshipfully / And whylis they a
rayed it with oynementis for to enbalm
me the corps / Anone cam a yong man
clad in silke / and wel an hondred
that folowed hym richely clothed / which
were neuer to fore seen in the cyte / ne
neuer after also / thys yonge man who
folowed the fayr compayne sette hym
on that one side of the tombe / in whiche
the body shold be put / And whan the
body was enbamed within the tombe /
thys yong man sette atte hede of the bo
dy a shorte table of marble stone / in
whyche was wryton thys scripture /
Mentem sanctam spontaneam honorem
deo & patrie liberacionem / whyche is
as moche to saye / The holy saynt Agha
te had alleway holy thought and pure
And gaf honoure to god with a free
wyll / in all her werkis / And pour
chaced by her prayers peas and delyue
rañce to all the contreye / After that the
table contrynyng thys scripture was
sette at her hede / the yong man and all
his compayne departed fro the tombe
keyng closed without apperyng ony
more afterward / wherfore it is sup
posed that thys yong man was her
good angele / Thys was publysshed
ouerall / wherof the Jelves and sara
syns kegan to synge / and worshype
the sepulcre of the tombe of saynt agha
te / Quintianus the prouost deyde
of an euyl deth / in the waye as he wen
te for to seche the goodes and Pyelesses
of saynt Agathe / and also for to ha
ue taken her parentis / And neuer af
ter / coude be knowen where hys body be
cam / And for to preue that she hadd
prayed for the sauacion of the contrey /
Atte the begynnyng of feuerer the ye
re after her martirdom / ther arose a
grete fyre / and cam fro the montayne
toward the cyte of Cathanence / and
brente the erthe and stones / it was so
feruent / Thenne ranne the paynems to
the sepulcre of saynt agathe / and to
ke / the cloth that laye vpon her tombe /
and held it abrode ayenst the fyre /
And anon on the ix day after / whyche
was the day of her feste crassed the fy
re / as sone as it cam to the cloth that
they brought from her tombe / shelding
that our lord kepte the cyte from the
sayd fyre by the merytes of saynt aga
the / To whome praye we that she by
her prayers may gete and Impetre gra
ce of our lord to be kept from all perils
of fyre in thys world / And whan
we shal departe hens / to seche we the perp
tuell fyre / and to come to the glorye &
Joye in heuene amen /

Here endeth the lyf and pallyon of saynt Agathe

Of saynt Amande and fyrst thynterpretacion of hys name

Amande is as moche
to saye as amyable / For
he had in hym thre thyn
ges / that make a man
amyable / The first is to
be courtoys and gracious
in companye / As salamon sayth in his
prouerbes the xix chapitre / Vir amabi
lis ad societatem / The seconde is to be
honest / in conuersacion / as it is sayd
of hester / hester secundo / Quod omni
bus oculis amabilis videbatur /

The thyrde is to be Vertuous in fayth of prouesse as it is sayd in the book of paralipomenon / the seconde chappytre / Saul & Jonathas amabiles et decori /

Of the lyf of saynt amande

Saynt amand was born of noble fader and moder / On a tyme he entred in to a monastery / And as he walked and went in the chyrch he fonde a grete serpente / whom by the vertue of hys prayer and with the signe of the crosse he made hym to yssue out / And to entres in to the grete pytte out of whyche he neuer yssued after / And after saynt amande cam to the sepulcre of saynt martyn / and there a lode yō yern / where he lyued with barle brede and water / and ware allebay the hayer / After that / he went to rome And went in to the chyrche of saynt peter / and abode there by nyght / the kepar of the chyrche put hym out right rudely / And saynt peter appered to hym as he laye and slepte to fore the chyrche dore / And sente hym in legacion in to fraunce / where he fonde the kyng dagobert / the whyche he reprened strongly of hys synnes / The kynge was angry and put hym out of hys Royame / After whan the kynge had no sone / he made hys prayer to god that he myght haue one / And god sente hym one / And whan he was born / he thought moche & forowed who shold baptise hym / And it cam vnto his mynde that he wold that saynt Amande shold baptyse hym / Saynt amāde was songht and brought to the kynge / and assone as he was come the kynge fyl doun to hys feet / and prayd hym that he wold pardone hym of that he had trespaced to hym / And that he wold baptyse hys sone / And saynt amande grauntd benyngly to the kyng his request / the first peticion / but not the seconde request / for he dredde that he wold haue desired aboute sōme wordly occupacion or seculer thyngis / of whych he wold not gladly entremete / and went hys waye and departed / but atte laste as Raynquyssh hyd by the prayers of the kynge he grauntd hym And thus thenne as he baptised the chyld / & noman answered / the chyld with a clere voys sayd and answerd Amen / And after thys the kyng promotd hym to be byssh̄op of sence / And when he salue that the word of god in predicacion was despised and not sette by / he went in to Gascoygne / where he salue a Jogeler mocqued hys wordes / The feend toke hym and with hys olden treth he tare hym / and confessid that he had don Iniurye to the persone of god and anon deyd myserably / Nold it happed on a tyme that he weesshe hys handes / and a byssh̄op made the water to be kepte / of whych water a blynde man had hys sight a gayn / It happed that in that place by the wylle of the kyng he wold edeffye a monastery / of monkes / thenne a byssh̄op that was of the next cyte toke it greuously and was moche angry therwith / and comanded hys seruantes to caste hym out / or ellis they shold slee hym / And anon they came to hym and sayd to hym in gyle and treson / that he shold goo with them / and they wold shewe to hym a place apte and good / and water ynough / for to edyfye vpon a monastery for monkes / And he that knewe theyr malyce and theyr euyl purpoos went with them vnto the toppe of an hye mōtayne where as they wold haue slayn hym / And he desired moche the martirdom for the loue of our lord / and for to come in to hys companye / but anon sodenly descended fro heuen suche a tempest of Rayne and of orage that it couerd alle the montayne / so moche that / that one coude not see that other / and supposed to haue deyde sodenly / And they fyl doun to therthe on their knees / praieng hym to pardonne them / And that they myght departe thens alyue / For whom he put hym self to prayer and anone the storme was appeasid and the wether fayr / They went to theyr place / And saynt amande thus escaped fro thys perill / And many other myracles he shewde and dyde in thonour of our lord And fynyssh̄yd in holy vertues hys lyf and departed out of thys world in

the tyme of heraclius themperour abou the yere of our lordy vj C liij

anon after / he was blynde agayn as he hadde ben to fore / late vs praye to hym ꝯ /

Here endeth the lyf of saynt Amande

Thus endeth the lyf of saynt Uedaste

Here next followeth the lyf of saynt Uedaste

Aynt Uedaste was ordeyned byssshop of arras by the hand of saynt remyge / And saynt Vedast was of moche grete holyneſſe and clenneſſe For whan he cam to the yate of Arras he fonde there ij poure men of whom ꝑ one was lame / and that other blynde Thyſe two poure men demaunded of hym ſom̃e almeſſe / And saynt Vedaſt anſwerde to them and saide / I haue neyther golde ne ſiluer / but thyꝰ that I haue I gyue to you / Thenne he made them bothe hool by the vertue of hys prayer / It happed on a tyme he cā in to a chyrche deſtroyed / and fonde there a wulf emong the buſſches / And he comãded hym that he ſholde goo his way / And anon he obeyed to hym ꝯ fledde / ſo that ſith that tyme he was not seen / Atte laſte whan he hadde conuerted moche peple by hys wordy and predicacion to the fayth of godde / and also by goode enſamples ſhewde euydently to the peple / in the fourtythe yere of hys byſſhoprych / he salue a douue of fyre that cam fro heuen to hys holys / And by that he vnderſtode wel / that he ſholde fynyſſhe and paſſe / out of thys worlde / And ſo he dyde / For he deyde anon after aboute the yere of our lordy vj C l / whan hys body ſholde be tranſlated / Saynt omer whyche was blynde for age was ſory that he myght not ſee the body of saynt Vedaſte and anon our lordy enlumyned hym and rendryd to hym hys sight / And ſalue the body of saynt Vedaſte / but

Here begynneth the lif of seynt Ualentyne and firſt thynterpretacion of hys name

Alentyne is as moche to saie as contrepynng Valeur / that is perſeuerraunt in grete holyneſſe Valentyn is sayd also as a Vayliaunt knyght / For he was a right noble knyght of godd / And the knyght is sayd Vailiaunt that fleeth not / and ſmyteth ꝯ defendeth Valiantly / and ouercometh moche puyſſauntly / And ſo saynt Valentyn wythdrewe hym not fro hys martirdom in fleyngꝫ / he ſmote in dyſtroyngꝫ thydolles / he deffended the faith he ouercam in ſuffryngꝫ /

Of saynt Ualentyn the martre

Aynt Ualentyne frende of our lordy / and preeſt of grete auctorite was at Rome / It happed that Claudius themperour made hym to come to fore hym / And said to hym in demandyngꝫ what thyngꝫ is that / which I haue herd of the Valentyn / why wilt thou not abyde in our amyte / and worſshype thydolles and renounce the vayne opynyon of thy creaunce / Sayd Valentyne anſwerde hym / yf thou hadeſt very knolbleche of the grace of Ihu crꝰt / thou ſholdeſt not saye thys that thou sayeſt / but ſholdeſt renye thydolles / and worſshype the my godd Thẽne sayd to saynt Valentyn a prynce

Thenne saydʒ to saynt Valentyn a prynʒ
ce whiche was of the cōceylle of themʒ
perour / what wylt thou saye of our
goddes andʒ of theyr holy lyf / Andʒ
saynt Valentyn answerdʒ / I saye none
other thyngʒ of them but that they weʒ
re meȳ mortall andʒ meschaunt / andʒ
full of all ordure andʒ euyll / Thenne
saydʒ claudius themperour / yf Jhesu
cryst be godʒ verayly / wherfor saist not
thou the trouthe / Andʒ saynt Valentyn
saydʒ / Certaynly Jhesu cryst is only
very godʒ / Andʒ yf thou byleue in hym
verayly / thy soule shal be sauedʒ / thy
Payens shal multyplye / andʒ he shal
gyue to the allebay victorye of thyn
enemyes / Thenne claudius tornedʒ hym
vnto all them that were there andʒ saydʒ
to them / lordes Romayns / here ye holdʒ
wyselyandʒ resonably thys mayʒ spe ʒ
keth / Anone the prouoste of the cyte
saydʒ / Themperour is deceyuedʒ and
betrayedʒ / holdʒ maye we leue that /
whyche we haue holdenʒ andʒ accostomed
to holde sith our enfancie / wyth thyes
wordes themperour tornedʒ andʒ chaunʒ
gedʒ hys corage / Andʒ saynt Valenʒ
tyne was delyuerdʒ in the keppyngʒ of
of the prouoste / whan saynt Valentyn
was brought in ayn holde in prysonʒ /
Thenne he praydʒ to godʒ sayengʒ / lord
Jhesu cryst very godʒ whyche art very
lyght / enlumyne thys hous in suche
wyse / that they that dwelle therin may
knowe the to be verayʒ godʒ / Andʒ the
puost saidʒ I meruaylle meʒ / that thou
sayst that thyʒ godʒ is very light / & neʒ
uertheles yf he may make my doughter
to here andʒ see / whyche longe tyme hathʒ
ben blynde / I shal doo all that thou coʒ
mandest me / andʒ shal byleue in thyʒ
godʒ / Saynt Valentyn anon put hym
in prayers / Andʒ by hys prayers the
doughter of the puoste receyued agayn
her sight / Andʒ anon all they of the
holde were conuertedʒ / After thēperour
dyde do smyte of the heedʒ of saynt Vaʒ
lentyn the yere of our lordʒ ij C lxxx /
Thenne late vs praye to saynt Valenʒ
tyne / that he gete vs pardon / of our
synnes / Amen

Thus endeth the lyf of Saynt Valentyn

Here folowyth the lyf of saynt Julian and first thynterpretacion of her name

Iuliane is as mocke to saye as brennyngʒ playnly / for she brente her self / ayenst the tēptacīō of the deuyll which wold haue deceyuedʒ her Andʒ she helpedʒ many other to byleue in the fayth of our lordʒ Jhesu cryst

Of saynt Juliane

Aynt Juliane was gyuen in maryage to the prouoste of Nychomede whyche was namedʒ Elongius / Andʒ he was a paynem / Andʒ therʒ for she wouldʒ not assente to the maryaʒ ge ne assemble wyth hym / but yf he wouldʒ first take the fayth of cryst andʒ be baptysedʒ / whan her fader salue this Anone he dyde do her to be nakedʒ and made her to be betenʒ sore / Andʒ afterʒ delyuerdʒ her to the prouost / Andʒ after whan the prouoste helde her / andʒ salue the grete beaute in her / he saydʒ to her / my moste swete Julyane why hast thou brought me in suche cō fusion that I am mocquedʒ / by cause that thou refusest to take me /
She saydʒ yf thou wylt adoure my godʒ I shal assente andʒ agree to take the / Andʒ otherwyse shalt thou neuer be my lordʒ / to whom the prouost saydʒ Fayr lady that may I not doo / For themperour sholdʒ thenne smyte of my heedʒ / Andʒ she saydʒ / yf thou doubtest so mocke themperour whyche is mortal / why sholdʒ not I doubte myn emperour Jhesu cryst whyche is immortal doo what thou wylt /
For thou maist not deceyue me / Thēne the prouoste dyde her to be bete / most

cruelly wyth rodes / And half adaye
to hange by the heris of her hed /
and moltyn leed to be caste on her hed
And whan he salue that all thys gre-
ued her not / he made her to be boun-
den in chaynes / and to be sette in pry-
son / To whome the deuylle cam then-
ne in the lykenes of an Angele / which
said to her in thys maner / Julyane
I am the angele of god whyche hath sen
te me to the to warne and saye that
thou make sacrefise to thydolles for tes
kape the tormentis of euyl deth /
Thenne she began to wepe / And made
to god thys prayer / Lord god suffre
not me to be loste / but of thy grace shew
we to me what he is that maketh to
me thys monycion / The same tyme
cam to her a voys that sayd / that she
sholde sette honde on hym / and that
she constrayne hym to confesse what he
was / And anon she wolde hym /
and demanded hym / And he said
that he was the deuyl / And that
hys fader had sente hym theder for to
deceyue her / She demaunded hym who
is thy fader / And he answerd beel-
zebub / whyche sendeth vs for to doo
all euyl / And maketh vs grenous-
ly to be betyn whan we comen vayn-
quyssyd of the crysten peple /
And therfor I am certayn I shal ha
ue moche harme by cause I may not
ouercome the / She sayd to hym
of what craft is thy fader belzebub /
the deuyl sayde / he contrueth all euyl
& whan we come in to helle / he sendeth
vs for to tempte the soules of the pe
ple / She demaunded what tormentis
suffreth he / that cometh vaynquyssyd
of a crysten creature / the deuyl sayd
we suffre thenne moche grieuous tor
ment / And by cause whan we be
vaynquyssyd of a good man we dar
not retorne / and whan we be sought
and can not be founden / thenne cmā
deth our mayster to other deuylles that
they tormente vs where soeuer they
fynde vs / And therfore we must
obeye to hym as to our fader / And
of what craft art thou / I take solace
in the shrewdnes of the peple / I loue ho-
mycyde luxurye / bataylle / and make
debate and warre / And she demaun-
ded hym goost thou neuer to doo good
werkes and prouffytable / the deuyl
answerd / Madame to thende that I
answer the trouthe / To my right
grete harme and euyl am I come hi-
ther / For I had wel supposed to ha-
ue deceyued the / and made the to ma
ke sacrefise to thydolles / and to re-
nounse thy god / Whan we come to
a good crysten man / and we fynde
hym redy to doo seruyse to god we sen-
de in hym many thoughtes vayne and
euyll / and also many euyl desires /
and turne hys thought by thys that
we sette to fore hym / and we sende
errours in hys thoughtes / And we
lete hym not persceure in hys orysons
ne in noo good werkes / yet yf we se
ony that wyl goo to the chyrche or in
other place for ony good anoy we hy
in theyr wayes and caste in theyr her-
tes dyuerse thoughtes and occasions
by whyche they be dystorned for to do
wel / But who someuer may vnder-
stonde our temptacions and aperey
ue them / to thende that he put alway
fro hym the euyl cogytacions & though
tes / and wylle make hys prayers
and do hys good werkis / and hyre
the wordes of god and the dyuyne ser
uyse / Of hym we be caste out / And
whan they receyue the body of Jhesu
cryst we departe forthwyth fro them /
we sette our entente to nothyng but to
deceyue good persones / that lede an ho
ly lyf / and whan we see them doo
good werkes / we sende in them hyt-
ter and grieuous thoughtes for to leue
alle / and doo our wylle / Seynt Ju-
lyane sayd / O thou esperyte holde art
thou so hardy to tempte ony crysten per
sone / And the deuyl answerd / holde
darst thou thus holde me / yf it were
not thou affyest in Jhesu cryst / ryght so
trust I in my fader / whyche is a male
factour / and I doo that plesith hym /
I haue payned me to doo oft many e-
uylles / And somtyme I come to myn
entente & accōplyssh my desire / but at
this tyme I haue failled / I wold I had
not comen hyther / Alas holde vnderstō-
de my fader / of this that shold not happe
Madame late me goo & gyue me leue
to goo in to some other place / for it is
no nede that I acuse the to my fader /
Atte laste she lete hym goo /

On the morn the prouost comãdeth that saynt Julian shold be brought to fore hym in Jugement And whan he salde her so wel guarisshed and her vysage so fayr / and so shynyng / thenne said the prouoste to her Julyane who hath taught the and holde mayst thou vayn-quysshe the tormentis / And she sayde herkene to me / and I shal saye to the My lord Jhesu cryst hath taught me to adoure the fader the sone and the holy ghoost / For I haue ouercomen and vaynquysshed Sathanas thy fader / and alle hys other deuylis / For god hath sente hys Angell for to confforte me and to helpe me / Meschaunt man knowest thou not / that the tormentis ben made redy fore the euerlastyng / where thou shal be tormentid perpetuelly in a perpetuel derkenes and obscurite / Anon the prouoste made to be brought a wheele of yron bytwene two pylers and iiij horses to drawe it forth And foure knyghtes at one side and foure knyghtes on that other to dralbe and foure for to dralbe forth the wheele so that alle the body was tobroken / in suche wyse that the mary cam out of the bones / And the wheel was al bloody / Thenne cam an angel of god and brake the wheel / and heled the wondes of saynt Julyane and heled perfaytly / And for thys myracle were conuerted alle they that were present / And anon after for the fayth of Jhesu cryst / were hysshed men and wymen to the nombre of C xxx personnes / After comanded the prouost / that she shold be put in a grete potte ful of boylyng leed / And whan she entred in to the sayd potte / Alle the leed becam cold / so that she felte none harme / And the prouoste cursed hys goddes / by cause they myght not punysshe a mayde that so vaynquysshed them / And thenne he comãded to smyte of her hed And whan she was ledde to be byheded the deuyl appyered to the prouoste in figure of a yong man and sayde / Spare not good peple / and of her haue no mercy / For she hath blasmed your goddes / And don moche harme / And me she hath beten thys nyght passed / Therfore rendre to her that she hath deserued / With thyes wordes saynt Juliane lokked behynde her for to wyte who sayd suche wordes of her / Anone the deuyl sayd / Alas / Alas Caytyf that I am I doubte me / that yet she wylle take and bynde me / And so he vanysshed alway / After thys that she had admonested the peple to loue and serue Jhesu cryst / she prayd them alle to praye for her / And thenne her hed was smeten of / The prouoste entred in to a shyppe with xxviij men for to passe an Arme of the see / Anon cam a grete orage and a tempest / which drowned the prouost and alle hys cõpanye in the see / And the see threwe theyr bodyes to the ryuage / And wylde beestes cam thyder and ete them / Thus thys holy bygyne saynt Julane suffryd martirdom for our lord the viij kalendes of the moneth of marche / late vs praye to her that she praye for vs ẽ /

Thus endeth the lyf and passi-on of saynt Julian virgyne

Of thee chayeryng of sayntPeter thappostle

THe chayer is sayd in thre maners / that is the chayer Pyall as it is sayd in the bokes of kyngs / Dauid sittyng in a chayer / And ther is a chayer of prestes as regum prymo / Ely the preeste syttyng vpon a chayer / And the thyrde is the chayer for a Mayster / as is sayd / Mathei xxiij / Vpon the chayer of moyses et cetera / Thenne saynt peter satte in a chayer ryall / For he was prynce of thappostles And he satte in the chayer of prestes / For he was lord of alle the prestes / And in the chayer of the maystre / For he was a grete doctour of crysten men / The first was of equyte / The seconde of quātyte / And the thirde of trouthe and of vertue /

Oly chyrche halowth the feste of sayut petre thappostele / & this day was seynt petre honourably enhaūced in the cite of anthioche / & sette in the chaier as a byssshop / Many causes ther ben / wher fore thys feste is halowed and establyssshyd / Of whom the first is as is sayd in a sermon of thys feste / that whan saynt peter went for to preche the word of god / and founded holy chyrche by hys predycacion / Nicta & Aquila shewed vnto the cyte of Anthiocke / that peter thappostle of god cam theder / wherfore the peple / And also the nobles of the cyte / cam ayenst hym And knowleched them self culpable / of that they had holden of the predicacion of Symon magus / whyche was an enchaunteur / After they dyde to be brought to fore hym all suche peple as were bevid with dyuerse maladyes and seekenesses / of whom there were so many that they myght not be nombred / Saynt peter shewde theyr repentaunce / And also that they byleuyd fermly in the name of god / And anon lyft vp hys handes vnto heuen and made hys prayr to god sayeng / O god fader almyghty I yelde to the thankynges / in thys that thou hast worthyly fulfylled the promesses of thy blessyd sone by whyche alle creatures may knowe that thou art one onely god in heuen and in erthe / And after he ascended vp in to an hye place / And alle the multytude of seekemen were brought to fore hym / And sayd to them in thys manere / ye that see me a mortal man as ye be / wene ne suppose not ye / that by me ye may be heled / but by hym that is descended fro heuene to therthe / whyche gyueth to alle them that byleue in hym full helthe of body and of soule / thys ought ye to byleue / to thende that alle may knowe that ye þ thus byleue entierly with all your herte in Jhesu cryst may be made hool and guarisshid by hym / & anone alle they þ were seke cried with an hie vois / we byleue that Jhu crist is veray god / sodenly a light appierid there / And alle the seke peple were guarysshed and heled /

of what someuer maladye they had / And that same day the holy ghoost shewde so gretely hys grace / that fro the leste vnto the moste / Alle byleuedy in our lordy Jhesu cryst / And there were baptisedy in vij dayes more than ty thousandy persones of men wymen and chyldren / And also theophilus the lordy and prouost of the cyte / to whom seynt peter hady veysedy his sone/whyche hady ben xiiij yere deedy / And some saye that of hys palays he made a chyrche / in the whyche alle the peple sette vp a chayer for saynt peter to sytte in more hyer for to preche the doctryne of Jhesu cryste / and the better to be herdy and seen / And of theyr altyng thus of saynt peter in to thys chayer / thys feste taketh the name of the chayerynge of saynt peter / And in thys chyrche was saynt peter vij yere And fro thens he went to Rome / and gouernedy the chirche of Rome xxv yere / That other reason why thys feste was establyssheday was for the reuerence of the crolvne or tonsure on hys heedy / whyche yet clerkes bere and haue / For lyke as some saye / at this Journeye was first founde the crolvne of the clerkes / For whan saynt peter prechedy atte fyrst tyme in the cyte of anthioche / the paynems share hym vpon hys heedy aboue lyke a fool in despysynge cristen lalbe / And by cause thys was don to saynt Peter / For to doo hym despyte and shame / it was syth / stablyssheday that the clergye sholdy haue hys crolvne shaven / in signe of right grete honour and auctorite / And it is to wete that in the crolvne ben thre thyngis / Fyrst the heedy is dyscouerdy and bare aboue / and the heer cut alday / And the crolvne is rounde / Ther ben thre resons why the heedy is bare / of whyche saynt denys assygneth the tweyne / and sayth the rasure and cuttynge of / of the heer signefyeth pure lyf and clene vnderstonde / that the clerkes ought not to haue in their hertes no corners where þ filthe of synnes myght assemble / but ought to haue a clene conscience / And also they ought to haue trouthe in their mouthes For as sayth saynt Jherome / trouthe seketh no corners / The thirde reason is For lyke as the figure of a crolvne / is most fayre emong all other / So the conuersacion of clerkes or prestes ought to be best aournedy of goody maners emongy all other laye peple / The fourth reson is / for lyke as a crolvne hath but one way rounde and no fygure / lyke as saynt Austyn sayth / ther is none so symple a fygure as that whyche hath but one way / Also the clerkes ought to be symple in theyr conuersacion vnderstonde without fiction / and pryde / And it is to wite that holy chyrche hadolveth of saynt peter iij festes in the yere for thre yeftes / that he hath polver to gyue to the peple / The first is the chayer For he gyueth absolucion of synnes / The seconde feste is calledy aduincula / that is the first day of August / Fur he by hys polver transumeth the payne perpetuell due for synnes mortall in to payne temporell / The thyrde feste is of hys martyrdom /

left & take alday by habites couoytous and proude / Also the rasure or shauyng whyche is on the ouermest parte of the heedy / signefieth that bytwene god & them / ought be nothyng ne mene that sholdy displese god / but their loue shold be in god without ony lettyng & enpesshement / And sholdy adresse in hem theyr thoughtes / The second thyng that is in the crolvne is that the heeris key shaue clene alday / by that is signefiedy that the clerkes ought to take alday fro their hertes all vayne thoughtes / whiche myght lette & enpesshe the seruyse dyuyne / & also ought to be with drawen frō all tēporall besyneese / sauf only to haue their necessitees / The third thyng that is in the crolvne / is that it is rounde / and this figure semeth goody by many resons / The first it that a rōde figure hath neyther begynnyng ne ende / The second is in a roundy crolvne be no corners / And as saynt bernard saith where as ben corners / there is gladly filth / and that is to be vnderstonde / that the clerkes ought not to haue in their hertes no corners where þ filthe of synnes myght assemble / but ought to haue a clene conscience / And also they ought to haue trouthe in their mouthes For as sayth saynt Jherome / trouthe seketh no corners / The thirde reason is For lyke as the figure of a crolvne / is most fayre emong all other / So the conuersacion of clerkes or prestes ought to be best aournedy of goody maners emongy all other laye peple / The fourth reson is / for lyke as a crolvne hath but one way rounde and no fygure / lyke as saynt Austyn sayth / ther is none so symple a fygure as that whyche hath but one way / Also the clerkes ought to be symple in theyr conuersacion vnderstonde without fiction / and pryde / And it is to wite that holy chyrche hadolveth of saynt peter iij festes in the yere for thre yeftes / that he hath polver to gyue to the peple / The first is the chayer For he gyueth absolucion of synnes / The seconde feste is calledy aduincula / that is the first day of August / Fur he by hys polver transumeth the payne perpetuell due for synnes mortall in to payne temporell / The thyrde feste is of hys martyrdom /

For he hath power to relece some pay-
nes of penaunce enioyned for the syn-
nes confessyd / And for thyse thre cau
ses/he is dygne and worthy honoura-
bly to be serued and worshypped /
Late vs thenne praye to hym / that he
may impetre and gete to vs remyssyon
of alle our synnes / and after thys
short transitorye lyf we may come to
euerlastyng Joye and glorye in heuen/
Amen

Thus endeth the Chayerying of saynt Peter

Of saynt Mathye thapostle/ & fyrst thynterpretacion of hys name

Mathias in hebrewe is as moch to saie as gy uen to our lord/ or a gift of our lord/or ellis hūble or litel/ For he was gy-uen of our lord / when he was chosen fro the world/and was sette and en-tred emongs the lxxij^ dyscyples / he was also gyuen of our lord / when he was chosen by lotte & nombred emongs thapostles/he was litel / For he had all veray meknes/ in hym & humylite

Ther be iij maners of humylitees as saynt Ambrose saith that the first is of the affliction by whyche a man is made humble / The second is consideracō of of hym self/& the third is of ꝑ deuocion which is of the knowleche of his ma-ker/Saynt mathye had the first in suf fryng martirdom/The second was in de spyspng hym self/and he had the third in amerueyllyng the mageste of our lord / For mathye is said / as doyng good for euyl / For he keyng good was sette in the place of Judas the tra ytre / And hys lyf is rede in holy chyrche and rede wryteth it as many holy men wytnesse /

Of saynt mathye

Saynt mathye thap postle was in the place of Judas the traytre / And therfore first we shal reherce here the birthe and begynnyng of Judas It is rede in an hystorye thaugh it it be named apocripha that ther was a man in Jherusalem named riken / and by another name Symeon of the lyn-red of dauid / or after saynt Jherome of the tryke of ysachar whyche had a wyf named Cliborea/and on the nyght that Judas was conceyued hys moder had a merueyllous dreme wherof she was so sore aferd / For her semed that she had conceyued a chyld that shold destroye their peple/and by cause of the losse of alle theyr peple / her hus-bond blamed her mocke and said to her thou sayst a thyng ouer euylle / or the deuylles wyl deceyne the /
She said certaynly yf so be that I shal haue a sone / I trowe it shal be so as

I haue had a reuelacion and none illu
sion / when the chyld was born
the fader and moder were in grete doub
te / and thought what was beste to
doo / For they durst not slee the
chyld / For thorrour that they shold
haue therin / neyther they wyst not
how they myght nouryssh one that
shold destroye theyr lygnage / Thenne
they put hym to a lytyl fyscelle or bas
ket̄e wel pytched & sette it the in see
And abandonned hym to dryue whyt
ther it wold / And anon the floo
des and walwes of the see brought
and made hym aryue in an yronde na
med Scaryoth / And of thys name
was he callyd Judas Scaryoth /
Now it happed that the quene of this
contree went for to playe on the ry
uage of the see / And byheld thys
lytyl nacelle and the chyld / therin
whyche was fayr / And thenne she
syghed and sayd / O lord god
how shold I be eased yf I had suche
a chyld / Thenne atte leste shold not
my Royame be withoute heyre /
Thenne comanded she that the chyld
shold be taken vp and be nouryssh id
and she fayned her self to be grete with
chyld / And after publyssh yd that
she had born a fayr sone / when her
husbond herd saye herof / he had grete
Joye / and all the peple of the contre
made grete feste / The kynge and
quene dyde do norysshe and kepe thys
chylde lyke the sone of a kynge /
Anon after it happed that the quene
conceyued a sone / And when it was
born and growen Judas bete ofte that
chylde / For he wende that he had
ben hys broder and ofte he was chas
tysed therfore / but alleway e he made
hym to wepe so longe that the quene /
whyche knew wel that Judas was not
her sone / And atte laste she sayd the
trouthe / and tolde how that Judas was
founden in the see / and yet this er was
knowen Judas slewe the chylde that
he had supposed to be hys brother and
was sone to the kynge / And in eschu
wyng the sentence of deth / he fledde a
non and cam in to Jherusalem /
And entred in to the court of pylate
whyche tho was prouoste / And he so
plesid hym that he was grete with hym
and had in grete cheretē / and nothyng
was doon wythout hym / Now it hap
ped on a day that pylate went for to
dysporte hym by a gardyn / bylongyng
to the fader of Judas / And was so
desirous to ete of the fruyt of thappelles
that he myght not forbere them / And
the fader of Judas knewe not Judas
hys sone / For he had supposed that he
had be drowned in the see longe to fore
ne the sone knewe not the fader / when
pylate had told to Judas of hys desyre
he sprange in to the gardyn of hys fa
der / and gadred of the fruyt for to be
re to hys mayster / but the fader of Ju
das defen ded hym / And ther bygan
bytwene them moche stryf and debate
fyrst by wordes / and after wyth fygh
tyng so moche that Judas smote hys
fader wyth a stone on the heed / that
he slewe hym / And after brought
thapples vnto pylate / And tolde to
hym how that he had slayn hym that
ought the gardyn / Thenne sente pyla
te to sease all the good that the fader of
Judas had / And after gaf hys wyf
to Judas in mariage / And thus Ju
das wedded hys owen moder / Now it
happed on a day that the lady wepte &
sighed moche strongly & said / alas how
vnhappy that I am / I haue lost my sone
& my husbond / My sone was leyd on
the see and I suppose that he be drowned
and my husbond is dede sodeynly / And
yet it is more greuous to me that py
late hath remaryed me ayenst my wyll
Thenne demaūded Judas of thys child
And she told hym how he was sette in
the see / And Judas tolde to her how he
had be foūden in the see / in suche wise p̄
she wist that she was his moder / & that
he had slayn hys fader / & wedded hys
moder / wherfor thēne he went to Jhesu
cryst which dyde so many myracles / &
prayd hym of mercy & forgifnes of his
synnes / Thus fer it is red in thistorye
which is not autentike / Our lord made
Judas one of his apostles & retreyned
hym in his cōpanye / and was so preue
with hym / that he was made his procu
rateur & bare the purse for all the other /
and stale of that whiche was gyuen to
cryst / Thenne it happed that
he was sory and angry / for thoygne
mēt that Marye magdalene poured on

the hed and feet of our lord Jhesu crist & sayd that it was worth CCC pens and sayd that so moche he had lost / And therfor sold he Jhesu cryst for xxx pens of ꝑ money vsual/ of whiche euery peny was worth x pens / And so he recouerd CCC pens / Or after that some saye / that he ought to haue of all the yeftes that was gyuen to Jhesu cryst the tenthe peny / And so he recouerd xxx pens of that he sold hym And neuerthelees atte leste he brought them agayn to the temple and after henge hym self in despayr / And hys body openedy and clefte a sonder / and hys bowellis fylle out / And so it appertaynedy wel that it sholdy so be/ for ꝑ mouth whyche god had kyssyd ought not to be defouledy in touchynge / & also he ought not to dye on the erthe / by cause all erthely creatures ought to hate hym/but in the ayer where deuyllys and wyckydy spyrites bee / by cause he hady deseruyd to be in theyr companye/ Thenne whan the tyme cam bytwene thascencion / and whitsontyde saynt peter byleldy that the nombre of thappostles was menusshyd / he arood vp in the myddle of the dyscyples / and said fair brethern/ ye knowe how our lord Jhesu cryst hadde chosen vij men for to bere wytnesse of hys resurrection / And Judas was goon the euyl waye / It behoueth tacomplysshe the nombre of vij / of suche as hath ben with hym / And sith they chosen two of them that were there / that one was namedy Joseph surnamedy Justus/ and that other was mathye / And thenne they made their orysons & saidy /lordy gody whyche knowest the hertes of all the persones / Shewe to vs whome we shal chese of thyes tweyne here / And after they caste lottes / and the lotte fylle on mathye / whyche forth with was enombredy with the other xj / And thenne were they xij / But the holy saynt denys sayth that the lotte was a Paye and a shynyng whyche cam and shone vpon hym / And anon he bygan to preche / and hady hys predycacion aboute Jherusalem/ And was moche vertuous and dyde many myracles as is wreton of hym of whom the legende folowyth / whyche legende is founde at Tryre in Almayne /

Saynt mathye whyche was sette in the place of Judas / was borny in bethleem of the tryde of Juda / he was sette to scole and in a lytyl tyme he lernedy all the science of the lawe and of the prophetes/ he was a ferdy of flesshly lustes / And he passydy hys yongthe in good maners / hys corage was enclynedy to all vertues / For he was humble and debonayr / and alwaye redy vnto do mercy / And was not proud in prosperite/ ne fraylle in aduersytee / he dyde that / whyche he prechid he made the blynde to see and heledy the seke men / he reysedy the dede men/ and dide grete myracles in the name of Jhesu cryste / And whan he was accusedy therof to fore the bysshop of Jherusalem/ it was demaundedy hym that he sholdy answere therto / And he saydy / It behoueth not moche tanswere herto / by cause for to be a crystey may it is nothyng crymynel / but it is a gloryous lyf Thenne saydy the bysshop that he woldy spare hym and gyue hym respyte to repente hym / And saynt Mathye answerdy gody forbede that I sholdy repente of the trouthe that I haue truly foundey and become an apostate /

He was ferme in the loue of gody & clene of hys body / and wyse in speking to alle the questions of scripture/ And whan he precheydy the word of gody / many byleuydy in Jhesu cryst by hys predicacion/ The Jewes tolde hym And brought hym to Justyce / and had goten two false wytnesses ayenst hym and for accuse hym / the whyche caste on hym fyrst stones / and the other after / and so was stonedy / And he prayd that the stones myght be buryed that the false wytnessys hady cast vpon hym / For to bere wytnesse agayn the that stonedy hym / And fynably he was slayn with an axe after the maner of the Romayns / And he heldy vp hys handes/ and comaundedy hys espe ryte to gody/ And after is is sayd that hys body was brought to Rome / And fro rome it was translatedy vnto tryre Another legende sayth that hys body lyeth at Rome / and buryedy vnder a

stone of porphyrye in the chyrche of saynt marye the maior /

Of saynt Gregorye the pope

Gregorye is sayd of grey whyche is to saye a flock/ of gere whych is to saye a preechour / Thenne Gregorye is to saye as a prechour /to an assemble or flock of peple/ or it is said as a noble doctour / or prechour / Or gregorye is to saye in our langage as awaked / For he awoke to hym selfe to god / and to the peple / he awoke to hym self by kepyng of clennesse / to god by goode contemplacion / And to the peple by contynuel predycacion / And by thys is deserued the vision of god / And saynt Austyn sayth in the book of ordre / that he seeth god / that wel lyueth / wel studyeth and wel prayeth / And poul thystorypograph of the lombardes wryteth his hystorye and lyf of hym /the whyche John the deke ne afterward moche dylygentely com pyled and ordyned /

Aynt Gregorye was borne of the parentes of senatours of Rome whos fader was named Gordyane / and hys moder siluia / And whan he hadde so moche lerned that he was a mayster / in phylosophye and also was ryche of patrymonye / he thoughte that he wolde leue all the ry chesses that he hadde and wolde entre in to religyon for to serue godd / but in thys that he put thys thought in respyte / he conseyued another purpos / that was that hym semed he sholde better serue godd in a seculer habyte / in dooyng thoffyce of the pretorye of the prouost of Rome / For to gyue to eche man duely reson after the right of hys cause / but he fonde in this office so grete seculer besynesse/that it began to displese hym / by cause by thys grete besynesse / he withdrelde hym ouer fer fro godd / In thys mene whyle hys fader and moder deyden /in suche wyse that he was ryche of patry monye and pryssaunt/that atte begynnyng he founded and endolwed with rentes vj abbeyes in secylle / And the seuenth he founded wythin the walles of Rome/in thonour of saynt Andrelw thapostle / in the whyche he became a monke/ And the remanaunt of his patrymonye he gaf for goddes sake / So that he that to fore wente clothed in clothes of goldd and of silke / and adourned with precious stones in the eyte / whan he was monke serued in a poure habyte the monkes / Here was atte begynnyng of hys conuersacion / of so parfayt a lyf / that it myght be sayd wel that he was all parfayt / he made grete abstynences in etyng / in dryng kyng / in wakyng / and in prayeng in so moche/ that he was so trauayked that vnnethe he myght susteyne hym self / he hadd put out of hys herte alle seculier thynges / so that hys conuersacion was in heuen/ For he hadd adressid alle hys desyre for to come to the Joye permanable/ On a tyme it happed that saynt gregorye in hys selle of the same abbaye / where as he was abbote wrote somme thyng / And an Angele

appered to hym in semblaunce of a ma-
ronner whyche semed as he had esca-
ped fro the tempest of the see/ And pra-
yd hym wepyng to haue pyte on hym
Thenne saynt gregorye comanded that
ther shold be gyuen to hym .vj. pens /
And thenne he departed /The same day
the angele cam agayn in lyke wyse as
he dyde to fore / And sayd that he had
lost all hys good and pray d hym that
he wold yet helpe hym / on whō saynt
gregorye had yet pyte / and dyde do be
gyuen to hym .vj. pens more / yet atte
thyrde tyme he cam and made grete crye
and wepte / and prayd hym that he
wold yet helpe hym to ward hys grete
losse / so that saynt gregorye comanded
hys prouoste that he shold yet gyue to
thys poure man an almesse / And the
prouoste sayd / that ther was nomore
syluer in all thabbaye but a disshe of sil
uer in whyche hys moder was wonte to
sende hym potage / And saynt grego-
rye comanded anon that /that dysshe of
syluer shold be gyuen to hym / And
the angele toke it with grete Joye /
And lytyl whyle after thys angele
apperyd to saynt gregorye and sayd
to hym that god hath sente hym so to
hym / It happed afterward that as
saynt gregory passed thurgh the mar-
ket of Rome/ and salve there two fair
chyldren whyt and wody of vysage / &
fayr yelow heer/ whiche were for to selle
And saynt gregory demaunded fro
whens they were / And the marchaūt
answerd of englond / After saynt gre
gory demaunded yf they were crysten
and he answerd nay / but that they
were paynems /Thenne sigh saynt gre
gorye and sayd Alas / what fayr pe
ple hath the deuyl in hys doctryne and
in hys domynacion / After he demaun-
ded how thyse peple were called / he
answerd that they were called englysshe
men / thenne he said they may well be
so called / for they haue the vysage of
angelles / And for that saynt gregory
went to the pope / And by grete pray
ers he impetred and had graūte that
he was sente in to englond for to conuer
te the peple of the same contre/ but whā
the Romayns herd saye that gregorye
was sent in to englond / Anon they
went to the pope and sayd to hym /
Thou hast angred saynt peter / thou
hast destroyed al Rome / And hurte
all holy chyrche/ in this that thou hast
lete gregorye goon out of Rome / Of
whyche word the pope was angry and
moche abasshed / And sente anone his
messagers after saynt gregory / And
comanded hym to retorne / and come
agayn to Rome / whyche thenne was
goon on hys Journey / thre dayes/ and
for hys noble and good renomee the
pope made hym cardynal deken / After
for the corrupcion of thayer the pope pe-
lagius deyed / And thenne saynt gre
gorye was elected / of alle the paple to
be pope / but he refused it and sayd /
that to that dygnyte he was not wor-
thy / And for the ryght grete mortaly
te er that he was sacred pope he made to
the peple a sermon and said / Ryght de-
re brethern wel ought we to haue
doubte of the scorge of god er that we
fele it / And yet we ought to fere it &
to torne and forsake our synnes/ soo ye
may beholde the peple depe er they ly-
uere theyr synnes / Thynk ye thenne
in what poynt he cometh in the presen-
ce of the Juge / that hath had no tyme
to kelwaylle hys synnes / The holsses
ley boyde/ the chyldren dye in the pre
sence of fader and moder sodaynly so
that they haue lytyl tyme to deye/ wher
fore euery man amende hys lyf/ whyl
les he hath tyme for to repente hym of
hys euyl dedes and synnes / er that
the Juge calle hym / fro the mortal bo-
dy / he sayth by the prophete / I wylle
not the deth of a synnar / but I wyl
that he retorne and lyue / moche soone
the Juge herith the synnar whan he con
uerteth fro hys synnes and amendeth
hys lyf/ By suche manere admoneste
he to the peple theyr helthe / And he or
dyned to make procession in alle the
chyrches moche solempnly for to impe-
tre and gete mercy for thys mortaly-
te / whan the procession was doon / he
wold haue goon pryuely out of Rome
for thescelue thoffyce of the papalyte /
but ayenst that / the gates were kepte
so that he myght not yssue / Atte laste
he dyde do chaunge hys habyte / And
so moche dyde with the marchaunts /
that they brought hym out of Rome in
a tonne vpon a carte / And whan he

was ferre out of the towne / he yssuedy out of the towne / and hydde hym in a dyche / And whan he hady ben therin iij dayes the peple of Rome sought hym all aboute / Anone they salde a pyler shynyngy descende fro heuen strayt vpon the dyche / in whyche saynt gregorye was / And a recluse an holy man salde that by that pyler angelkis descendy fro heuen to saynt gregory / and after wente vp agayn / Anone thenne saynt gregory was taken of the peple / and after thordynaunce of holy chyr che he was ordeyneds and sacredy pope ayenst hys wyll / For he was moche debonayr / humble and mercyful to riche and poure and to grete and smale / wel may he apperceyue / that redeth his wrytynges / how ofte he complayneds of thys grete charge that he was chargedy with alle / to whyche he saydy he was not worthy therto / and also he myght not here that ony sholdy preyse hym ne in lettres ne in wordes / And alleway he was in grete humylite / and accountedy hym self more meke and lo ue after that he was pope than to fore in so moche that he was the first of the popes that wrote seruus seruorum dei / that is seruaũt of the seruantis of god he hady grete cure and was besy to con uerte synnars / he made and compyled many fayr bookes / of whyche the chir che is gretly enlumynedy / he was ne uer ydle / how wel that he was alleway seke / he conuerteth the englissche peple to the cristen fayth by thre holy meny and goody clerkys that he sente thyder / that is to wyte Augustyn / mellitus / and John / for to preche the fayth / And by cause the mortalyte cessedy not he ordey nedy a procession / in the whyche he dyde do bere an ymage of our lady / which as is saydy saynt luke the euangelyste made / whyche was a goody paynter / he hady ouruen it & paynteds after the ly keneesse of the glorypouse virgyne marye And anon the mortalyte cessedy / and thayer kam pure and clere / And aboute thymage was herdy a voys of angellis that songen thys Antheme re gina celi letare cẽ / And saynt grego ry put therto / Ora pro nobis deum alleluya / At the same tyme saynt gre gory salde an angele vpon a Castelle / whyche made clene a swerdy alle bloody and put it in to the shethe / And ther by saynt gregory vnderstode that the pe stylence of thys mortalite was passedy / and after that / it was called the castell Angell / Saynt gregory dyde euery day so grete almesse / that many in the contre aboute were nourisshidy by hym / whom he hady by name wreten / And also the monkes that dwelkyds in the mount Synay had of hym theyr suste naunce / Emonge alle other almesses that he dyde / he gouerned thre thou sandy virgyns / to whom he sente eue ry yere four score poundy of goldy / and also he foundedy to them an abbeye in Jherusalem / And sente to them that therin were suche thynge as they lac kedy / Euery day hady he poure meny to dyner / On a tyme it happedy that he toke the lauour for to gyue water to a pylgrym for to wasshe hys hondes by grete humylite / and anon the pylgrym vanysshedy a way / wherof saynt gre gory hady merueylle / The nyght after our lordy appiered in a vysion and said to hym / The other dayes thou hast re ceyuedy me in my membres / but yester day thou receyuedest me in my persone / Another day saynt gregory comaunded to hys dyspenser that he sholdy brynge to dyner xij poure meny / And whan saynt gregory and the poure meny were sette atte mete / he wolde atte table syt tyngy xiij poure pylgryms / And de maundedy of hys dyspenser why he hady don aboue hys comandement / to brynge in moo than xij persones / And anon the dyspenser all abasshedy wente and toldy the poure meny and fonde but xij / and saydy to saynt gregory / holy fader ther be no moo but xij / and so many shal ye fynde and nomoo / Thenne con siderid saynt gregorye that one of the pylgryms that sette next to hym ofte chaungedy hys vysage / For ofte he se medy yongy / and after oldy / And after dyner saynt gregory toke hym by the honde and brought hym in to hys cham bre / and praydy hym that he woldy telle hym hys name / And he answerdy wherfor demãdest thou my name which is merueylous / neuertheles knowe thou wel that I am the same poure ma wonner / to whom thou gauest the dyssh

of siluer in which thy moder was wont
te to sende the potage/ And kinolde for
certayn that sith that day/ that thou dy
dyst to me that almesse/ god hath de=
styned the / to be pope / And sayd
more ouer/ I am thangelle of god/ and
he hath sente me hyther to the to be thy
deffendour/ & procurour/ of that which
thou woldest demande and impetre of
hym/ And after this the angele vanys
shed away / And in that tyme ther
was an hermyte an holy man which
had lefte and forsaken all the goodes
of the world for goddes sake/ and had
retayned nothyng but a catte / with
which he playde ofte / and held it in
his lappe delyciously/ On a day it hap
ped that he prayd god deuoutly that he
wold wouchesauf to shewe to hym to
what saynt he shold be in lyke ioye in
heuen/ by cause for his loue he had left
all the world and renounced / Upon
this god shewed hym in a vysion that
saynt gregory and he sholde haue lyke
ioye in heuene / And whan he vnder
stode this he syghed sore / and preysid
lytyl his pouerte which he had longe
suffred and born / yf he sholde haue ly
ke meryte which habounded so gretly
in seculer richesse / Upon this ther cam
a voys to hym which said/ that the pos
session of richesse maketh not a man in
this worldy riche/ but the ardour of co=
uetyse/ Thenne be stille thou/ darest thou
compare thy pouerte to the richesse of
saynt gregory / which louest more thy
catte with whom thou cessest not to ste
ke and playe / than saynt gregory doth
all his richesses/ for he seesseth neuer to
gyue almesse for goddes sake / Thenne
thermyte thanked almyghty god and
prayd that he myght haue his merite
and welbard with saynt gregory in the
glorye of paradys / On a day it happed
that saynt gregory sange masse in the
chyrche of saynt Marye Maior / And
whan he had said/ Pax domini sit sem
per vobiscum / A none thangele sayd /
Et cum spiritu tuo/ and fro than forth=
on the pope ordeyned a station in that
chyrche euery yere on ester day / And
whan thenne he sayd in his masse /
Pax domini &c / none shal answere in
remembraunce of this myracle / In the
tyme that Traian themperour regned/ &

one as a tyme he were tolvard a batayll
out of Rome/ it happed that in his way
as he sholde ryde a woman a wydolve
cam to hym wepyng and sayd/ I pray
the sire that thou auenge the deth of one
my sone/ which innocently and wyth=
out cause hath be slayn / Themperour
answerd / yf I come agayn fro the ba=
tayll hool and sounde / thenne I shal
doo iustyce for the deth of thy sone /
Thenne said the wydolve / Syre / and
yf thou deye in the batayll / who shal
thenne auenge his deth / And themper=
our sayde / he that shal come after me /
And the wydolve sayd / is it not bet=
ter that thou do to me iustyce/ and ha=
ue the meryte therof of god / than ano
ther haue it for the/ Thenne had traian
pyte / and descended fro his hors/ and
dyde iustice in auengyng the deth of
her sone/ On a tyme saynt gregory wen
te by the market of Rome / which is
called the market of traian/ And thene
he remembred of the iustice and other
goody dedes of traian/ and how he had
ben pytous and debonayr / and was
mocke sorowful that he had ben a pay=
nem / And he torned to the chyrche of
saynt peter waylyng for thorwour of
the mescreaunce of traian / Thenne ans
werd a voys fro god / sayenge I haue
now herd thy prayer / and haue spa=
red traian fro the payne perpetuell /
By thys thus as some saye / the pay=
ne perpetuel due to traian as a mescre=
aunt was somdele take away / but for
al that was not he quyte fro the pry=
son of helle / For the sowle may wel
be in helle / and fele ther no payne by
the mercy of god / And after it is
sayd that the angele in his answere
sayd more to thus / by cause thou hast
prayd for a payneme/ god graunteth
the to chese of ij thynges that one which
thou wylt / Or thou shalt be ij dayes
in purgatorye in payne/ or ellis all the
dayes of thy lyf thou shalt languysshe
in sekenesse / Thenne answerd saynt
gregory / that he had leuer to haue se=
kenesse all his lyf in this world/ than
to fele by ij dayes the paynes of pur=
gatorye / And euer after he had conty
nuelly the feures or ayres / or the gou
te in his feet/ And herof hym self ma=
keth mencion in one his epystle and

sayth / I am so moche tormented of the golde in my feet and of other sekenes ses / that my lif is to me a grete payne euery day me semeth that I ought to deye / And alkelday I abyde the deth / Some tyme my payne is lityl / & som tyme right grete / but it is not so lityl / that it departeth fro me / ne so grete þ it bryngeth me to deth / And thus it is that I that am alkelday redy to deye / am withdrawen fro deth / It happed that a wydolue that was wonte euery son day to bryngе hoostes to synge masse wyth / shold on a tyme be houselyd & cõmuned / And whan saynt gregory sholde gyue to her the holy sacrament / in sayenge / Corpus dominj nostrj &c̃ / that is to saye / the body of our lord Jhu cryst / kepe the in to euerlastyng lyf / Anone thys woman began to smyle to fore saynt gregorye / And anon he withdrewe hys honde / and tempsed the sacrament vpon thaulter / And he demaunded her to fore the peple why she smyled / And she sayd by cause þ the brede that I haue made with my pro pre handes / thou nameste it the body of our lord Jhesu cryst / Anone saynt gre gory put hym self to prayer with the peple / For to praye to god that hrupõ he wolde shewe hys grace for to confer & me our byleue / And whan they were ryseu fro prayer / saynt gregorye salue the holy sacrament in figure of a pye & e of flesh as grete as the lytil fynger of an honde / And anone after by the prayers of saynt gregorye / the flesshe of the sacrament torned in to semblaũ & e of breed / as it had be to fore / And therwyth he comuned and holdseled the woman / which after was more relygy ous and the peple more ferme in the fayth / Saynt gregorye made and or & deyned the songe of thoffyce of holy chir che / and establysshed at Rome two sco les of songe / that one beside the chyrche of saynt peter / And that other by the chyrche of saynt John latran / where the place is yet where he laye and taughte the scoliers / and the rodde wyth which he menaced them / And the anthyphon ner / on whyche he lerned them is yet there / he put to the canon of the masse / thse wordes / Dieſq nostros in tua pace disponamus / atq ab eterna dampnacio & ne nos eripias / et in electorum tuorum iubeas grege numerari / After laste whan saynt gregory had ben pope xiij yere / By monethis / and ye dayes / he beyng ful of good werkes departed out of thys world in the yere of our lord Bj C Bj yere in the tyme whan foca was Emperour of rome / Lete vs thẽne praye to saynt gregory / that he gete vs grace that we may amende so our self here in thys lif that we may come vnto euerlastyng lyf in heuen / Amen

Thus endeth the lyf of saynt Gregorye

Here begynneth of saynt longi us the lyf

Longius whyche was a puyssaũt knyght was wyth other knyghtes by the comandement of pylate on the side of the crosse of our lord and percyd the side of our lord wyth a spere / And whan he salue the myra cles / how the sonne lost his light / and grete erthequauyng of therthe was / whan our lord suffred deth and passi on in the tre of the crosse / Thenne by leued he in Jhesu cryst / Some saye that whan he smote our lord wyth the spe re in the syde / the precious blood aua led by the shafte of the spere vpon hys hondes / And of auenture wyth hys hondes he touched hys eyen / And anon he that had be to fore blynde salue anon clerly / wherfor he refused all che ualrye / and abode wyth thapostles / of whom he was taught and crystened and after he abandonned to lede an ho ly lyf / in doyng almesses and in kee pyng the lyf of a mõke / aboute xxxviij yere in cesaree and in Capadoce / And by hys wordes and hys example / ma ny men conuerted he to the fayth of cryste / And whan thys cam to the knowlecke of octouian the prouoste / he toke hym and wold haue constrayned

hym to do sacrefise to thydollis / And
saynt longius saidȝ / Ther may noman
serue tlvo lordes vvhyche ben contrary to
other / Thyn ydollis ben lordes of thy
malices / corruptours of all goodȝ vver-
tus andȝ enemyes to chastyte / humylite
andȝ to bountȝ / Andȝ frendes to all or-
dure of luxurye / of glutonnye / of ydel
nesse / of prydȝ andȝ of Auarye / Andȝ
my lordȝ is lordȝ of sobrenesse that bryn
geth the peple to the euerlastyngȝ lyf /
Thenne sayd the prouoste / it is nought
yf thou saist / Make sacrefice to thydollis
Andȝ thy godȝ shal forgyue the by cau-
se of the comandement that is made to
the / longius saidȝ yf thou vvylt becom̄
cristen / godȝ shal pardonne the thy tres-
pacis / Thenne the prouoste vvas angry
andȝ made the teeth of saynt longius to
be dralven out of hys mouth / andȝ dyde
do cutte hys mouth open / And yet for
alle that longius lost not hys speche /
but toke ay aye that he there fonde &
kelve and brake therwith thydollis and
saidȝ / nolv may ve see yf they be very
goddes or not / Andȝ anon the deuyllis
yssuedȝ out andȝ entredȝ in to the body
of the prouoste / amdȝ hys felavvs /
And they brayed lyke beestes / andȝ
fyll doun to the feet of saynt longius /
andȝ saydȝ ve knolve vvel that thou
art seruaunt vnto the seuerayn godȝ /
Andȝ saynt longius demaundedȝ of the
deuylles vvhy they dvvelledȝ in thyse y-
dollis / andȝ they answerdȝ / ve have
foūdeȝ place / in thyse ydolles for vs /
For overall vvhere Jhesu crist is not na
medȝ ne hys signe is not shevvdȝ / there
dvvelle ve gladly / andȝ by cause vvhan
thyse paynems come to thyse ydolles for
to adoure andȝ make sacrefise in the na-
me of vs / thenne ve come andȝ dvvelle
in thyes ydolles / vvherfor ve pray the
many of godȝ that thou sende vs not in
in thabysme of helle / Andȝ saynt lon-
gius saidȝ to the peple that there vvere /
vvhat saye ye vvyll ye have thyse deuyl-
les for your goddes andȝ vvorshype
them / Or have ye leuer that I hunte
them out of thys vvorldȝ in the name of
Jhesu cryst / Andȝ the peple saydȝ vvyth
an hye voys / Moche grete is the godȝ
of crystenȝ peple / holy many ve praye
the that thou suffre not the deuylles to
dvvelle in thys cyte / Thenne comanded
saynt longius to the deuylis that they
shold yssue out of thys peple in suche
vvyse that the peple hadȝ grete Joye /
andȝ byleuedȝ in our lordȝ / A lytyl ty-
me after / the euyl prouost made saynt
longius come to fore hym / andȝ sayd to
hym that all the peple vvere departedȝ &
by hys enchaūtement hadȝ refusedȝ thy-
dollis / yf the kynge knevve it / he sholdȝ
destroye vs andȝ the cyte also / Afrodi-
sius answerd / holv vvilt thou yet trust
thys goodȝ man vvhyche hath sauedȝ vs
andȝ hath don so moche goodȝ to the cyte
And the prouost saidȝ / he hath decey-
uedȝ vs by enchauntrye / Afrodisius saidȝ
hys godȝ is grete / andȝ hath none euyll
in hym / Thenne dyde the prouost cutte
out the tongue of afrodisius / vvherfore
saynt longius sighed vnto godȝ / Andȝ
anone the prouoste becam blynde / andȝ
loste all hys membres / vvhan afrodisi-
us salve that / he saidȝ / lordȝ godȝ thou
art Juste / Andȝ thy Jugement is be-
rytable / Andȝ the prouost saidȝ to afro
disius / Fayr brother praye to saynt
longius that he pray for me / For I ha
ue don yll to hym / Andȝ Afrodisius
saidȝ / haue not I vvel toldȝ it to the / do
nomore so to longius / Seest not thou
me speke vvythout tongue / Andȝ the
prouoste sayde / I haue not only lost
myn eyen / but also my herte andȝ my
body is in grete payne / Andȝ saynt
longius saidȝ / yf thou vvylt be hol and
guarysshedȝ / put me apertly to deth /
Andȝ I shal pray for the to our lordȝ
after that I shal be deedȝ that he hele /
Andȝ anon thenne the prouost dyde do
smyte of hys heedȝ / Andȝ after he cam
andȝ fyll on the body of saynt longius
andȝ saydȝ alle in vvepyngȝ / Syre I ha-
ue synnedȝ I knolvleche andȝ confesse
my fylthe / Andȝ anon cam agayn his
sight andȝ he receyuedȝ helthe of hys bo-
dy / Andȝ burpedȝ honourably the body
of saynt longius / Andȝ the prouoste
byleuydȝ in Jhesu cryst / Andȝ abode in
the company of crystenȝ menȝ andȝ than-
kedȝ godȝ andȝ deyde in goodȝ astate /
All thys happedȝ in Cesaree of Capa-
doce to the honour of our lordȝ godȝ /
to vvhom be gyuen laude andȝ glorye in
secula seculorum

Thus endeth the lyf of saynt Longius

Here begynneth the lif of saynt Maure

The yere that saynt benet deied/he sente seynt Maure / & foure felawes wyth hym in to fraunce/ that is to wete fuscinien symplicien Antoninien and constantinen atte prayer of Barri; cam the byssshop of mauly for to founde an abbaye which the said bisshop wold make of hys owen goody / And gaf to saynt maure a book in whyche he hady wreten the rule of hys hande/ And as they passedy the montaynes of mongus sourgus one of theyr seruantes fyll fro hys hors vpon a grete stone / and hys lyft fote was all to frusshedy / but as sone as saynt maure had blessyd it and made hys ozyson / he was guarisshedy and al hool / After thys he cam in to the chyrche of saynt maurye / And ther was at entre a blynde man beg; gyng that hady seten there yf yere and was namedy Reuyn/whyche for the longe vsage that he had ben there/he knew all thoffice of the chirche by herynge that he had lerned ther by wythout more/he coniuredy saynt maure by the vertue of the martirs that he wold helpe hym / And anone he was guarisshidy and had agayn hys sight by hys prayer / And thenne saynt maure comãdedy hym that he sholdy serue alle hys lyf in the chyrche as he had don / On a nyght thys holy may and hys felawe herde; wolved in ꝑ holbs of a wydolue/whiche was namedy themere /the whyche hady a sone that was so seke that eche man sayd that he was deedy / And thys holy may heled hym / And whan he was hool he saidy to saynt maure / thou art he/that by thy merytes and by thy tecs; tes hast delyuerdy me fro the Jugement where I was in condempnedy to the fyre of helle/Thus as they helde theyr waye on the goody fryday in thabbaye of whyche seynt Romayn was abbot/ And saynt maure sayd to saynt Romayn Seynt benet shal departe out of thys worldy to morowe / On the mozy after the hour of tierce as saynt maure was in hys prayeres he salue the wayne by whyche saynt benet mounted in to heuen / and he was aourned wyth pal; les and grete foyson of clerenes/and thys vision salue tuo other monkes / Also whan saynt maure & hys felowe cam to orlyance / they herd saye that the bisshop Baricam of mauly was ded; ed/And he that was in his place wold not receyue them / Thenne saynt mau re and hys felawe wente in to a place that is callyd resties / And there foun dedy he fyrst an holbs for to adoure god there in thonour of saynt martyn /and comanded that he shold be buryed therin A clerke that was there named lan; gyso fyl doun of an hie steyer vpon an hepe of stones/ and was all to frusshed but saynt maure heledy hym anon / And after focus whyche was one of the gretest frendes of the kynge hady hym in so grete reuerence / that he durst not approuche / but yf he hady hym / Thre werkmen that wrought in that holbs bygan to saye shrewdly of saynt maure / and saye that he coueyted ouer moche vayne glorye / but anon they be cam so madde that that one of hym lost forthwyth hys lyf / And the other ij to tare them self wyth theyr teeth / the holy may anon put hys hande in theyr mouthes / and made the feende to goo out benethe / And after he reysedy the thyrde to lyf whyche had be ded / and comandedy hym yf he wold lyue/that he shold nomore entre in to that holbs / And thys comãded he for theschelue the fauour of the world/Theodeberts kyng of fraunce cam for to visite hym / and prayd to saynt maure and the brethery that they wold pray for hym / And he gaf to them of that holbs the fee Pyall of that buscage / and alle the rentes therto belongyng /and the wolnes/ On the mozy saynt maure wente to see the yeft that the kyng had gyuen/ And there he heled one hauyng the palesye/ whyche had be vij yere seke/ The secondy yere that thys holbs was founded cam many noble men of the contre whyche demanded that theyr chyldren myght be clothed and receyued in to the relygion

Here folowyth the lyf of Seynt Patryke and thynterpretacion of hys name

PAtryke is as moche to
saye as knowlecke / For by
the wyll of god he knewe
many of the secretes of heuen
and of the Joyes there / And also he
salue a partye of the paynes of helle /

Of Seynt Patryke

SAynt Patryke
was born in brytayne
whyche is called En=
glond / And was ler=
ned atte Rome and the=
re flourid in vertues /
And after departed out of the partyes
of ytalye where he had longe dwellyd
and cam home in to hys coutre in wa=
les named pendyac / And entred in
to a fayr and Joyous contre called the
Valeye Fosyne / To whom thangele of
god appiered & said/O patryke this se
ne by sshopriche god hath not puyded
to the but vnto one not yet born / but
shal xxx yere here after be born/ And
so he left that contre and Sayled ouer
in to yrlonde / And as chester sayth in
polycronycon the fourth booke the xxix
chapytre that saynt patryke fader was
named caprum which was a preest & a
deakens sone whyche was called fodum
And saynt patrykes moder was named
conches martyns suster of frauce/in his
baptesme he was named Sucate/ and
saynt germayn callid hym magonius /
& celestinus the pope named hym patry
ke/that is as moche to saye as fader of
the cytezeyns/Sanyt patryke on a day
as he preched a sermon of the passyon &
suffraunce of the passyon of our lord Jhe=
su cryst/to the kyng of the contre/he le=
ued vpon hys crooche or croos/ And it
happed by auenture/that he sette the ende
of the crooche or his staf vpon the kyn=
ges foot/& perced his foot with the pi=
ke whiche was sharp byneth/the kynge
hath supposed þ saynt patryke had don
it wetyngly/ for to meue hym þ sonner

And ther cam so many that the xxvj
yere of the fondacion of thabbaye there
were an hondred & fourty brethern /&
saynt maure comandeth that they shold
abyde in that nombre wythout more or
lasse / and not encreace ne mynuysshe
that nombre / After thys obtaine the
kynge cam in to thys abbeye/And gaf
therto the chyef of blasoy and the wun
longchamp therwith / And after thys
tyme saynt maure wold nomore yssue
out of thabbeye / but he went and a=
bode in a side of the chyrche of saynt
martyn where he had made an hous for
hym / and had wyth hym two mon=
kes for to serue hym / but he ordeyned
to fore / that kerueses shold be abbot
after hym / when he had ben in holy
that yere & an half / the deuyl appie=
red to hym on a tyme/ whyche was in
hys orysons / and sayd to hym that
there shold be grete destruction of hys
brethern / but the angele of our lord
cam after hym whyche reconforted hym
And thenne he cam vnto the brethern
and said to them that he and many of
them therwithin / shold passe out of
thys world/And it happed that with
in a moneth after there deyed C and
xxj monkes of that abbeye / And of
all the nōbre there abode nomoo alyue
but xviij / And thenne deyde Antho=
nyn and constantin that were comen
wyth hym / A lytyl whyle after deyde
saynt maure of the payne of his side the
xlj yere after he was comen theder the
xviij kalendes of feuerer/And he dey=
de to fore thaulter of saynt Martyn
where he was couerd wyth an heyr /
The other of hys felawshyp retorned
to mount cassyn/And thus accomplyss
shyd thys blessyd saynt hys lyf in the
tyme of lolbys themperour the second /
And the body of saynt maure was
born fro thabbaye in Angeo named
gaunefuelle for fere of the normans vn
to the abbaye of fosses / where hys bo=
dy is nolb / whyche Abbaye founded
saynt kinolanis disciple to saynt colkon
lum/his feste is the xv day of Janyuer

Here endeth the lyf of saynt Maure

to pacyence and to the feythe of god /
But Whan saynt Patryke apercepued it / he was moche abasshed / and by hys prayers he helyd the kynge / And furthermore he Impetred & gate grace of our lord / that no venemous beest myght lyue in al the contre / And yet vnto this day is no venemous beest in alle yrelond / After it happed on a tyme that a man of that contre stale a shep whiche belonged to his neygh = bour / where vpon Saynt Patryke ad = monested the peple / that who someuer had taken hit / shold delyuer it ageyn within seuen dayes / whan al the peple were assembled within the chyrche / & the man whiche had stolen it made no semblaunce / to rendre ne delyuer ageyn thys shep / Thenne saynt Patryke commaunded by the vertu of god that the shep shold blete and crye in the bely of hym that had eten hit / And so happed it / that in the presence of al the peple the shep cryed and bleted in the bely of hym that had stolen hit / And the man that was culpable re = pented hym of his trespace / And the other fro thenne forthon kepte them fro stelynge of shep fro ony other man / Also saynt Patrike was wonte for to worshyp and do reuerence vnto al the crosses deuoutely that he myght see / But on a tyme before the sepulcre of a paynym stood a fayre crosse / whiche he passed and went forth by as he had not seen hit / And he was demaunded of his felawes / why he salue not that crosse / And thenne he prayed to god he sayd for to knowe whos hit was / & he sayd he herde a voys vnder the erthe sayeng / thou salvest it not / bycause I am a paynym that am buryed here / & am vnworthy that the signe of the crosse shold stonde there / wherfore he made the sygne of the crosse to be taken thens / On a tyme as saynt patryke pre = ched in yrelond the feythe of Jhesu crist & dyd but lytel prouffyte by his pre = dycacion / for he coude not conuerte the euyl vnde / and wylde peple / And he prayed to our lord Jhesu cryst that he wold shewe them somme signe openly ferdeful and gastful / by whiche they myght be conuerted / and be repentaūce of theyr synnes / Thenne by the com = maundement of god Saynt Patryke made in therthe a grete cercle with his staffe / & anone therthe after the quan tyte of the cercle openyd / And there appered a grete pytte and a deep / & saynt patryke by the reuelacion of god vnderstood that there was a place of purgatorye / In to whiche who someuer entred therin / he shold neuer haue other penaunce ne fele none other payne / & there was shewed to hym that many shold entre whiche shold neuer retour = ne ne come ageyn / And they that shold retourne shold abyde but fro one morne to another and nomore / And many entred that came not ageyn / As touchyng this pytte or hole whyche is named saynt Patrikes purgatorye / Somme holde opynyon that the second patryke Whiche was an abbot and no byssshop / that god shewed to hym this place of purgatorye / but certeynly suche a place there is in yrelond wherein ma ny men haue ben / and yet dayly goon in / and come ageyn / and somme haue had there meruaylous vysions / and seen gryesly and horryble paynes of whome there ben bookes maad / as of Tundale and other / Thenne this holy man saynt patryke the byssshop lyued tyl he was C xxij yere olde / and was the first that was byssshop in yrelonde / and dyed in aurelyus ambroses tyme that was kyng of brytayn / In hys tyme was the abbot columba otherwyse named colinkyllus & saynt bride whom Saynt Patryke professyd and veylled And she ouer lyued hym fourty yere Alle these thre holy saynctes were bu = ryed in vlster in the cyte of Dunene / as it were in a caue wyth thre cham = bres her bodyes were founden atte first comyng of kyng Johan kyng harry the secondes sone in to yrelond / vpon whos tombes thyse verses folowyng were wryton / Hic iacent in duno / qui tumulo tumulantur in vno /
Brigida / patricius / atque columba pius / Whyche is for to say in eng = lysshe / In duno thyse thre ben buryed alle in one sepulture
Bryde Patryke / and Columba the mylde /

Men say that this holy bysshop Saynt Patryke dyd thre grete thynges/One is that he droof with his staffe alle the venemous bestys out of yrelond / The second that he had grauntē of our lord god/ that none yrysshe man shal abyde the comyng of antecryst/ The iij won-der is rede of hys purgatorye whyche is now referred to the lasse saynt Patryk thabbot / And this holy abbot by cause he founde the people of that londe rebelle/ he went out of yrelond & came in to englond to the abbey of glastenbrye where he deyed on a saynt bartylmewes day / He floury̆d about the yere of our lord viij C xl /& the holy bysshop deyed the yere of our lord foure hondred iiij score & x in the hondred and xvij yere of his age/ to whome praye we that he praye for vs /

Thus endeth the lyf of Seynt patryke

Of saynt benet thabbot/And first the interpretacion of hys name

Benet is sayd by cause he blessyd moche peple/ or elles by-cause he hady many benedyc-cions in this lyf /Or for as moche as he deseruyd for to haue blessynges or benediccions perpetuel/ And the holy doctour Saynt gregory wrote his lyf /

Of saynt benet thabbot

Saynt benet was borne of the prouynce of Nurcia / And was sente to Rome for to studye / but in hys Infancye he lefte the scoles and wente in to a deserte /and his nourye whych tenderly loued hym wēt alweye with hym tyl they came to a place nameḍ offyde/ And there she fo-rolvedy a vessel for to pourge or wyne we where /but the vessel fyl to therthe by neclygence/and was broken in two peces / And whan saynt Benet salde his nourye wepe/he had grete pyte /& made his prayers to almyghty gody & after made hit also hole as it hady ben tofore /Thenne they of the contre toke hit /and henge hit on the fronte of the chyrche in wytnesse of one soo fayre a myracle / Thenne lefte saynt benet hys nourice and fledde secretely and came in to an hermytage/where he was neuer knowen of no man but of a monke na-med romayn whiche mynystred to hym mete for to ete/ And bycause that there was no waye fro the monastery of ro-mayn vnto the pytte where Saynt Be-net was/he knytte the loof in a corde & so lete hit doun to hym/ And bycause he sholde here wh ā romayn sholde lete doun the breed / he bonde a belle on the corde and by the sowne therof / he receyued his breed /But the deuyl haupug en uye of the charite of that one /and of the refeccion of that other / cast a stone and brake the belle / but neuertheles Romayn lefte not to mynystre hym / It happed that there was a preest on an estern day that hady arayed his dy-ner for hym self/ and our lord apperd to hym and sayd/thou ordeynest for thy self delycious metes/ and my seruaunt deyeth for hunger in suche a pytte and named hym the place/ Thenne the preest awoos and bare his mete with hym/ & sought soo longe that he fonde Saynt benet in grete payne/ whan he had foun-den hym he sayd to hym / Aryse and take thy mete and refeccion / For it is ester day / He answerd I knowe wel that hit is the feste of paske / bycause that I see the / The preest sayd to hym Certeynly thys day is the day of ester and saynt benet wyst hyt not/by cause he hady dwellyd there so longe and so ferre fro people /
Thenne sayd they graces and made the benedycion and toke theyr refeccyon / It happed after thys that a blacke byrde that is calleḍ a merle came on a tyme to saynt benet / and pecked with his bylle at his bysage /
And greued and noyed hym so moche

that he coude haue no reste for it / and
coude not put it from hym / but assone
as he hadde made the signe of the crosse /
anone the birde vanyssshyd alday / And
after that cam to hym a grete temptacō
of the flessh by the whyche the deuyl
temptid hym in sekbyng hym a womā
and grete sore and was enflamed in
hys corage / but anon he cam agayn to
hym self / and after he despoylled hym
self all naked and wente emong thor-
nes and wabbled emong the nettels
so that his body was wan and payned
by whyche he healed the woundes of his
herte / Thenne after that tyme / he felte
nomore temptacion of hys flessh /

It happed that thabbot of a monas-
tery was dede / And for the good re-
nomee of thys holy man saynt benet /
All the monkes of thabbaye gaf theyr
voys and electe saynt benet for theyr
abbot / But he accorded not therto ne
agreed to them / For he saide that hys
condicions and maners were not acor-
dyng to theyres / Notbythstondyng he
was vaynquyssbyd and so instauntly
requyred / that atte laste he consented
But whan he salde they kyuyd not ne
were not ruled acordyng to theyr reli-
gion and reule / he reproued and cor-
rected them vigorously / And whan
they salde that they myght not doo their
wylles vnder hym / They gaf hym ve-
nym medled with wyn for to drynke /
but saynt benet made the signe of the
crosse ouer it and blessyd it / and anon
the vessell brake in pieces whyche was
of glasse / whan saynt benet thēne knew
soe that in that vessell was mortal
drynke / whyche myght not abyde ne
suffre the signe of the crosse / he woos vp
and sayde god haue mercy on you fair
brethern / I sayde to you wel atte be-
gynnyng / that my condicions and ma-
ners apartayne not to youres / Fro
hensforth gete to you another fader /
For I may no lenger dwelle here /
Thenne wente he agayn to deserte whe-
re god shewed for hym many signes &
myracles / and founded there twelue ab-
beyes / Nowe it happed that in one of
thyes twelue abbeyes was a monke that
myght not endure longe in prayers /
And whan the other of hys felawys
were in prayer / he wolde goo out of the
chyrche / Thenne thabbot of that abbaye
shewed thys to saynt benet / And anone
he wente for to see yf it were trewe /
And whan he cam he salde that the de-
uyl in lykines of a lytyl black chyld
drewe hym out of the chyrche by hys
cowle / Thenne sayde saynt benet to the
abbot / and to saynt maure / See ye not
hym that draweth hym out / they sayde
naye / thenne sayde late vs praye to god
that we may see hym / whan they had
made theyr prayers / saynt maure salde
hym / but the abbot myght not see hym
The neyl day saynt benet toke a rodde
and bete the monke / And thenne he abo-
de in prayer / lyke as the deuyl had be
ketyn / and durst nomore come & dra-
we hym albaye / And fro than forthon
he abode in prayer / & contynued therin
Of the xij abbeyes that saynt benet had
founded / thre of them stoode on hye
rockes so that they myght haue no wa-
ter but by grete labour / Thenne cam
the monkes to hym & prayd hym that
he wolde sette thyse abbeyes in some
other place / by cause they had grete de-
faute of water / Thenne wente saynt
benet aboute the montayne & made hys
orysons & prayers moche deuoutly / and
whan he hadde longe prayd he salde thre
stones in a place for a signe / And on
the morn whan the monkes cam for to
praye / he said to them / goo ye to suche
a place where ye shal fynde thre stones /
and there dygge a lityl & ye shal fynde
water / Our lord can wel prouyde for
you water / And they wente and fonde
the montaygne all wetyng / where as
the thre stones were / And there they
digged & anon they fonde water so gre-
te habundaunce that it suffysed to them /
and ran doun fro the toppe of the hille
vnto bynethe in to the valeye / It
happed on a tyme that a man kelde
buyssbes & thornes aboute the monaste-
rye / And hys axe or instrument of
yron that he kelde sprang out of the hel-
ue & fyll in to a depe water / thenne the
man cryed and sorowed for hys tool /
and saynt benet salde that he was ouer
anguyssbid therfore / & toke the helue &
threwe it after in to the pytte / And
anon the yron cam vp & bygā to swymme
tyl that it entred in to the helue /

In thabbaye of saynt benet was a

chyldꝛ namedꝛ placidus whyche wentꝛ to the ryuer for to dralue watꝛ / And hys foot slodꝛ so that he fyl in to the ryuer whyche was mochꝛ deep/and anon the ryuer bare hym forth more than a bolue shotꝛ / Andꝛ whan saynt benet whyche was in hys studye knelt it / he calledꝛ to saynt maure andꝛ saydꝛ that ther was a chyld whyche was a monke that was aboutꝛ to be drowndꝛ andꝛ badꝛ hym go to helpe hym / Andꝛ anon saynt maure ranne vpon the wa ter lyke as it had ben on drye ground andꝛ hys feet drye / Andꝛ toke vp the chyldꝛ by the heer/ Andꝛ dreluе hym to londꝛ / Andꝛ after whan he cam to saynt benet / he saydꝛ that it was not by hys merytꝛ / but by the vertue of hys obedyencꝛ / Ther was a preest na medꝛ florentyn / whyche hadꝛ enuye on saynt benet / andꝛ he sentꝛ to hym a loof of bꝛedꝛ enuenymedꝛ / After whan saynt benet hadꝛ thys loof / he knelue by the inspiracion / that it was enue nymedꝛ / he gaf it to a rauen that was wontꝛ to take hys fedyngꝛ of saynt be nettes handꝛ / Andꝛ comaundedꝛ hym to bere it vnto suche a placꝛ that noma sholdꝛ fyndꝛ it / Thenne the rauen ma de semblaunt for to obeye to the comande ment of saynt benet / but he durstꝛ not touche it for the venym / andꝛ fledꝛ aboutꝛ it / hollyngꝛ andꝛ cryeng / Saynt benet saydꝛ to hym take thys bꝛedꝛ hardyly andꝛ bere it alway / Atꝛ laste the rauen bare it alwaye in to suche a placꝛ / that ther was neuer herdꝛ tydynges therof afterꝛ / Andꝛ cam agayn the thyrde day afterꝛ / andꝛ toke hys refection of saynt benettes handꝛ / as he was wontꝛ to doo to forꝛe/ whan thys preest florentyn salue that he cou de not slee saynt benet / he enforcedꝛ hym to slee spyrytuelly the soules of hys dyscyples / he toke seuen maydens all nakedꝛ / & sentꝛ them in to the gar dyn to daunse & to carolle for to meue the monkes to temptacion / whan saynt benet salue the malyce of florentyn / he hadꝛ fere of hys dyscyples / andꝛ sentꝛ hem out of that placꝛ / whan flo rentyn salue that saynt benet andꝛ hys monkes wentꝛ out he demenedꝛ grete Joye andꝛ made grete feste / Andꝛ anō the soler fyl vpon hym andꝛ slewe hym sodenly whan saynt maure salue that florentyn was deedꝛ / he ranne afterꝛ saynt benet / andꝛ calledꝛ hym sayengꝛ / come agayn / for florentyn that hath don so mochꝛ harme to you is deedꝛ / whan saynt benet herdꝛ thys / he was sorꝛy for the perrylous deth of florentyn & by cause saynt maure was glad for the deth of hys enemye as hym semedꝛ he enioynedꝛ hym penaunce therfor / Afterꝛ thys he wentꝛ to mount Cassyn whereꝛ he hadꝛ another gretꝛ aduesarye / For in the placꝛ whereꝛ that appolyn was adourdꝛ / he made an oratorye of saynt Johan baptyst / andꝛ conuer tedꝛ alle the contre aboutꝛ to the crysten fayth / whereof the deuyl was so tor mentedꝛ / that he apperedꝛ to saynt be net alle blacke andꝛ ranne vpon hym wyth open mouth andꝛ throtꝛ / And hadꝛ hys eyen alle enflammedꝛ/ Andꝛ saydꝛ to hym / Benet / Benet/ Andꝛ saynt Benet answerdꝛ not / the deuyl saydꝛ / Cursidꝛ andꝛ not blessyd why haue I so mochꝛ persecucion /

Hyt happedꝛ on a tyme that as the monkes sholdꝛ lyft a stone for a werꝛ ke of an edefyce / they myght not me ue it / thenne ther assembledꝛ a grete multitude of peple / andꝛ yet they alle myght not lyfte it / But anone as saynt Benet hadꝛ blessydꝛ it / they lift it anon / Thenne apparceyuedꝛ they that the deuyl was vpon it / andꝛ cau sedꝛ it to be so heuy / Andꝛ whan they hadꝛ a lytyl made the walke bye / the deuyll apperidꝛ to saynt Benet / andꝛ badꝛ hym goo see them that edeffyedꝛ / thenne saynt Benet sentꝛ to hys mon kes / & comandedꝛ that they sholdꝛ kepe them wel / For the deuyll wentꝛ to de stroye them / but er the messager cam to them the deuyl hadꝛ throwen doun a partꝛ of the wall andꝛ hadꝛ therwith slayn a yongꝛ monke / Thenne they brought the monke alle to brusedꝛ in a sack to saynt Benet / Andꝛ anon saynt benet made vpon hym the signe of the crosse andꝛ blessydꝛ hym / andꝛ reysedꝛ hym to lyf / andꝛ sentꝛ hym to the werke agayn / A laye man of honest lyf had acustome ones in the ye re to come to saynt benet all fastyng / & on a tyme as he cam ther was one that bare mete accompaynedꝛ with hym /

And desired that he wold ete with hym but he refused it / After he prayd hym the seconde tyme / and yet he refused it / and sayd he wold ete no mete tyl he cam to saynt benet / At the third tyme he fonde a fayr fontayne / and a mocke delytable place / And began sore to desire hym to ete with hym / And atte laste he consented and ete / And whan he cam to saynt benet / he said to hym / where hast thou ete / which answerd I haue ete a lytyl / O fayr brother the deuyl hath deceyued the / but he coude not deceyue the fyrst ne the seconde tyme / but the thyrde tyme he hath surmounted the / thenne the good man knelyd doun to the feet of saynt benet and confessyd hym of hys trespaas / Attila the kyng of gothes wold ones preue yf saynt benet had the sperite of prophecye / and sente to hym hys seruaunt and dyde do araye hym with precious robes / and delyuerd to hym a grete companye as he had ben the kyng hym self / whan saynt benet salue hym come he sayd to hym fayr sone / doo of that thou werest it is not thyn / & the man fyl doun anon to the ground by cause he mocqued the holy man and deyde anon / A knyght that was beyed with the deuyl was brought to saynt benet for to be heled / And saynt benet put hym out / and after sayde to the knyght / Goo and fro hensforth ete nomore flesshe / and goo nomore to none ordre / For what day thou gooste & takest ordres the deuyl shal entre in to the / Thys knyght helde hym longe tyme without taking ony / tyl atte laste he salue yonger than he / that went to ordres / And had forgete the wordes of saynt benet / and toke ordres / And anon the deuyl entryd in to hys body / and tormented hym tyl he deyde / Ther was a man that sente to saynt benet ij flagons of wyn but he that bare them hyde that one / And presented that other without more / whã saynt benet had receyued the presente / he thanked hym mocke / and sayd to hym / Fayr brother take good hede how ye shalt doo with that whyche thou hast hyd / and drynke not therof For thou knowest not what is therin Thenne he was asshamed and so confu sed went from hym / And whan he cam to the place where he had hyd it / he wold wyte what was therin / lyke as saynt benet had told to hym / and bo wed it a lytyl / and anon a serpent yssued out / It happed on a tyme that saynt benet ete / and a yonge man whyche was sone to a grete lord helde to hym a candel / and began to thynke in hys herte / who is thys that I serue / I am sone vnto a grete man / hyt appereth not that one so gentyl a man as I am / be seruaut to hym / whan saynt benet salue by experience the pryde that arose in thys monke / he called another monke / and made hym to holde the candell / And after sayd to hym / what is that thou hast / blesse thy herte brother blesse it / god forgyue it the / Now thou shalt serue me nomore / goo in to thy cloyster and reste the there / Ther was a man of the kyng of gothes whyche was named Zallas which tormented ouer cruelly the crysten men by cause he was of the secte of tharrycs in suche wise that where he fonde clerkes or monkes he slewe them / Thenne it happed on a day that he tormented a vplayn or a carle for the couetyse of hys good / whan the carle salue that he wold take all / he gaf all that euer he had to saynt benet / Thenne left Zallas to torment hym a lytyl / but he bonde hym with the reynes of hys brydell / & drof hym to fore / and he rode after tyl that he cam to thabbaye of saynt benet and bad hym that he shold shewe to hym this benet / whan he cam theder he salu saynt benet stonde to fore the gate allone & studyed in a book / thẽne sayd the vylayne to the trayt / Loo ther is benet that thou demaundest after / whan Zallas had lokedy on hym cruelly lyke he had ben acustomed he had supposed to haue delt with hym / lyke as he had doo with other crysten men And sayd to saynt benet /

Aryse vp anone and delyuer to me the goodes of thys carle whyche thou hast by the / whan saynt benet herde he lyft vp a lytyl hys eyen / and behelde the carle that was to fore hym / And anon by grete meruaylle hys armes were vnbounden / And whan the carle salue hym self vnbounden / he stode

to fore the tyrant Appertely wyth out drede/ And anon Zakkas fyl doun to the feet of saynt benet and recoman ded hym to hys prayers / And neuer for al thys left saynt benet to rede on hys boke / but called hys monkes and comāded that his mete shold be brought to hym / and the monkes dyde so / And sith kare it alway / Thenne admo nested saynt Benet the tyraunt and sayd to hym that he sholde leue hys cru elte and hys wodenes/ And he dep'rd & neuer after that day/ he demanded of Vylayn ony good/ ne of the may that saynt benet had vnboūden only by his sight / At happed ouer alle chām payne where as he dwelled/ that so gre te famyne was in the contre that moch peple deyed for huugre/ thenne alle the breed of thabbaye fayled / and ther was wyth in but v loues for all the co uent / when saynt benet salue that they were abasshyd / he began debonairly to chastyse & warne them that they sholde haue theyr hertes on hye to god and sayd to them / Wherfore are ye in so grete mesease for brede / yf ye haue no ne thys day ye shal haue to morn / nolu it happed that on the morn they fonde at theyr yate two honderd muddes of mele / whyche were properly sente fro god/ For neuer may wyst/ fro whens they cam / when the monkes salue that they thanked god / and kerned that they ought not doubte / ne of habun daunce ne of pouerte /

It happed on a tyme that saynt be net sente hys monkes for to edefye an abbaye/ and sayd that at a certayn day he wold come see them and shelue them what they sholde doo/ Thenne the nyght to fore that he had sayd to come / he ap pyered to the mayster and to hys mon kes/ and shelued to them alle the plo ces that they sholde bylde / but they by leued not thys vysion / and supposed it had be but a dreme / Thenne when they salue that he cam not they retorned and sayd to hym / Fayr fader we haue abyden that thou sholdest haue co men to vs/ lyke as thou promyseste vs thenne answerd he what is that ye saye remembre not ye that I appyered to you that nyght that I promysed you/ & enseygned and told how ye sholde doo Goo your way and doo in suche wyse as I deuysed to you in the vysion /

Ther were two nonnes nyghe vnto hys monasterye whyche were of moche noble lygnage / whyche were moche tal katyf and restrayned not wel theyr tongues/ but tormented ouermoche hym that gouerned them / And when he had shelued this to saynt benet/ he sente them word / that they sholde better kep ye silence and rule theyr tongues / or he wold curse them / but they for alle that wold not leue it / And so anon after they deyde and were buryed in the chyrche / And when the deken cryed in thende of the masse / that they that were acursed shalde goo out of the chyrche / the nouriſſe that had nou riſſhed them / and that euery day had offred for them / byhelde and salue that when the deken sange so they yſ sued out of theyr sepulcres and wen te out of the chyrche / And when saynt benet knelue herof / he offred for them hym self and assoylled them / Thenne after that when the deken said so as a fore/ they neuer yssued out af ter / as theyr nouices had seen them

Ther was a monke goon out for to see hys fader and moder without ly cence and blessyng of hys abbotte / And the day after he cam theder he deyd / And when he was buryed in therthe/ therthe caste hym out agayn And so it dyde twyes / thenne cam the fader and moder to saynt benet / and told hym how the erthe threlde hym and wold not receyue hym / and prayd that he wold blesse hym / Thenne toke he the blessyd sacrament / and made it to be leyde on the breste of the corps / And when they had doon so they buried hym / and therthe dreld hym nomore out/ but receyued the body & held it/ Ther was a monke that coude not abide in the monastery & pray d so moche to saynt benet/ that he lete hym goo & was all angry / and anon as he was out of thabbaye / he fonde a dragon with open mouth / And when he salue hym he had fere that he wold ha ue deuoured hym/ & cried lowde/ Come hether and helpe me/ come hether / For this dragon wil deuoure me/ thēne the monkes ranne / but they salue no

dragon/and brought agayn the monk treblyng & syghyng thenne the monke promysed that he neuer wold departe fro thabbaye In a tyme ther was in that centre a grete famyne/and all that euer saynt benet myght gete & haue/he gaue it to the poure peple/in so moche that he had nomore in the abbaye but a lytyl oyle / and he comanded yet to the clerer to gyue it to a poure man the clerer vnderstode hym wel / but he gaf it not / by cause ther was nomore in the couent / And whan saynt benet knelde it he toke the vessel/and cast it out of the wyndow & was of glasse/ & it felle on a stone/ & brake not/ thenne he reproued the clerer of inobedience / & of a lityl hope that he had in god/& after he wente vnto hys prayers/And anon a grete empty tonne that was there/was full of oylle in so moche that it ranne ouer/ It happed an other day that saynt benet wente to visite hys suster named scolastica / And as they satte atte table / She prayd her brother that he wold abyde there al that nyght but he in no wyse wold graunte her / and sayd he myght not kye out of hys cloyster / And whan she salde that he wold not graunte to her to abyde/she enclyned her hed and made her prayers to our lord / And anon it began to thonder & to lyghtne/& the ayer to weye derke/whyche to fore was fayr & clere/ and a grete rayn fyl doun / so that for nothyng he myght departe / And lyke as she wepte with her eyen / right so forthwyth the rayne and storme cam / and thenne she lyft vp her hed /Thēne saynt benet said to his suster/almyghty god forgyue you that ye haue don For ye haue letted me that I may not departe hens / And she saide / Fayr brother god is more curtoys than ye be / For ye wold not accepte my prayer / but god hath herd me/nold goo yf ye may And thenne saynt benet abode there/all the nyght spekynge of god bytwene hym and hys suster/ wythout slepynge tyl they were bothe eased/On the morn saynt benet wente to hys abbaye/And on the thyrde day after he lyft vp hys eyen to heuen / and salde the sowle of hys suster mounte vp in to heuen in the lyknes of a doue/ And anon he dyde the body of her to be brought to hys abbaye/and dyde it to be buryed in hys tombe/ whyche he had do made for hym self/ On a nyght as saynt benet was in hys prayer at a wyndowe/ he salde the sowle of saynt germayn bysshop of capes mounte in to heuen / And lyke as a light sodayne that enlumyneth all the derknesses of the worlde/so the light of that sowle gaf a grete light / And after he knelde that the sowle of saynt germayn passed that same hour/After thys whan tyme cam / that saynt benet hym self shold departe out of this worlde he shewed it to hys monkes sixe dayes to fore/and dyde do make hys pytte / and after that a feuer toke hym strongly/whyche helde hym euery day / and atte the sixthe day / he dyde hym self to be bore to the chyrche / And there re ceyued the body of our lord Jhesu cryst And after emong the handes of hys dyscyples/hys olden handes lyftyng vp to heuen/in makyng hys oryson he rendryd hys sowle vnto hys creatour / The same hour was a reuelacion shewed to two monkes/For they salde a way to heuen all couerd with palles & mantellis of gold/alle ful of torches brennyng / whyche enlumyned alle the heuen/whyche cam fro the celle of saynt benet vnto heuen/ And ther was a mā in a fayr habyte / to whome thyse monkes demaunded / what way that was And he answerd that it was the way by whyche saynt benet mounted vp to heuen / Thenne the body of saynt benet was buryed in the oratorye that he had made of saynt Johan / where as was wonte to be the aulter of appollyn the yere of our lord V C and xviij/To whom late vs praye deuontly that he praye to our lord for vs that we may haue grace after thys lyf to come to euerlastyng blysse in heuen / Amen /

Thus endeth the lyf of saynt benet Abbote

Here next folowyth the lyf of saynt Cuthberd of durham

Saynt cuthberd was borȝ in englond / And whan he was viij yere old ȝ our lord shewed for hym a fayr myracle /for to dralue hym to his loue For on a tyme as he pleyed atte the balle with other chyldren / Sodenly ther stode emonge them a fayr yong child of the age of iij yere/which was the fayrest creature that euer they behelde / And anon he sayd to cuthberd / good broder vse no suche vayne plaies ne sette not thy herte on them/But for all that cuthberd toke none heed to his wordes / And thenne thys chyld fyll doun and made grete heuynes / wepte sore / and wronge hys hondes / And thenne Cuthberd and the other chyldren lefte theyr playe and comforted hym and demaunded of hym why he made suche sorowe / Thenne the chyld sayd to Cuthbert/all myn heuynesse is only for the / by cause thou vsist suche vayne playes/for our lord hath chosen the to be an heed of holy chyrche/And thenne sodenly he vanyssshyd alway / And thenne he knelue verely/ that it was an Angele sente fro our lord to hym / And fro thenne forthon he lefte all suche vayne playes / & neuer vsed them more / and began to lyue holyly And thenne he desired of hys fader / that he myght be sette to scole/and anon he dreme hym to parfyght lyuyng / for he was euer in his prayers nyght and daye / And most desired of our lord to doo that which myght plese hym and eschewe that shold displese hym / and he lyued so vertuosly and holyly that all the peple had Joye of hym/and within a whyle after Aydanus the bisshop deyde / And as cuthberd kept shepe in the felde / he lokyd vp ward and salue angelis bare the soule of Aydanus the byssshop to heuen with grete melodye / And after that saynt cuthberd wold nomore kepe sheep but wēte anon to thabbaye of geruaus /And there he was a monke / of whome all the cōēte were right glady/ and thanked our lord that had sente hym theder/For he lyued there ful holyly in fastyng and grete penaunce doyng / And atte laste he had taken of cold in knelyng vpon the cold stones/whan he said hys prayers in suche wyse that hys knee began to swelle / And the synewys of hys legge were shronke/that he myght neyther goo ne stratche out hys legge/but euer he toke it ful pacyently/and sayd whan it plesith our lord / it shal passe alway/ And within a whyle after his brethern for to doo hym cōfort bare hym in to the felde/ And there they mette with a knyght / whyche sayd late me see and handle thys cuthbertis legge / And thenne whan he had felt it with hys handes/he bad them take the mylk of a colbe of one colour/ and the Juse of smal plātayn/And fair white flour And seethe them alle to gydre / And make therof a playster / & leye it therto / and it wyl make hym hool/ And assone as they had so doon he was perfightly hool/ And thenne he thanked our lord ful mekely / And after he knelde by reuelacīō that it was an angele sente by our lord to hele hym / of hys grete sekenes and dysease / And thabbot of that place sente hym / to aseke of theyres to be hosteler/ for to receyue / there gheestes / and do them comfort / And sone after our lord shewed there a fayr myracle for hys seruaunt seynt cuthberd / For Angelkis come to hym oftymes in lykines of other gheestis whom he receyued and seruyd dyly gently with mete and drynke / and other nessaryes/On a tyme ther com gheestis to hym whom he receyued/ and went in to the houses of office for to serue them / And whan he cam agayn they were goon /And went after for to calle and could not espye them / ne knowe the stappes of theyr feet how wel that it was thenne a snowe /and whan he retorned he fonde the table leide And theron thre fayr white loues of brede all hoot whiche were of meruayllous beaute and swetenes / For alle the place smelled of the swete odour of them/Thenne he knelde wel that the Angelkis of our lord had ben there / and rendryd thankynges to our lord that he had sente to hym hys angellys for to conforte hym / and euery nyght whā his brethern were a bedde he wold goo and stonde in the cold water al

naked̄ vp to the chyn tyl it were myd nyght/ And̄ thenne he wold̄ yssue out And̄ whā he come to londe / he myght not stonde for feblenes/ and̄ fayntnes / but oft fyll doun to the ground̄/ And̄ on a tyme as he laye thus / ther cam ij otters whych licked euery place of his body / and̄ thenne wente agayn to the watr that they cam fro / And̄ thenne saynt cuthberd̄ awoos all hool & wente to hys celle agayn / and̄ wente to ma-tyns wyth hys brethern̄ / but hys bre-thern̄ knelde nothyng of hys stondyng thus euery nyght in the see to the chyn/ but atte laste one of hys brethern̄ espy-ed̄ it and̄ knelde his doynḡ and̄ told hym therof/ but saynt cuthberd̄ charged̄ hym to kepe it secrete/ and̄ telle noman therof duryng his lyf/ And̄ after thys within a whyle the byssshop of durham dyed̄/ And̄ saynt cuthberd̄ was elected & sacred byssshop in his stede after hym And̄ euer after he lyued̄ full holyly vnto hys deth/ And̄ by his prechyng & ensample gyuynḡ he brought moche pe-ple to good̄ lyuynḡ / And̄ to fore hys deth/ he lefte his byssshopriche/ And̄ went in to the holy Jland̄/ where he lyued̄ an holy and̄ solytary lyf vnto that he keynḡ ful of vertues rendred̄ his soule vnto almyghty god/ And̄ was buryed at durham/ And̄ after translated and̄ the body leyd̄ in a fayr and honourable shryne where as yet dayly our lord̄ she-weth for hys seruaunt there many fair and grete myracles / wherfore late vs pray vnto this holy saynt/ that he pray for vs /

Here folowyth the fest of the anunciacion or salutacion of thangel gabriel to our lady

The feste of thys day is called thanuncia-cion of our lady/ for on thys day thaungel ga-briel shewed̄ to the glori-ous virgyne marye the comynḡ of the blessyd̄ sone of god̄ / That is to wete hold he ought to come in to ꝑ gloryouse vyrgyne / and̄ take in her nature/ and̄ flesshe humayne for to saue the world̄ It was wel thynḡ resonable that than-gel sholde come to the glorious virgyn̄ marye / For lyke as Eue by thenhor-tynḡ of the deuyl / gaf her consente to doo the synne of inobedyence to our per-dicion / Right so by the gretynḡ of

thangel gabryel and by exhortyng the glorious Virgyne marye / gaf her consentyng to hys message by obedyence to our saluacion/Wherfor lyke as the first Woman was cause of our dampnacion/ So was the blessyd Virgyne marye be gynnyng of our redempcion/When that thangel gabriel was sente for to shelwe thyncarnacyon of our sauyour Jhu crist he fonde her al one enclosed in her chambre / lyke as saynt bernard sayth / In Whyche the maydens & Virgynes ought to abyde in theyr holwses / Wythout renn nyng abroode out openly / And they ought also to flee the wordes of men / of Whyche theyr honour and goodnee myght be lassed or hurte/ And thangele said to the glorious Virgyne marye / Je salewe the ful of grace/the lord is with the / Ther is not founden in scripture in no pte suche a salewyng And it was brought fro heuen Vnto the glorious Virgyne marye / Whyche was the first Woman that euer in the Worlde offred to god first her Virgynyte / And thaungele said to her after / Thou shalt be blessyd aboue alle other wymen/ For thou shalt escape the malediction that all other wymen haue in childyng in synne and in sorowe/and thou shal be moder of god / and shal abyde a pure Virgyne and clene / and our blessyd lady was moche abasshid of thys salutacion/and thought in her self the maner therof / Thys was a good maner of a Virgyne / that so wysely held her stylle / and spack not/and shewyng example to Virgynes Whiche ought not lyghtly to speke / ne with out aduys ne manere / to answere / And when thangele knewe that for thys salutacion she was tymerous and abasshed / Anone he appeased her saynge / Marye be nothyng aferd / For thou hast founden sothly grace atte god For thou art chosen aboue alle wymen for to receyue his blessyd sone / and be moder to god / and moyen and aduocate for to sette peas bytwene god & man for to destroye the deth and bryng the lyf / O thou that arte a Virgyne sayth saynt Ambrose / lerne of marye to be manerd and fere ful to all men / lerne to be stylle / & teschewe alle dissolucions / Marye was aferd of the salutacion of thangel / the Whyche sayd Thou shalt conceyne/and bryngе forth a sone / And thou shalt calle hys name Jhesus / and he shal be callid the sone of god / And marye sayd to the angele / In what maner may thys be that thou sayst/ For I haue purposed in myn herte / that I shal neuer knowe man / And yet I neuer knewe none / howe thenne shal I haue a child agayn the cours of nature / and may abyde a Virgyne / Thenne the Angele enformed her / and began to saye / holy Virgynyte sholde be saued in the conceyuyng of the sone of god / & answerd to her in thys maner / The holy ghoost shal come in to the/ Whyche shal make the to conceyue / the maner how thou shalt conceyue/ thou shalt knowe better than I shal conne saye / For that shal be the Werke of the holy ghoost / Whych of thy blood and of thy flesh shal forme purely in the/the body of the child that thou shalt bere/ & other werke to this conceyuyng shalt thou not doo And the Vertue of god souerayne shal shadowe the in suche Wyse / that thou shalt neuer fele in the ony brennyng ne couetyse carnall / and shal purge thyn herte fro all desires temporell /and yet shal the holy ghoost shadowe Wyth the mantel corporel / that the blessyd sone of god shal be hyde in the / and of the / for to couere the right excellente clarte of hys dyuynyte / so that by thys Vmbre or shadowe may be knowen and seen hys dyuynyte / lyke as huge of saynt Victor / and saynt bernard saye / After thangele said / And for as moche as thou shalt conceyne of the holy ghoost/ and not of man /the child that shal be born of the shal be called the sone of god /yet of thys conceyuyng Whyche is aboue nature / the Angele sayd to her thys example/Lo elyzabeth thy cosyne Whyche is barayne hath conceyued a child in her age / For ther is nothyng impossyble to god /Whyche is almyghty / Thenne sayd the glorious Virgyne marye / to thangele the answere for Whyche he was comen /Se thandmayde of god/ be doo to me that he hath ordeyned after thy Wordes She hath geuen to Vs example to be humble When prosperyte of hye Rych-

cometh to vs / For the first word that she spack or said when she was made moder of god and quene of heuen/that was that she callid her self ancylle or handmayde / and not lady / mocke people is humble in lolve estate and but se lve in hye estate/that is to wete in gret estates / and therfore is humplyte more preysed in them that ben grete in estate / Assone as she sayd loo here the handmayde of god late it ben doo to me after thy wordes / Thomas in compendio / In that same tyme that she had thus gyuen her assente to the angele / She conceyued in her Jhesu cryst whyche in that same hour was in her parfight man and parfight god in one persone / and as wyse as he was in heuen/or whan he was yyy yere old / Thys blessyd Anunciacion happened the yyd day of the moneth of marche / On whyche day happend also as wel to fore as after thyse thynges that here after be named / On that same day Adam the first man was created/ and fyl in to originyal synne by inobedience / and was put out of paradys terrestre / After thangele sielve the conception of our lord to the glorvouse Virgyne marye / Also that same day of the moneth kaym slelve Abel hys broder/ Also melchesedech made offryng to god of brede and wyn in the presence of Abraham / Also on the same day Abraham offrid ysaac hys sone / That same day saynt Johan baptyst was beheded / And saynt peter was that day delyuerd out of pryson / And saynt James the more that day beheded of herode / And our lord Jhesu cryst was on that day crucyfyed/ wherfore / that is a day of grete reuerence / Of the salutacion that thangel brought to the glorvouse Virgyne / We rede an ensample of a noble knyght/ whyche for tamede hys lyf/ gaf and rendryd hym self in to an abbaye of cysteaulx / and for as mocke as he was no clerke / ther was assygned to hym a maystre for to teche hym and to be with the brethern clerkes / but he coude nothyng lerne in long tyme that he was there saf thyse two wordes / Aue maria/ whyche wordes he had so fore enprynted in his herte / that alwey he had them in his mouthe whersomeuer he was / Atte last he deyde and was buryed in the chyrcheyerde of the brethern/ It happed after that vpon the buryels grelve a right fayr flourdelis / And in euery flour was wreten in lettres of gold Aue maria / of whyche myracle alle the brethern were ameruelled/ And they dyde opyn the sepulture/ and fonde that the wote of thys flour delis cam out of the mouth of the sayd knyght/ And anon they vnderstode that our lord wold haue hym honoured for the grete deuocion that he had to saye these wordes Aue maria / Another knyght ther was that had a fayr place by side the hye waye where mocke peple passed whom he robbed as mocke as he myght and so he vsed hys lyf / But he had a good custome / For euery day he sale wed the glorvouse vyrgyne marye in sayeng Aue maria / And for no labour he left not to grete our lady as sayd is / It happed that an holy man passed by hys hous / whom he robbed and dyspoylled / But that holy man prayd them that robbed hym that they wold brynge hym to theyr mayster for he had to speke with hym in hys holvs of a secrete thyng for hys prouffyt / and whan the robbers herde that / they ladde hym to fore the knyght their lord And anon the holy man prayd hym that he wold doo come all hys meyney to fore hym / And whan hys mayne by the comãdement of the knyght were assembled/ the holy man said / yet ben they not all here / ther is one yet to come / Thenne one of them aperceyued that the chambreleyn of the lord was not comen / And anon the knyght made hym to come / And whan the holy man salve hym come / anon he said I coniure the by the vertue of Jhesu cryst our lord / that thou saye to vs who thou art / and for what cause thou art comen hether / Anon the chambyrleyn answerd / Alas nold muste I saye & knolvlecke my self / I am noman / but am a deuyl whyche am in the forme of a man and haue take it xiiij yere by whyche space I haue dwellyd with this knyght / For my mayster hath sente me hether / to thende that I shold take hede nyght and day that yf this knyght

essed to saye the salutacion Aue maria For thenne I sholde strangle hym with myn owen handes / and bryng hym to kylle by cause of the euyl lyf that he hath ledde and ledeth / but by cause he sayeth euery day thys salutacion / Aue maria I myght not haue hym / and therfor I abode here so longe / For ther passeth hym no day but that he salewyth our lady / whan the knyght herde thys he was mocke aferde / And fyl doun to the feet of thys holy may / and demāde pardon of hys synnes / After thys the holy may sayde to the deuyl / I comānde the in the name of our lord that thou departe hens / and goo in to another place / where thou mayst greue / ne anoye noman / Thenne late vs praye to the gloryouse virgyne marye / that she kepe vs fro the deuyll / And that we may by her come to the glorye of heuen To the whyche bringe vs the fader / the sone / and the holy ghoost amen /

Thus endeth the annunciacion of our blessyd Lady

Here begynneth the lif of saynt Seconde knyght

Saynt seconde was a noble and valyaunt knyght / and glorious martir of our lord Ihesu cryst / And suffred hys passion and was crowned with the palme of martirdom in cyte of Astence / by whos glorious presence the sayd cyte was enbelissyd and for a synguler patron ennoblyssid And thys holy may seconde was enformed / in the fayth of the blessyd mā Calatro whyche was holden in pryson by the prouoste Saprycē in the sayd cyte of Astence / And whan marcianus was holden in pryson in the cyte of tredonence / Saprycē the prouost wolde goo thyder for to make hym do sacrefyse And saynt seconde mocke desiryng to see saynt marcyane wente with hym / as it hym ben by cause of Solace / And anone as they were out of the cyte of Astence / a whyte douue descended vpon saynt secondes hede / To whom sayde seconde sayd / See seconde how our goddes loue the / whyche sende byrdes fro heuē to vysite the / And whan they cam to the ryuer of tanagre saynt seconde salewe thangele of god goyng vpon the flood and sayenge to hym / Seconde se that thou haue ferme fayth / and thus shalt thou goo aboue them that worshippe ydolles / Thenne Saprycē sayde / brother seconde / I here the goddes spekynge to the / To whom seconde sayd / late vs walke vnto the desyres of our herte / And whan they cam to another flood that hyght buryn / that same angel afore sayd saide / Seconde bykeuest thou in god / or parauenture thou doubtest / To whom seconde sayde / I byleue verely the trouthe of hys passion / Thenne sayde Saprycē / what is that I here / And seconde sayd nothynge / whan they sholde entre in to trydone / by the cōmandement of the angele / Marcianus yssuede out of pryson and appierid to seconde sayeng / Seconde entre in to the waye of trouthe / and receyue the victorye of fayth / Saprycē sayde who is he that speketh to vs as it were in a dreme / To whom Seconde sayde / it may be wel to the a dreme / but to me it is Admonicion and a comforte / After thys seconde wente to melane / And the angele of god brought faustyn & Jonathan whyche were holden in prison out of the cyte to seconde / And of them he receyued baptesme / And a cloude mynystred water for to baptyse hym with / And sodenly a douue descended fro heuen bryngyng vnto faustyn and Jonatyn the blessyd sacrament / And faustyn delyuerd it to seconde for to kepe it to marciane / Thenne seconde returned whan it was nyght / & wente to the ryuer named pade / And the angele of our lord toke the brydle of the hors and ledde hym ouer the ryuer / & ladde hym vnto trydone / and sette hym in the pryson where marciane was / And seconde delyuerd to marciane the yefte that faustyn had sente to hym / And

wrapyng it sayd / the blessid body of our lord Jhesu cryste be with me in to euerlastyng lyf / Thenne by the commandement of thangele / Seconde went out of pryson and went vnto hys lodgyng / After thys marciane wrote sentence to haue hys hed smeten of / And so it was don / And thenne seconde toke hys body and buryed it / And whan saprycius herd herof he dyde do calle seconde to hym and sayd / By thys that I see the doo / I see wel that thou art a crysten man / To whom seconde sayd / Verily I knowe lecte me to be a crysten man / thenne saprycius said / Loo how desirest thou to deye an euyl deth To whō seconde sayd / that deth is more due to the than to me / And whan seconde wolde not sacrefyse to thydolkis / he comanded to be despoyled all naked / And anon the angele of god was redy & hym cladde in a better clothyng than he had to fore Thenne Saprycius comanded hym to be hanged on an instrumt named eculee / of which two endes stonde on the grounde and in bylbardy lyke saynt Andrewes crosse and theron he was honged / tyl hys Armes were out of Joynte / but our lord restored hym anon to helthe / And thenne he was comanded to goo in to pryson / And whan he was there / thangele of our lord cam to hym and sayd / Aryse Seconde and folowe me And I shal lede the to thy maker / And he ledde hym fro thens vnto the cyte of Astence / And brought hym in to the pryson where Caleocrius was / and our blessyd saueour with hym / And whan seconde salue hym / he fyl doun at hys feet / And our sauyour sayd to hym / Be not aferd seconde / For I am thy lord god that shal kepe the from all euyl / And thenne he blessyng hym ascended to heuene / On the morn Saprycius sente vnto the pryson whyche they fonde fast shette / but they fonde not seconde / Thenne saprycius went fro trydone the cyte vnto Astence for to punysshe Caleocrie / And whan he was come he sente for hym for to be presented to fore hym / And they saide to hym that seconde was with hym / And anon he comanded that they shold be brought to fore hym / to whom he said By cause that my goddes knowe you to be despysers of them / they wyl that ye lothe deye to gydre / And by cause they wold not doo sacrefise to hys goddes he dyde do mylte pitche and tospyn & comanded to be caste vpon theyr hedes and in theyr mowthes / They dranke it with grete desyre as it had ben moste swetest water / And sayd with a clere voys / O lord holde thy wordes ben swete in our mowthes / Thenne saprycius gaf vpon them sentence that saynt Seconde shold be beheded in the cyte of Astence / And Caleocrius shold be sente to Albigarye and there to be punysshyd / whan thenne saynt Seconde was byheded / thangelis of our lord toke hys body & buryed it with moche worshype and praysyng / he suffred hys deth the thyrde kalendes of aprył / Late vs praye thenne that he praye for vs / to our lord /

Thus endeth the lyf of saynt Seconde martir

Here begynneth the lyf of Marie Egyptiaca

Arye the Egyptien whyche was called a synnar / ledde and lyued the moste strayt lyf and sharp that myght be with in yere in deserte / In that tyme was a good holy and relegious monke named zozimas and went thurgh the deserte whyche lyeth by ponde the flome Jordan / And moch desired to fynde some holy fadres / And whan he cam fer and depe in the deserte / he fonde a creature which was all blacke ouer all her body of the grete hete and brennyng of the sonne / whyche went in that deserte / And that was thys marye egyptiaca aforsaid / But assone as she salue Zozimas come / she fledde and Zozimas after / And she taryed And sayd / Abbot Zozimas wherfore

folowest thou me / haue pyte and mer
cy on me / For I dar not torne my face
tolward the by cause I am a woman &
also naked / but caste thy mantel vpon
me / by whyche I may thenne without
shame loke and speke with the / And
whan Zozimas herd hym self named
he was gretly esmerueylled / And
anon he caste to her hys mantell / And
humbly prayd her that she wold gyue
to hym her blessyng / And she answerd
It apertayned to the fayr fader to gy
ue the benediction / and nothyng to me
For thou hast the dignyte of prestehode /
whan he herd that she knelwe his name
and hys offyce / he had yet more mer
uaylle / and of that she axid so mekely
hys blessyng / After she sayd / Bles
syd be god the sauyour of our soules
Thenne she lyft vp her handes vnto he
uen / in makyng her prayer / And Zo
zimas salue in prayeng to god her bo
dy was lyft vp fro therthe wel hye a
foot and an half / And began to thyn
ke that it had ben some euyl spyryte /
Thenne Zozimas coniured her by the
vertue of god / that she sholde telle to
hym her estate / and her condicion /
And she answerd / Fayr fader spare
me therof / For yf I shold recoūte myn
estate / ye shold flee alway fro me / like
as fro a venymous serpente / And thy
holy eeres sholde be made foule of my
wordes / And the ayer sholde be ful &
foul of corrupcion / and whan she salue
that Zozimas wold not be satisfyed
so / Thenne she sayd / Fayr fader I
was born in Egypte / and whan I
was in the age of xij yere I wente in
to Alexandrye / And there I gaf my
body openly to synne by the space of
xvij yere / and abandouned it to lechrye
and refused noman / After it happed
that men of that contre / wēte for adou
re and worshippe the holy crosse in Je
rusalem / And I prayed to one of the
maronners that he wold suffre me to
passe with the other people the see / and
whan he me demanded payement for
my passage / I answerd / Fayr syres
I haue nothyng to paye you with / but
I abandonne my body to doo with alle
your playsir for my passage / & they toke
me by that condicion / & whan I was
come in to Jherusalem vnto the entree of
the chyrche for to worshype the holy
crosse with the other I was sodenly &
inuysibly put a lack many tymes /
in suche wyse that I myght not entre in
to the chirche / And thēne I retorned &
thought in my self / that thys cam to
me for the grete synnes / that I had
commysed in tyme past / And began to
smyte my breste and wepe tenderly and
sighe greuously / And I beheld there
thymage of our lady / And I fyl doun
and prayd her all wepyng / that she
wold impetre and gete me pardon of
my synnes / of her swete sone / & wold
suffre me to entre in to the chyrche for to
worshype the holy crosse / promysyng
to forsake the world / And fro than
forthon to lyue chaast / whyn I shold
thus prayd / and / to our / blessyd lady
thus faythfully promysid / I wente a
gayn to the dores of the chyrche / And
without ony impedyment I entred in
to the chyrche / And whan I had de
uoutly worshypped and adoured the
holy crosse / A man gaf to me iij pens /
of whyche I bought thre loues of breed
And after I herd anon a voys yf thou
wylt passe and goo ouer flome Jordan
thou shalt be sauf / And thenne I pas
sed Jordan and cam in to thys deserte /
where I neuer salw man by the space of
xvij yere / Thyse thre loues that I bare
with me bycam hard by the drought
of the tyme as a stone / of whyche I to
ke my sustenaunce / and suffysed to me
xvij yere / And after I ete herbes / my
clothes ben rotey longe syth / And thise
xvij first yere I was mocke temptid
by the brennyng of the sonne mocke as
prely / And many delectacions that I
haue had in mete and drynke the good
wynes / and doyng the desires of my
body / all thyse cam in my thought /
Thenne he kelwaylled them on the erthe
And prayd for helpe to our blessyd la
dy in whom I hadde sette all my affy
aunce / And I wepte mocke tenderly /
And anon I salue comyng about me
a grete light / by the whyche I was all
recomforted / and loste all the thoughtes
whyche ofte and greuously tempted me
And sith I haue ben delyuerd of alle
temptacions / and am nourisshyd of
spirituel mete of the word of our lord
And thus haue I be alle my lyf as I

haue tolde to the / And I praye the by thyncarnacion of Jhesu criste / that thou praye for me synful creature / Thenne the olde fader Zozymas fyl doun vnto grounde / and thanked our lord god that had thus saued hys seruaunte / And she sayd I praye the fayre fader that thou wylt come ageyn on the next shrethorsday and bringe with the / the body of our lord for to holsel me / For sythe I entred in to thys deserte I was neuer holseled ne receyued the holy sacramente / And thēne I shal come to flomiordan ageynst the / Zozymas went to his abbey / and after the yere passed on shrethorsday / he came ageyn in to the place / lyke as the holy woman had prayed hym / And whan he was come to flomiordan / he salue on that other syde the holy woman / which made the sygne of the crosse vpon the water / and went on hit / and came ouer to hym / Whan Zozymas sawe this myracle / anone he fyl doun to the feet of the holy woman / for to doo to hyr honour and reuerence / but she forbad and deffended hym and sayd / Thus oughtest thou not to doo / For thou art a preest and berest the holy sacramente the which she receyued in ryght grete deuocion / and sayd in weppyng / lord god please hit to the to receyue me in pees / For myn eyen hath seen my sauyour / how wel that she had alwey wept and shedde teeres so habundauntly / that it semed that she had lost hyr sight And after she sayd to Zozymas / I praye the that at the ende of thys yere thou wylt come hyder ageyn to me / & praye for me synful creature / & anone after she made the sygne of the crosse vpon the ryuere / and passed ouer the water with drye feet / as she tofore came And Zozymas went ageyn to hys abbey / But he repented moche that he had not demaunded the name of the woman / And after the yere passed he came ageyn to the deserte like as he had promysed to thys holy woman / And he founde hyr dede / and the body ordynatly leyed as hyt sholde be beryed / Zozymas began thenne anone tenderly to wepe / & durst not approche ne touche the body / but sayd to hym self I wold gladly berye this holy body yf I knewe that I sholde not displese hyr / And when he was in thys thought / he salue lyeng by hyr heed a letter that sayd in this manere / Zozymas burye right here the body of the poure marye / and restore to the erthe his right / and praye to god for me / At whos commaundement the second day after I receyued hym / he called me fro thys worldy / Thenne zozymas was moche glad that knewe the name of the saynt / But he was gretely esmayed how he myght burye the body / For he had no thynge for to delue therthe with / And anone he salue the erthe doluen & a sepulture made by a lyon that came thyder / And thenne Zozymas buryed hyr / & the lyon departed debonayrly / And Zozymas retourned to his abbey / and recounted to his brethern the conuersacion of thys holy woman marye / And Zozymas lyued an hondred yere in holy lyf / and gaf laude to god of all hys yeftes / and his goodnes that he receyueth synnars to mercy which with good herte tourne to hym / and promyseth to them the ioye of heuen / Thenne lete vs praye to thys holy maryе thegyptien that we may be here soo penytente that we may come thyder /

Thus endeth the lyf of sayne marye the Egipcien

Here folowyth of sayne ambrose and fyrst thynterpretacion of his name

Ambrose is sayd of a stone named Ambre / which is moche swete / odorant and precious / & also hit is moche precious in the chyrche / & moche swete smellyng in dedes and in wordes / Or Ambrose may be sayd of Ambre and syos / which is as moche to saye as god / For Ambrose is as moche to say as ambre of god / For ambrose felt god in hym / & god was smelled and

odourdy by hym oueralle where as he was / Or he was sayd of Ambor in greek which is to say as fader of light & of syr that is a lytel childe / that is a fader of many sones by spyrytuell generacion/clere and ful of light in exposicion of holy scripture/and was lytel in hys humble conuersacion / Or thus as is sayd in the glosayre / Ambrose is odoure and sauoure celestyall he was odour of heuen by grete renommee smellynge /sauour by contemplacion wythin hym / Ay hony comke by swete exposicion of scriptures/ mete of Aungels by hys glorious lyf / And paulynus bisshop of Bolusian wrote his lyf vnto Saynt Austyn /

Of the lyf of saynt Ambrose

Saynt Ambrose was sone of Ambrose prouoste of rome /of whome it happedy as he laye in his cradell in the halle of the paleis there came a swarme of bees whiche fyl on his vysage and his mouth and after they departed and flewe vp in the eyre so hye that they myght not be seen/Whan thys was doon the fader whiche was herof esmayed said yf this childe lyue there shal be somme grete thynge of hym /After whan he was a lytel growen he beheld his moder and his suster whiche was a sacred virgyn kysse the prestes honde whan they offred/ And he playenge with his suster put forthe his honde for to kysse /and sayd /that so behoued hir to do to hym And she not vnderstondyng hym refused hit / After he was sette to scole at Rome / & becam to be so good a clerke that he determyned the causes of the pleys/And therfor Valentynyen the emperour delyuerd hym to gouerne two prouynces namedy/lygurye/and Emylye/Thenne whan he came in to melane it happedy that the byssbop was dedy / And the peple were assembledy to prouyde for another/but bytwene the Arryens and the good cristen men for the eleccion fyl a grete sedycion & dyscorde And ambrose for to pease this sedicion went thyder/and the voys of a childe was herde /sayenge Ambrose ought to be byssbop /and anone alle the people accordedy therto hooly and began for to crye/Ambrose/Ambrose/ But ambrose deffendedy as mocke as he myght / and alle way the peple cryedy Ambrose / Thenne for to make the peple sece / he went out of the chyrche /and went vp on a scaffolde and made the people to be letey ageynst the vsage & custome for to lette them that they sholdy name hym nomore / But yet they lefte not for al that/ but the peple said thy synne be vpon vs /Thenne he seyng sore troubledy went home/and suffryd commyn wymmen to entre openly in to his holde to the ende that whan the people salde that /sholdy reuoke theyr eleccion / but for al that /they cryedy as they dydy to fore /and sayd thy synnes be vpon vs Whan saint ambrose sawe that he myght not empesshe the eleccion he fled alwaye but the peple awaytedy vpon hym/and toke hym at thyssue of the gate /and kepte hym so longe tyl they had graūte of themperour/ and whan themperour knewe herof he hady grete ioye/bycause that the Juge that he hady sente for the prouynces /was chosen to be theyr byssbop/ And also he was glad by cause his worde was accomplissbedy /for the Emperour sayd to Ambrose whan he

sente hym thyder/goo sayd he & abyde not there as a juge /but as a byssshop Saynt ambrose in the mene whyle that they abode the answere of themperour/ fledde yet alwaye/but he was taken ageyn/ and was baptyzed /for he was not tofore baptized / how wel that he was cristen in wylle / And the viij day after he was consecrate & stalled byssshop of melan / And foure yere after that he wente to Rome / and there his suster the vyrgyn kyssed his honde as of a preest/ and he smylyng sayd lo as I wolde the/now thou kyssest my honde as of a preest /It happed after that whan saynt Ambrose wente to a nother cyte to theleccion of a byssshop Justyn the emperesse / and other of the secte of tharrens wold not consente to the good cristen men / But wold have one of theyr secte/

Thenne one of the vyrgyns of themperesse mocke fayre toke seynt ambrose & dreme hym by his testementes / and wold have made hym to be beten/ by cause he wolde not holde the partye of the Wymmen / Thenne saynt ambrose sayd to hyr yf I be not worthy to be a byssshop/yet thou oughtest not to laye honde vpon me/ ne none other byssshop thou hast layed honde on me / thou oughtest mocke redoubte and drede the jugement of god/ And therfore god confermyd his sentence on hyr/ For the neyte day she was born to her graue and wasted / Thus was she rewarded for the vylonye that she had done / And al the other were therby sore aferde / After this whan he was retorned to melan / he suffred many assaultes and persecucions of the emperesse justyn/ For she moeued by yeftes and by honoure mocke people ageynste saynt ambrose / and many there were that enforced them to sende hym in eyle / And emonge al other there was one mounted in so grete madnesse and fuwur ageynst hym /that he hyred hym an holde by the chyrche / by cause he wold have therin a carte for to sette saynt ambrose therin / and led hym in to eyle / but that same fyl to hym For he hym self was sente in eyle in the same carte / the same day that he wold have ledde alweye saynt ambrose

To whom yet saynt ambrose did good for evyl/ for he mynystred to hym hys costes & necessaryes / Saynt ambrose also establyssshed in the chirche songe & offyces at melane fyrst/ There were at that tyme in melane many men vexyd & besette whith deuyls wych cryed with hye voys that saynt ambrose tormented them thus/but themperesse justyn and tharryens said that saint ambrose made them to say so for mony that he gafe to them/ Thenne it happed that one of the arryens was out of his mynde & sayd thus /he they alle tormentid as I am that consente not to saynt ambrose/and therfore the other arryens drowned hym in a dre pscyne, or pytte / There was another tretike and an arryen a shrewe and so harde that he was Inconuertyble by cause no man myght conuerte hym to the faythe /On a tyme he herde saynt ambrose preche/and he salve at his ere an aungel that tolde hym al that he preched/ and whan he had aperceyued this/ he began to susteyn the feythe to whiche he had ben contrarye/ After this it happed that one enchaunteur called deuyls to hym/& sente them to saynt ambrose for to ennoye & grieue hym/but the deuyls returned and sayd that they might not approche to his yate by cause ther was a grete fyre al about his howes/ and this enchaunteur after whan he was tormented of the prouost for certeyn trespace/he cryed and said that he was tormẽted of saynt ambrose There was a man that had a deuyl wythin hym/ And after wente to melane/ and anone as he entred the cyte the deuyl lefte hym/ and assone as he wente out ofthe cyte the deuyl retentred in hym ageyn/thenne he demaunded hym why he dyd so/& he answerd by cause he was aferde of ambrose/after it happed that a man hyryng conducte & hyred of Justyn themperesse came to the bedes syde of saynt ambrose / & wold have put & ryuen his swerde thorugh his body/but anone his arme was dryed vp/ Another was vexed with a deuyl said that saynt ambrose tormented hym / but saynt ambrose made hym to be stylle / for ambrose tormenteth none but that doth thenuye of the/ for thou seest men assege fro whens ye art fallen

And that is is whyche tormenteth the
For ambrose can not be so blo wey and
swolley as thou arte/ Thenne was he
stylle and spake not/ whan saynt am-
brose went in the towne / he salue a
man laughe by cause he salue another
falle/ thenne said ambrose to hym thou
that laughest / be ware that thou falle
not also/ and after he fylle /and thus
was he taughte that he shold not moc
aue his felawe / On a tyme Saynt
Ambrose went vnto the paleys for to
praye for a poure man / but the Juge
made to close the gate that he myght
not entre in/ Thēne saint ambrose said
thou shalt come for to entre in to the
chyrche / but thou shalt not entre/ and
yet shal the yates be opene / And so it
happed that after the Juge doubled his
enemyes/ & went to the chirche / but
he myght not entre in/ and yet the ya-
tes were opene /
Saynt ambrose was of so grete absty-
ence / that he fasted euery day/ saufe
the sonday or a solempne feste / he was
of so grete largesse that he gaue alle to
poure people and reteyned no thynge
for hym self / he was of so grete com-
passyō that whan ony confessid to hym
his synne/ he wepte so bytterly that he
wold make the synnar to wepe / He
was of so grete doubte/ that whan hyt
was tolde to hym of the dethe of ony
bysshop / he wold wepe soo sore/ that
vnnethe he myght be comforted/ And
whan it was demaunded hym why he
wepte for the dethe of goode men/ For
he ought better to make ioye by cause
they went to heuen/ thēne he answerd
I wepe not bycause they goo tofore me
but bycause that vnnethe and wyth
grete payne may ony be foūde for to doo
wel suche offyces / he was of soo grete
stedfanesse and so establysshed in hys
purpos / that he wold not leue for
drede ne for greef that myght be doon
to hym/ to reprene themperour / ne the
other grete men when they dyde thyn-
ges that they ought not to doo / ne he
wold flatre no man / There was
brought ones to fore hym a man/ whi
che was grously mysmade / Thenne
sayd saynt ambrose / the body must be
delyuerd to the deuyll/ And that the
flesshe goo to the dethe / by whyche the
spirite may be saued/ Vnnethe was the
worde out of his mouthe | but the de-
uyl began to tormente hym/ After as
it is sayd on a tyme he went to wome
& whan he was on a tyme by the waye
herberwed with a riche man/ Saynt
ambrose began to demaūde hym of his
state/ that ryche man answerd / Syr
myn estate is happy ynough and glo
rious / For I haue ryches ynough /
seruauntes / Varlettes / children / ne-
uelues /cosyns/ frendes/ and kynnys-
men which serue me / and al my ber
kes and besoynyes come to my wylle
& I haue neuer thynge that may an-
gre ne trouble me/ Thenne sayd saynt
Ambrose to them that were with hym
Flee we hens for our lord god is not
here / haste you fayre chyldren / haste
you and lete vs abyde here no lengyr
leste the vengaunce of god take vs /&
that we be not wrapped in the synnes
of these peple / They departed & fledde
anone / but they were not goon fer
but that the erthe opened & swolwed
in alle the holes of this ryche man / &
there abode not as mocke as the steppe
of hym self ne of al that euer he had/
Thenne said saynt ambrose behold fayr
chyldren how grete pyte & how grete
mercy god dothe to them that haue ad
uersyte in thys World / & how wrothe
he is to them that haue the welthe and
ryches of thys world / Of whyche
thynge appereth yet the pytte or fosse
whyche endureth in to thys day in wytte
nesse of thys aduenture/ whan Saynt
ambrose behelde that auarice whyche is
rote of all euylles grewe more & more
in mocke peple/ and specyaly in grete
men/ and in them that were in moste
grete estate whyche solde al for money/
and wyth the mynystres of the chirche
he salue symonye regne / he began to
praye to god/ that he wold take hym
alweye fro the myseryes of thys world
And he impetred that which he desyred
Thenne he called his felaushyp & said
to them in ioyeng/ that he shold abyde
With them vnto the resurreccyon of our
lord / and a lytel tofore, that he laye
seke/ as he expowndeth to hys notarye
the xliiij psalme / Sodeynlye in the
presence & sight of hys notary a fyre in
the maner of a shelde couerd his bred

andy entrydy in to his mouthe/ Thenne
he came his face as whyte as ony
ſnolde /& anone after hit came agey
to his fyrſt fourme / Andy that day he
lefte his Wrytyngy andy endytyngy /
Thenne began his maladye to greue
hym / andy the erle of ytalye whyche
was thenne at mylane callyd the gen
tyl men of the contree & ſeydy to them
that yf ſo grete and goody a man ſhold
goo fro them it ſholdy be grete pyte /&
grete pareke to alle ytalye / andy ſayd
to them that they alle ſholdy goo with
hym to thys holy man/andy praye hym
that he wholdy gete graunte of our lord
of ſpace andy lenger lyf / whan ſaynt
ambroſe had herde theyr requeſte/ He
anſwerdy/ſayre ſones I haue not ſo ly
uedy emonge you/that I am aſhamedy
to lyue yf hit pleſe gody/ne I haue no
fere ne drede of dethe / for we haue a
goody lordy / In this tyme aſſemblydy
his foure dekens / andy began to trete
who ſhold be a good biſſhop after hym
Andy they namedy ſecretely emonge
them ſelf/ that vnnethe they them ſelf
herde hit Symplycien / Saynt ambroſe
was ferre fro them/ they wende that he
myght not haue herde them / Andy he
cryed on hye thryes he is olde/ andy he
his goody / whan they herde hym they
were mocke abaſſhedy /andy departedy /
Andy ſyth after his deth they chaſe the
ſame ſymlycien/for the good wytneſſe
that ſaynt ambroſe hady borne of hym /
A byſſhop whyche was named honori
us that abode the deth of ſaynt ambroſe
ſlepte / andy herde a voys that thryes
calledy hym andy ſaydy / aryſe thou vp
for he ſhal goo his waye anone /
Thenne he arooſe anone haſtely & went
to melane/andy gaue to hym the holy
ſacremente / the precious body of our
lordy / Andy anone ſaynt ambroſe leyde
his armes in fourme of a croſſe/andy
made his prayers/andy ſo departed and
gaue vp his ghoſt emōge the wordes
of his prayers / aboute the yere of our
lordy thre hondredy lxxxv/the vygyle of
eſter/and whany his body in the nyght
was borne in to the chirche/many chil
dren that were baptyzedy ſalde hym as
they ſaydy ſyttyngy in achayer honorab
lably / andy other ſhewedy hym whyth
theyr fyngres theyr fader andy moder

Andy ſomme ſaydy that they ſalde a
ſterre vpon his body / There was a
preſt that ſatte at mete wyth other /
whiche ſaydy not wel of hym/but myſ
ſayedy/but anone god ſo chaſtyſed hym
that he was borne fro the table/& deyed
anone after / In the cyte of cartage
were thre byſſhoppes to gyder at dyner
and one of them ſpake euyl by detrac
cyon of ſaynt ambroſe/ And there was
a man that tolde what was befallen
for ſuche langage to this forſaid preſt
but he mocquedy andy iapedy ſo moche
that he felte a ſtroke mortal and that
ſame day he deyedy andy was buryedy /
It is foundy wryten in a cronycle
that the Emperour valentynyen was
wrothe by cauſe that in the cyte of theſ
ſalonyke the peple hady ſtonedy to deth
his Juges / that were ſente thyder in
his name / andy for tauenge the ſame
the emperour dydy doo ſlee v thouſandy
perſones grete andy lytel/ good & euyl
& as wel them that had not treſpacedy
as them that hady deſeruydy hit /
And whā after thys occyſyon he came
to melane / andy wold entre in to the
chirche Saynt ambroſe came agey
hym and defendedy hym thentre/& ſaidy
to hym that after ſo grete woodneſſe/
thou oughteſt not to do ſo grete preſūp
ſyon /but peranenture thy power ſuf
freth not the to knowlege thy treſpace/
hit apertryneth that reaſon ſurmounty
power/thou art emperour / but that is
for to punyſſhe the euyl peple/holde art
thou ſo hardy to entre ſoo boldely in to
the holde of gody/ whom thou haſt ho
rybly angredy / holde dareſt thou wyth
thy feet tolvche his pamente/holde darſt
thou ſtretche thy handes whiche hey al
bbody/ and of whome the bbood of In
nocentes renne andy droppe of /
Oy What preſumpſion dareſt thou put
forthe thy mowthe to receyue the preci
ous body/ vndy bloody of our lordy / of
whyche molvthe thou haſt deny the com
manndemente of the deuyl /
Goo hens goo hēs andy put not ſynne
vpon ſynne / Take the honde
that our lordy hath bounden the wyth /
For hit is gyuen to the in waye of me
dcyne / whan the Emperour herde
thyſe wordes he was okedyent / andy
began to wayle andy wepe /

And retorned in to his paleys / and abode there longe weppyng / Thenne Ruffyn the mayster of his knyghtes demaunded wherfore he so sorowed and wepte / and he answerd Ruffyn thou knowest not my sorowes / for I see that seruaunts and poure beggers may entre in to the chirche / but I may not entre / For ambrose hath excommyned me And he sayeng thys at euery word he syghed / Thenne seyd ruffyn to hym yf thou wylt I shal make hym anone to assoyle the / He answerd thou mayst not / For Ambrose doubteth not the force ne the power of the Emperour / To thende that he holde fermely the lawe of god / And whan Ruffyn sayd more and more that he shold make hym enclyne to assoyle hym / Thenne he sent hym to Ambrose / And the Emperour folowed sone after moche humbly / whan Saynt Ambrose salue Ruffyn come / he sayd to hym thou hast no more shame thenne an hounde for to do suche ocasion / and nowe comest boldely to me whan ruffyn hath prayed longe for to assoyle themperour whiche came folowyng hym / saynt ambrose said to hym expressly I deffende to hym the entre in to the chirche / And yf he wyl be a tyraunt / I wyl moche gladly receyue the deth / Thenne retorned Ruffyn to the emperour & recounted to hym how he had doon / And themperour said expressly I shall goo to hym / that I may receyue of hym vengeaunce ynough / For it is wel ryght / whan he was come to hym he demanded of hym absolucion moche deuoutely / Saynt ambrose demaunded of hym what penaūce hast thou doon for so grete wickednesse Themperour aledged to hym that daily had synned / and after had mercy / Saynt ambrose sayd thou that hast followed hym that synned / folowe also hym repentaunce / Thenne sayd the emperour / it apertayneth to the to gyue and enioyne penaunce and I shal doo it / Thenne he bad hym doo openly penaūce and comyne tofore all the people And themperour receyued hit gladly and refused hit not / whan the emperour was reconsyled to the chirche / he stode in the chaunce / Thenne sayd to hym saynt Ambrose / what seche thou here / He answerd I am here for to receyue the sacred mysteryes / And ambrose said this place appertayneth to no man but to preestes / Goo out / for ye ought to be without the chaunce / And abyde there thyth other / Thenne obeyed themperour humbly / and went out / And after whan the Emperour came to Constantynoble / and he stood without with the laye peple / the byshop came & said to hym that he sholde come in to the chaunce with the clerkes / he answerd that he wolde not / For he had lerned of Saynt Ambrose what differrence there was betwene an Emperour and a preest / I haue founde a man of trouthe my mayster ambrose and suche a man ought to be a byshop

Thus endeth the lyf of Saynt Ambrose

The lyf of the Saynctes tyburce and Valerian been conteyned in the lyf of Cecyle vyrgyn and marter

The lyf of Saynt Alphey byshop and marter

Saynt Alphey the holy byshop and Martir was borne in englond in the shyre of Glouceestre / and he came of a noble kynne / And was hys faders heyre / but he for sook alle for goddes loue / And became a monke at derhurste / fyue myle from Glouceestre / but afterward good kyng Edward gaue that hows of derhurst to the hows of saynt denys in fraunce /

And whā ſaint alphey had ben monk there long tyme lyuyng a ful holy lyf thenne he went fro thens to the abbey of bathe/to be there in more contempla cyon and reſte of ſoule/ And he byl dyd there that fayr abbey /and eſtabliſ ſhed therin blacke monkes & endowed it / And was hym ſelf therin the firſt abbot and founder / And he ladde there a ful holy lyf/ and moche wel he guy ded the monkes in holy and vertuous lyuyng/ And that tyme was Saynt dunſtone byſſhop of cauntorburye/and ſaynt ethelwold byſſhop of wyncheſter but wythin ſhorte tyme after ſaynt e thelwold deyed / And thenne saynt Andrewe apperyd to saynt dunſton in a nyght and bad hym aryſe anone/ & make Alphey abbot of bathe byſſhop of wyncheſter / and ſo hit was doon with grete ſolempnyte / Lyke as our lord by his holy apoſtle ſaynt andrew had commaunded / and he was byſ ſhop there xxxij yere in fnl holy ly uyng / And after that he was made archebyſſhop of cāūterburye after saynt dunſtone / And therto he Was choſen by the pope/ and by alle the clergye of Englond in the yere of our lord a M Vj yere / And Vj yere he was byſſhop of cauntorburye / And in the Vij yere came a wycked tyraunt out of den marcke in to thys londe of Englond whos name was Edrithe With a grete multytude of danes / And they brente and robbed in euery place where they came /And ſlewe many lordes of the londe and many of the comyn people / And that tyme was ethelbrede kynge of englond / & saynt edward the mar ter was his broder/And saint edward the confeſſour his ſone/the which ly eth at weſtmeſtre /

And in this tyme the danes dyd moche harme in thys londe/ The chyef prynce of them thyght kyrkyl/and his broder erdrythe was leder of thoſt/ they dyd ful grete perſecucion / For there was none that myght reſyſte ne withſtonde them/for kyng ethelbrede was a meke man / and toke none hede to helpe hys people/And Erdrythe With the danes went to cauntorburye/ & there he dyd moche wyckdneſſe to the people & brent and deſtroyed alle that he myght fynde

But at the laſte he was ſlayn by men of cauntorburye /and When the prynce kyrkyl wyſt that he was ſlayne / He was moche angry/ And in grete haſte he come to cauntorburye and byſeged the towne/and anone he gate it/ and brente and deſtroyed all that he myght And thys holy byſſhop saynt Alphey came to the prynce of the danes / and prayed hym to take his body and ſpare the poure peple of the towne / but for al that/he ſlewe monkes preſtes and alle that he myght fynde/ And he ty thed the monkes / he ſlewe ix monkes and ſaued the tenthe/ & yet he thought there were ouer many on lyue / And began to tythe them ageyn/ and thēne saynt alphey repreuyd them for theyr curſyd doynges / & thenne anone they toke saint alphey the holy man & bōūde his hondes behynde hym/and they ledde hym with them fro thens vnto the tow ne of grenelwyche beſyde london / and there they put hym in pryſō half a yere & more/and the fryday in theſter Weke the deuyl apperyd to this holy man in the pryſon in likeneſſe of an aungel/& sayde vnto hym that it was our lordes wylle that he ſhold goo out of pryſon & folowe hym/and thys holy man by leuyd hym & went out and folowed the wycked aungel/by nyght / and he brought this holy man in to a derke ſa ley / & there he wadyd ouer waters & dyches/myres & hedges/ & euer thys ho ly man folowed hym as he myght for werynes/tyl atte laſt he had brought hym in to a ſolde myre that was ſette about with grete waters / & there the de uyl lefte hym & vaniſſhed awey/and thēne this holy man Wyſte wel that he was deceyued by his enemye the fende/ And thenne he cryed god mercy and prayed hym of helpe /

And thenne our lord ſente to hym his holy Aungell/ and ayded hym out of the myre and Water/and ſayd it was the wyll of god that he ſholde retourne ageyn to pryſon that he came fro/ For to morowe ſhalt thou ſuffre martirdom for our lordes ſake/ & as he bet ageyn tolward the pryſon at grenelwiche erly by the morowe his kepers that had ſought hym al the nyght/ mette hym & anone they caſt hym doun to the grōūde

and there they wounded hym ful pyt
ously / And thenne they brought
hym ageyn to pryson / and they made
therin a grete smolderyng of smoke/
for to dysease hym / and thenne saynt
dunstone apperid to hym/and bad hym
be of good comforte / For our Lord
hath ordeyned for the a glorious crow
ne / And as they spake to gyder hys
bondes brake / & al his Woundes were
made hole ageyn thorugh the mercy of
our lord Jhesu / And when hys ke
pars salve thys / they dredde full sore
And anone thys myracle was know
en to the peple/ And they wente thēne
faste to see hym/ & the Juges doubted
the grete peple that came thyder/ And
they toke hym out of prisō/and ladde
hym to that place where he shold be mar
tyrd / but the poure peple made grete
lamentacion for hym / But anone the
wycked tormentours stoned hym to
dethe lyke as the Jewes dyd saynt ste
phen/ And when he was almoste dede
one there was that Was hys godsone
whiche with an axe smote hym on the
hed that he fyl to the grounde & thēne
rendred vp his spyrite to our lord Jhū
crist / And thenne these wycked
tyrauntes threwe the holy body in to a
depe water //that good men sholde not
fynde hyt / But by the purueance
of our lord within shorte tyme after
he was founde of the twelve cristen men
And they reprouyd gretely thyse wyc
ked tyrauntes/ and they began thēne
to scorne the holy body and one of hem
toke an olde rotyn stake or tree / and
pyghte hit in the erthe/& sayd yf thys
stake here flowres by to morowe we
wyl repente vs and byleue that he is
an holy man / or elles we wyl neuer
byleue hit / And on the morne they
fonde the stake grene and fare leuys /
And whan they salve thys grete my
racle / they beleued in god/& kyssed
the feet of this holy saint/ and repented
them ful sore of theyr wycked dedes /
and cried ful meekely god mercy and
thys holy saynt Alphey /
And after he was brought to london
with grete worshyp / and buryed in
the chirche of Saynt Paule with grete
reuerence / And there hys body laye
buryed many yere/ And after ward
hit was taken vp and translated to
caunterburye / and his bones there ley
ed in a worshypful fieretr or shryne/
where our lord sheweth dayly many
fayre myracles / for his holy martyr
Saynt Alphey/ And the tormentours
that repentyd them not/ deyed anone
after in grete myserye in dyuerse wyt
tes for to be punyssyd as hit plesyd
our lord / Thenne lete vs
praye to thys blessyd martyr and ar
chebyssshop saynt alphey/ that he be moy
en vnto our lord Jhesu Criste that we
may come to his euerlastyng blysse in
heuen AMEN /

Thus endeth the lyf of
Saynt alphey martyr

Of Saynt George martyr and tyrst of thynterpretacyon of his name

GEorge is sayd of Geos
whiche is as moche to say
as erthe and orge / that
is tylyeng/ so george is
to say as tylyeng therthe
that is his flesshe/ And saynt Austyn
sayth in libro de trinitate that good
erthe is in the heyght of the mountayns
in the temperaunce of the valeyes/ and
in the playne of the feldes / The fyrst
is good for herbys beyng grene / The
second to bygnes / and the third to
whete and corne / Thus the blessyd
George was hygh in despysyng wolde
thynges/ and therfore he had fortune
in hym self / He was attemperate by
discressyon / and therfore he had wyn
of gladnesse/ & within he was playne
of hnmylite / and therby put he forth
white of good werke/ Or george may
be sayd of geon that is holy / and of
gyon that is a wrasteler/ that is as an
holy wrasteler/ For he wrastled with
the dragon /

Or hit is sayd of George that is a pylgrym / and geyr / that is dctren chyd out/and bs/ that is a cōtreyl / bnr / He was a pylgrym in the sight of the worldy / and he was cutte and dtrenched by the crowne of martirdom and he was a good counceylour in prechyng / And his legende is nom / brd emonge other scriptures apocry / fate in the counceyl of nycene/by cause his martirdom hath no certein relacion For in the kalender of bede it is sayd that he suffredy martirdom in parsydye in the cyte of dyapolyn / And in other places hit is rede that he restyth in the cyte of dyspolyn / Which tofore was called lydc / Which is by the cite of Joppen or Japh / And in another place hit is sayd that he suffredy dethe vnder dyoclesian / and Maxymyan / whych that tyme were Emperours / And in another place vnder Diocleſi / an/Emperour of Perse keyng presente lxx kynges of hys empyre / And it is sayd here that he suffredy deth vnder dacyen the prouoste / Thenne Diocleſy / an and Maxymyan keyng emperours/

Here folowyth the lyf of Saynt George martyr

Saynt George was a knyght and borne in capodose / On a tyme he came in to the pro / uynce of Lybye to a cy te whych is sayd Sy lene / And by this cyte was a stagne or a ponde lyke a see / wherin was a dragon whych enuenymedy alle the contre/ And on a tyme the peple were assembled for to slee hym/ And whan they salue hym they fledde/ And whan he came nyghe the cyte /he venymed the peple with his breth / And therfore The peple of the cyte gaue to hym eue / ry day two sheep for to fede hym / by cause he sholdy doo no harme to the pe ple / And whan the sheep fayled there was taken a man and a shes /

Thenne was an ordenaunce made in the towne / that there sholdy be taken the chyldren and yonge peple of them of the towne by lotte /

And euerych as it fyl were he gentil or poure sholdy he delyuerdy whan the lotte fyl on hym or hyr / So it hap / pedy that many of them of the towne were thenne delyuerdy / In soo moche that the lotte fyl vpon the kynges doughter / wherof the kyng was sory and sayd vnto the people /

For the loue of the goddes take golde
and ſylluer and alle that I haue/ and
lette me haue my doughter / they ſayd
how ſyr ye haue made and ordeyned
the lalbe / and our childrey kepe nowe
dede / And nowe ye wolde doo the con-
trarye/ your doughter ſhal be gyuen /or
elſe we ſhal brenne you & your hows
whan the kynge ſawe he myght nomore
doo he began to wepe and ſayd to his
doughter / Nowe ſhal I neuer ſee thyn
eſpouſayls / Thenne retorned he to the
peple and demaũded viij dayes reſpyte
And they graunted hit to hym / and
whan the viij dayes were paſſed they
came to hym and ſayd / thou ſeeſt that
the cyte periſſheth/ Thẽne dyd the kyng
doo araye his doughter / lyke as ſhe
ſholde be wedded / and embraced hyr
kyſſed hir and gaue hir his benedycci
on / And after ledde hir to the place
where the dragon was / whan ſhe was
there / saynt george paſſed by / And
whan he ſawe the lady / he demaunded
the lady What ſhe made there And ſhe
ſayd / goo ye your waye fayre yonge
man/ that ye periſſhe not alſo /
Thenne ſayd he telle to me What haue
ye / and why ye wepe / and doubte ye
of no thynge / whan ſhe ſawe that he
wolde knowe ſhe ſayd to hym how ſhe
was delyuerd to the dragon / Thenne
ſayd ſaynt george/ Fayre doughter
doubte ye no thynge herof / For I ſhalle
helpe the in the name of Jheſu Criſte /
She ſayd for goddes ſake good knyght
goo your waye / and abyde not wyth
me / for ye may not delyuer me /
Thus as they ſpake to gyder the dra-
gon apperyd / & came rennyng to them
and ſaynt George was vpon his hors
& drewe out his ſwerde & garnyſſhed
hym wyth the ſigne of the croſſe / and
rode hardely ageynſt the dragon which
came toward hym and ſmote hym with
his ſpere and hurte hym ſore & threwe
hym to the grounde / And after ſayd
to the mayde / delyuer to me your gyr-
del and bynde hit about the necke of
the dragon/ and be not aferde / whan
ſhe had doon ſoo the dragon folowed
hyr as it had been a meke beeſt and de
bonayr / Thenne ſhe ledde hym in to the
cyte/ & the peple fledde by mountayns
and valeyes / and ſayd/ alas alas /
we ſhal be alle dede/ Thenne ſaynt
George ſayd to them / ne doubte ye no
thynge/ wythout more/ byleue ye in god
Jheſu cryſte/ and doo you to be bapty-
ſed/ and I ſhal ſlee the dragon /
Thenne the kyng was baptyſed and al
his peple/ and ſaynt george ſlewe the
dragon and ſmote of his hede/ And
commaunded that he ſholde be throwen
in the feldes/ and they took iiij cartes
wyth oxen that drewe hym out of the
cyte/ Thenne were there wel fyftene
thouſand men baptiſed without wym
men and chyldren And the kyng dyd
doo make a chirche there of our lady
and of ſaynt George / In the which
yet ſourdeth a founteyn of lyuyng wa-
ter which heleth ſeek peple that dynke
therof / After this the kyng offred to
Saynt george as mocle money as there
myght be nombred/ but he refuſed alle
and commaunded that it ſholde be gy-
uen to poure peple for goddes ſake/ and
enioyned the kynge iiij thynges / that
is / that he ſholde haue charge of the
chirches / and that he ſholde honoure
the preeſtes / and here theyr ſeruyce dy
lygently / and that he ſhold haue pyte
on the poure peple/ And after kyſſed
the kyng and departed /
Nowe hit happed that in the tyme of dy
ocleſyen and maxymyen which were
Emperours / was ſoo grete perſecucion
of cryſten men / that wythin a moneth
were martred wel xxij / thouſand /
And therfore they had ſoo grete drede
that ſomme renyed and for ſoke god
and dyd ſacrefyſe to the ydolles whan
saynt george ſawe thys he lefte thabby
te of a knyght / and ſolde alle that he
had/ and gaue hit to the poure / and
toke thabbyte of a cryſten man & went
in to the mydel of the paynyms/ And
began to crye/ al the goddes of the pay
nyms and gentils been deuyls / My
god made the heuens & is verray god
Tẽne ſayd the prouoſt to hym of what
preſumpcion cometh thys to the / that
thou ſayeſt that our goddes ben deuyls
and ſaye to vs what thou arte/ & what
is thy name / he anſwerd anone and
ſayd / I am named georgye / I am a
gentyl man a knyght of capadoce/ and
haue lefte al for to ſerue god of heuen
Thenne the prouoſte enforced hym ſelf

to dralbe hym vnto his feythe by fayre
wordes/ & whan he myght not brynge
hym therto/he dyde doo wyse hym on a
gybet/& soo mocke bete hym with grete
staues and brockes of yron / that his
body was alle to brosten̄ my ppees /
And after he dyde doo take brondes of
yron and ioyne them to his spdes and
his bolwelkys whiche thenne appyerde
he dyde doo frote wyth salte / And soo
sente hym in to pryson / but our lorde
appeerde to hym the same nyght wyth
grete lyght and comforted hym moche
swetely / And by this grete consolaci-
on he took to hym soo goode herte that
he doubted no tormēt that they myght
make hym suffre / Thenne whan dacian
the prouost salbe that he myght not sur
mounte hym/he calledy his enchaunter
and sayde to hym / I see that these cris
ty peple doubte not our tormentes /
Thenchaūtour bonde hym self vpon his
hede to be smyten of / yf he onercome
not his craftes / Thenne he dyde take
stronge venym and medled hyt wyth
wyne/and made Inuocacion of the na
mes of his false godes/and gafe hyt
to Sayn̄t George to drynke / Sayn̄t
george took hit and made the signe of
the crosse on hit/and anone dranke it
without greuynḡ hym ony thynge/
Thenne the Enchaunteur made it more
stronger than hit was tofore of venym
and gaue it hym to drynke/ And hit
greuyde hym no thynge/ whan the en-
chaunteur sawe that/ he knelyde doun
at the feet of sayn̄t georges/and prayed
hym that he wolde make hym crysten̄/
And whan dacyen knelde that he was
becomen cristen / he made to smyte of
his hede / And after on the morne he
made sayn̄t George to be sette betwene
two wheles whiche were ful of sper-
des sharpe and cuttynḡ on bothe sydes
But anone the wheles were broken/&
Sayn̄t georges escaped wythout hurte
And thenne commaunded dacian that
they sholde put hym in a caldron full
of molten̄ leed/ & whan sayn̄t georges
entred therin/by the vertu of our lorde
hym semed that he was in a bayne wel
at ease/ Thenne dacien seynḡ thys / be
gan to aswage his yre and to flatte
hym by fayre wordes/and said to hym
Georges the pacyence of our godes is
ouer grete vnto the / whiche hast blas-
phemyd them / and done to them grete
despyte / thenne fayre and right swete
sone / I praye the that thou retorne to
our lalbe and make sacrefyse to the y-
dolles/and leue thy folye/ and I shal
enhaunce the to grete honour and wor-
shyp Thenne began sayn̄t George
to smyle and sayde to hym / wherfore
saydest thou not to me thus at the be-
gynnyng/I am redy to do as thou say-
est/Thenne Was dacyan glade / and
made to crye ouer alle the towne that
alle the peple sholde assemble for to see
George make sacrefyse/which so moche
hadde strynged there ageynst /
Thenne was the cyte arayed/and feste
thorngh out al the towne/and al came
to the temple for to see hym / whan
sayn̄t George was on his knees /and
they supposed that he wolde haue wor-
shypped thydolles/he prayed our lorde
gode of heuen that he wolde destroye the
temple and thydolle in the honour of
his name/ For to make the peple to be
conuerted / And anone the fyre des-
cended fro heuen and brente the temple
and thydolles and theyr prestes /
And sythe the erthe opened and swa-
lowed alle the endres and assyes that
were lefte / Thenne dacien made hym
to be broughte tofore hym and sayde to
hym/what ben the cupl dedes that thou
hast doon / and also grete vntrouthe /
Thenne sayde to hym sayn̄t george A
syr beleue it not / but come wyth me &
see holde I shal sacrefye / Thenne sayde
dacyan to hym/I see wel thy fraude &
thy lurate / thou wylt make the erthe
to swalowe me / lyke as thou hast the
temple and my godes /
Thenne sayde sayn̄t george/ O caytyffe
telle me holde may thy godes helpe the
Whan they may not helpe them self /
Thenne was dacyan soo angry that he
sayde to his wyf/ I shal deye for angre
yf I may not surmounte and ouercome
thys man / Thenne sayde she to hym
cupl and cruel tyraunt ne seest thou
not the grete vertue of the crysten̄ peple
I sayde to the wel that thou shholdest
not doo them ony harme / For theyr
gode fyghteth for them / And knowe
thou wel that I wyl become crysten̄ /
Thenne was dacyen moche abasshed/ &

ſayd to hyr wylt thou be criſten / thēne he took hir by the hēre / and dyd do kete hyr cruelly / Tenne demaunded ſhe of ſaynt george / what may I become by cauſe I am not criſtenyd / Thenne anſwerd the bleſſyd george / double the no thynge fayre doughter / For thou ſhalt be baptyſed in thy blood / Thenne began ſhe to worſhip our lord Jhū criſt and ſo ſhe deyed and went to heuen / On the morne dacian gaue his sentēce that ſaynt George ſhold be drawen thorugh alle the cite / And after his heed ſhold be ſmyten of / thenne made he his prayer to our lord / that alle they that deſyred ony bone myght gete of our lord god in his name / and a voys cam from heuen which ſayd / that hyt which he had deſyred was graunted and after he had made his oryſon / his heed was ſmyten of aboute the yere of our lord ij C lxxxvij / whan Dacyen went homeward fro the place where he was hyded tofward hys paleys / Fyre fyl doun fro heuen vpon hym / & brente hym and alle hys ſeruauntes Gregore of Turonenſe telleth that there were ſomme that bare certeyn reliques of ſaynt george / and came in to a certeyn oratorye in an hoſpytal / and on the morneyng whan they ſhold departe they coude not meue the dore tyll they had lefte there parte of theyr reliques It is alſo founden in thyſtorye of antyoche / that whan the criſten men went ouer ſee to cōquere Jheruſalem / that one a right fayre yonge man appered to a preeſt of the hooſte / & counceylled hym that he ſhold bere with hym a lytel of the reliques of ſaynt george / For he was conduytour of the bataylle / and ſo he dyd ſo moche that he had ſomme / And whan hit ſo was that they had aſſyeged Jheruſalem / & durſt not moūte ne goo vp on the walles for the quarrelys and defence of the ſaraſyns / they ſalve apperteyl ſaint george which had white armes with a reed croſſe that went vp tofore them on the walles / & they folowed hym / And ſo was Jeruſalem taken / by his helpe / & bytwene Jheruſalem and porte Japhe by a towne callyd ramys is a chapel of ſaynt george / which is now deſolate and vncouerd / and therin dwelle cryſten gre-

tys / And in the ſayd chapel lyeth the body of ſaynt george / but not the heed And there lyen his fadre and his moder and his vncle not in the chapel / but vnder the Walle of the chapel / And the kepars wyl not ſuffre pylgrimes to come therin but yf they paye ij ducket tis / and therfore come but fewe therin but offre without the chapel at an aultre / And there is seuen yere and seuen lentys of pardon / & the body of ſaynt george lyeth in the myddel of the quere or chore of the ſayd chapel / And in his tombe is an hole that a man may put in his honde / And whan a ſarazyn keyng made is brought thyder / and yf he put his heed in the hole / he ſhal anone be made parfytely hoole / & haue his wytte ageyn / Thys bleſſyd and holy martyr ſaynt george is patrone of thys roiame of englond / and the cry of men of warre / In the worſhyp of whome is founded the noble ordre of the garter / And alſo a noble college in the caſtell of wyndeſore / by kynges of englond / In which college is the herte of Saynt george / which Sygyſmond the Emperour of almayn brought and gaſe for a grete and a precious relyque to keyng Harry the fyfthe / And alſo the ſayd ſygiſmonde was a broder of the ſayd garter / And alſo there is a pyece of his heed which college is nobly endowed to thonour and worſhyp of almyghty god / and hys bleſſyd martyr ſaynt george / Thenne lete vs praye vnto hym that he be ſpecial protectour and defendour of thys royame /

thus endeth The lyf of Saynt George

Here folowyth of saynt marke theuangelist and first thynterpretacion of his name

Marke is as mocke to saye as hye to commaũdement entreyn/ declyned & bitter he was hye of commaundementes by reson of perfeccion in his lyf/ For he kepte not onely the commaundementes comyn/ but also the hye as keen counceylles/ he was entryn in the doctryne of the gospel/ lyke as he hadde receyued of saynt peter his mayster/ he was declyned by reson of parfyte and grete humplyte/ For by cause of grete mekenes/ he cutte of his thombe/ to the ende that he sholde not be chosen to be a preest/ He was bytter by reson of right sharpe and bytter payne/ For he was drawen thorugh the cyte/ And emonge tho tormentes/ he gaue vp hys spyrite Or marke is sayde of a grete mayleot or kettel/ whiche with one stroke maketh playne wyn/ and engendreth medoye and confermeth it/ For Saynt marke by his onely doctrine quenchede the vnstedfastenesse of the heretykes/ he engendryde the grete melodye of the preisyng of god & cõfermed the chirche

Of Saynt marke the Euangeliste

Marke theuangeliste was of the kynrede of the leuytes/ and was a preest/ And whan he was crysteyned he was godsone of saynt peter thapostle/ And therfore he wente with hym to Rome/ whan Saynt peter prechede there the gospell the goode peple of Rome prayede saint marke/ that he wolde put the gospell in wrytyng lyke as saynt Peter hade prechede/ Thenne he at theyr requeste wrote/ and shewede hit to his mayster saynt peter to examyne/ And whan saynt Peter hade examynede hit/ and salve that hit conteyneede þ verray trouth he approuede hit/ And commaundede that hit sholde be rede at rome/ And thenne saynt peter seyng saynt marke constaunt in the feythe/ he sente hym in to aqnyle for to preche the feyth of Ihesu criste/ where he prechede the worde of gode/ and dyde many myracles/ & conuertede innumerable multitude of peple to the feythe of criste/ And wrote also to them the gospel/ lyke as he dyd to them of Rome/ whiche is in to this day kepte in the chirche of aquylene/ and with grete denocion kepte/

After thys it happede that saint marke ladde with hym to Rome a bourgeys of that same cyte whome he hade conuertede to the faythe/ namede azmogares/ And brought hym to saynt Peter/ and prayede hym that he wolde sacre hym byssshop of aquyle/ and so he dyde/ Thenne thys azmogares whan he was byssshop he gouuerneede mocke holyly the chirche/ And at the laste the paynyms martirde hym/

Thenne Saynt peter sente saynt marke in to alexandrye/ where/ as he prechede fyrste the worde of gode/ And assone as he was entred a grete multitude of peple assembled for to come ageynste hym/ There was he of so grete perfeccion/ that by his predycacion/ and by his goode exaumples the peple mounteede in so holy conuersacion/ and in so grete deuocion/ that at his Instaunce

they ledde theyr lyf lyke monkes/ He
was of so grete humplyte/that he dyd
cutte of his thomke / by cause he wold
be no preest / For he juged hym self
not worthy therto but the ordenaunce
of god & of sayn̄t petr came ageynste
his wylle / For sayn̄t Peter made &
sacred hym bysshop of aleyandrye /
And anone as he came in to aleyandre
his shoen were broken & torne / whan
he salue that he said / verayly I see that
my iornney is sped/ ne the deuyl may
not lette me / syth that god hath assoy
led me of my synnes / Thenne went
sayn̄t marke to a shomaker for tamēde
his shoes/ And as he sholde werke he
prycked & sore hurted his lyfte hande
with his alle / and whan he felte hym
hurte he cryed on hye one god/ whan
sayn̄t marke herde that/he sayd to hym
Wold knolue I wel that god hath made
my iourney prosperyous / Thenne he
toke a lytel claye and spytel & med-
dled them to gyder and layed hit on
the Wounde/and anone he was hole /
whan the shomaker salue thys myracle
he broughte hym in to his holde / and
demaunded hym what he was and fro
whens he come / Thenne sayd Sayn̄t
marke that he Was the seruaunt of Ihe
su cryste / and he sayd I Wold fayne
see hym / Thenne sayd sayn̄t marke I
shal shewe hym to the thenne he began
to preche to hym the faythe of Jhu crist
and after baptysed hym and alle hys
meyne / whan the men of the towne
herde saye that there was a man comen
fro galylee/that despysed and defended
the sacrefyses of thydolles/ they began
alwayte how they myght delyuer hym
to dethe / Whan sayn̄t marke espyed
that he made his shoomaker whyche
was named anien bysshop of alexaun
dre/ And he hym self went to pente-
polyn/where as he was two yere/and
after came ageyn to alyxaunder/ and
founde thenne there the towne full of
crirsten men / And the bysshoppes of
thydolles alwayted for to take hym /
How hit happned on ester day whan
sayn̄t marke songe masse/ they assem-
bled al/& put a corde aboute his necke
and after dreIue hym thorugh out the
cyte / and sayd lete Vs draIue bubale
to the place of bubale/ and the bloody
ranne vpon the stones/ and his flesshe
was torne pyece mele that it laye vpon
the pamente alle be bledde/ After thys
they put hym in pryson/ where an aun
gel came and comforted hym/ & after
came our lord for to vysyte & comforte
hym sayeng / Pax tibi marce euange-
lista meus/Pees be to the marke myn
enangeliste / be not in doubte / For I
am with the/ and shal delyuer the /
And on the morne they put the corde
aboute his necke/and dreIue hym lyke
as they had done tofore / And cryed
draWe the bubale/and when they had
draWen/he thanked god/and sayd in
to thy handes lorde I commende my spy
rite / and he thus sayeng dyed /
Thenne the paynyms wold haue brent
his body / but the eyer began sodeynly
to chaunge/and to hayle lyghtene and
thonder / in suche wyse that euery man
enforced hym to flee / And lefte there
the holy body allone /
Thenne came the crysten men and bare
hit alweye / & buryed hit in the chirche
Wyth grete ioye honoure & reuerence /
Thys was in the yere of our lord Cccc
in the tyme that nero Was emperour /
And it happed in the yere of grace iiij
hondred lyIj in the tyme of leō the em
perour that the venycyens translated
the body of saint marke fro alysaunder
to venyse in thys maner / there were
two marchaunts of venyse dyd so
moche what by prayer and by theyr yef
tes to two prestes that kepte the body
of sayn̄t marke/ that they suffred it to
be borne secretelye and pryuelye vnto
theyr shippes / And as they toke hit
out of the tombe / there was so swete
an odoure thorugh out alle the cyte of
Alexaunder that al the peple merueyl-
led/ ne knewe not fro whens hit came
thenne the marchaunts brought hyt
to the shyppe / and after hasted the ma
ryners / And lete the other shyppes
haue knowlege therof / Thenne there
Was one man in another shyppe/ that
japed & sayd Wene ye to carye alweye
the body of sayn̄t marke / nay ye lede
Wyth you an egipcien / Thenne anone
after thys Worde / the shyppe wherin
the holy body was tornedy lyghtly af-
ter hym / And soo ridely bordeth the
shyppe of hym that had said that Word

that he brake one of the ſydes of the ſhyppe / and Wold neuer leue hit in pees / tyl they had confeſſed that the body of saynt marke was in the ſhyp That doon she lefte hyr ſtylle / thus as they ſayled faſt they toke none hede / and the eyer began to Weye derke and thycke that they Wyſte not Where they Were / Thenne apered Saynt marke vnto a monke / to Whome the body of saynt marke was delyuerd to kepe / & badde hym anone to ſtryke their sayles for they were nygh londe / and he dyd ſoo / and anone they fonde londe in an yle / and by al the ryuages Where as they paſſed / it Was sayd to them that they Were Wel happy that they ledde ſo noble a treſoure as the body of Saynt marke / and prayed them that they Wold lete them Worſhyp hit / yet there Was a marõner that myght not byleue that it Was the body of Synt Marke but the deuyl entred in to hym / and tormented hym ſoo longe that he coude not be delyuerd tyl he Was brought to the holy body / and aſſone as he confeſſyd / that hit Was the body of Saynt marke / he Was delyuerd of the Wycked ſpyryte / And euer after he had grete deuocion to saynt marke

It happed after that the body of saint marke Was cloſed in a pyler of marble and right fewe people knewe therof by cauſe it ſhold be ſecretely kepte /

Thenne it happed that they that knewe therof deyed / and there Was none that knewe Where this grete treſour myght be / Wherfore the clerkes and the laye people Were gretly dyſconforted and Wepte for ſorowe / and doubted moche that it had be ſtolen alwaye / Thenne made they ſolempne proceſſyons and letanyes / and the people began to faſte & be in prayers / And al ſodeynly the ſtones opened & ſhewed to alle the people the place and stede Where the holy body reſtyd / Thenne rendred they thankynges to god / of thys that he had releuyd them of theyr ſorowe & anguyſſe / And ordeyned that on that day they ſhal holde feſte alkelweye for thys deuoute reuelacyon /

A ponge man on a tyme had a cancre in his breſte / & wormes ete hit / Which Were come of wotyng / and as he Was thus tormented / prayed Wyth good herte to saint marke and requyred hym of helpe and ayde / and after he ſlepte And that same tyme apered to hym saynt marke in fourme of a pylgrym / tucked and made redy for to goo haſtely ouer ſee / and Whan he demaunded hym Whyt he Was / he anſWerd that he Was saynt marke / Which Went haſtely for to ſocoure a ſhyppe Whyche is in parelle / Thenne he ſtratched and leyde his honde on him / and anone as he awoke / he fonde hym ſelf alle hole Anone after this ſhyppe came vnto the porte of venyſe / and the maronners tolde the peple Where they had ben in and how saynt marke had holpe them thenne for that one myracle / and for that other the peple rendred thankynges to our lord /

The marchauntes of venyſe Went on a tyme by the ſee in a ſhyppe of sarazyns toward Alexaunder / And they ſalde them in parelle they kelde the cordes of the ſhyppe / & anone the ſhyppe began to breke by the force of the ſee / And all the sarazyns that Were therin fyl in the ſee and deyed that one after that other / Thenne one of the sarazyns made his auolde to saynt marke and promyſed hym that yf he delyuerd hym fro thys parelle he Wold be baptyſed / Anone a man al ſhynyng apered to hym Whyche took hym out of the Water / and tempeſted hym ageyn in to the ſhyppe / and anone the tempeſt ceſed / Whan he Was comen in to alexandrye he remembryd no thynge saynt marke Whyche had delyuerd hym fro parelle he Went not to viſyte hym ne he dyd hym not doo be baptyſed /

Thenne apered to hym saynt marke and sayd to hym that he remembryd euyl the kounte that he did to hym / Whan he delyuerd hym fro the parelle of the ſee / and anone the sarazyn came ageyn to his conſcience / and he Went to Cruyſe and Was there baptyſed and named marke / and byleued parfitly in god / and ended his lyfe in goode Werkes / There Was a man gone vp in the ſteple of saint marbe at venyſe / and as he entended for to doo a Werke / and Was troubled in ſuche Wiſe that he fyl and Was lyke to haue be al

to broken in his membris/neuertheleſſe in his faullyng he cryed saynt marke/ & anone he rested vpon a braunche that ſprange out/wherof he toke none hede/ And after one raught and lete hym doun a corde/by which he aualed doun and was saued/

There was a gentyl man of prouynce which had a seruaūt that wold fayne goo on pylgrymage to saynt marke/ but he coude gete no lycence of his lord At the laste he doubted not to angre his lorde/but went thyder moche deuoutly And when his lord knewe hit he bare hit moche greuouſly/ and as sone as he was comen ageyn/his lord commaūded that his eyen ſholde be put out/& the other seruaūtes that were redy to doo the lordes wylle/made redy ſharpe brochettes of yron and enforced them with al theyr polder & myght not doo hit/ Thenne commaunded the lord to hewe of his thyes with axes/but ano/ ne the yron was as ſofte as moltyn leed/ Thenne commaunded he to breke his tethe with yron hamers/ but the prō therof was ſo ſofte that they conde doo hym no harme/ Thenne when the lord ſalue the vertue of god ſo a/ penlye by the myracles of saynt marke he demaunded pardon and went to ren/ſe to saynt marke with his seruaūte There was a knyght on a tyme ſoo hurte in bataylle/that his honde hynge on the arme in ſuche wiſe that his frey des and ſurgyens counceylled hym to cutte it of/but he that was acuſtomed to be hole/ was aſhamed to be may/ med/and made hit to be bounde in his place/and after he called moche deuou tely to saynt marke/ and anone hys hande was as hole as it had ben tofore And in the wytneſſe of this myracle a ſygne of the cuttyng abode ſtylle/

Another tyme there was a knyght ar med which ranne vpan a brydge and his hors and he fyl in a depe water/ and when he ſaid he myght not eſcape he cryed on saynt marke/ and anone he raught hym a ſpere by which he was saued/and for this cauſe he came anone in pylgrymage to renyſe & holde thys myracle/

There was a man taken by enuye of them that hated hym and was put in pryſon/ And when he had ben there yl dayes and was moche greuyd he cried on saynt marke/ And when saynt marke had apperyd thryſe/ he ſuppoſed that it had be a fantaſye/at laſt he felte his yrons broke as it had ben a water thred/ and paſſed by the kepers of the pryſon openlye by day/he ſeyng them al/but none of them ſaide hym/ and after came to the chirche of saynt marke/ and thanked god deuou tely/ It happed in poylle was grete famyne & the londe was barey that no thynge myght growe therin/ Thenne was hit ſhewed by reuelacion to an holy man/ that it was by cauſe that they hadde not the feſte of saint marke/ And when they knewe thys anone they hadde the feſte of saynt marke/ And anone began to growe grete plenty of goodes thorugh out all the contre

It happed at pappe in the couent of the freres prechours in the yere of our lord M ij C ylj/ that a frere a moche relygyous man was ſeke vnto the deth named Julyanus/which ſente for his priour for to demaunde hym in what ſtate he was in/and he tolde hym that he was in perylle of dethe/and that it approched faſte/ And anone/his face was al brygh and ioyful/ and with gladnes he began to ſay/fayr brethern my ſoule ſhal departe anone/ Make rome and place for my ſoule ioyeth in my body for the good tydynges that I haue herde/ And lyfte vp his eyn in to heuen & ſaid lord god take alwey my ſoule out of thys pryſon/& after he sayd alas who ſhal delyuer me fro thys/ corupte and mortal body/ Emōge thyſe wordes he fyl in a lyght ſlepe/and ſtondyng by his beddes ſyde hym and ſtondyng by his beddes ſyde and he herde a voys sayeng to hym/O marke what makeſt thou here/ he an/ ſwerd that he was come to viſyte the frere bycauſe he ſholde deye/ Thenne he demaūded hym wherfore he came more thenne another sayn/he anſwerd/ by cauſe he had a ſpecyal deuocion to me and bycauſe he hath ofte deuoutly vi/ ſyted my chirche/ And therfore am I come to viſyte hym in the houre of his deth/ Thenne entred in to that place

gret pſente of people alle Wyth / to whome saynt marke demaunded wher fore they were comen / And they sayd and answerd that they were comen for to presente the soldie of thys broder tofore gody / and whan the frere was waked / he sente for the priour / and tolde to hym aduysedly al thys vysion and after anone in the presence of the priour he deyed with gret ioye / And alle thys the priour recounted to hym that wrote thys book named Legenda aurea /

Thus endeth the lyf of Saynt make theuangelyst

Here folowth of saynt Marcelyn the pope

Saynt marcelyn was pope of rome by the spa ce of ix yere and four monethes / In his tyme regned dyocleſyan & maxymyan emperours of rome / the which commaunded that he sholde be taken and brought in to the temple for to doo sacrefyse to the y: dolles / and whan he wolde not assente the mynystres of thēperours menaced hym that they wolde make hym deye by dyuerse tormentes / And whan he herde that / he had so gret drede that he put in theyr sacrefyse two graynes of encence onely / wherof the paynyms had gret ioye / And the cristen men had right gret sorowe / and reprehen: ded hym gretely of that he had suche a thynge doon ageynst the cristen feythe and anone he repented hym & put hym self to the Jugement of the byſshoppes But the byſshoppes answerd gody for bede that it neuer falle / tha tthe pope of the cristen peple whyche is souerayn / be juged of ony man / but be he juged of hym self / and anone he depoſyd hym selfe / and after the cristen men chosen hym ageyn to be pope as he was tofore / And whan thys came to the knowlege of themperour / thenne they dyd do take hym / and bycause that he wolde in no wyse do sacrefyse to the y: dolles / they made to ſmyte of his heed And thēne the perſecucion & wodenes was so gret of the paynyms ageynſte the cristen people / that wythin a mo: neth after were put to deth for the na: me of Jheſu criſte and for to ſusteyne the cristen faythe / Wel a xxiij M criſ: ten peple / Marcelyn in the honte that he ſholde be beheded sayd tofore all the peple / that he was not worthy to be bu ryed emonge criſten peple / and therfore he commaunded vpon payne of cur: ſyng: that none ſholde bury his body / and so the body of hym abode aboue the erthe xxxv dayes without buryeng: / After saint peter thapoſtle apperid to marcel / Whiche was pope after mar / cellyn and said to hym in thys manere Marcel fayre fader why buryeſt thou not me / And he answerd syr be ye not longe sythe buryed / And Saynt Peter sayd / I holde me not buryed as longe as I see marcellyn not buryed / & the pope answerd hold syr / knowe not ye how he acurſyd alle them that bury hym / and saynt Peter sayd / is it not wreten that he that meketh hym self ſhal be enhaunced / thys ſholdeſt thou haue thought / Goo thenne and bury hym at my feet / And anone the pope dyd his commaundemente / and buryed the body of saynt marcellyn haſ tely / whiche was marterd the yere of our lord ij C and lxxxv yere / Thenne praye we to hym that he praye for vs /

Thus endeth the lyf of Saynt Marcellyn the pope

Of saynt vytal marter & fyrſt of thynterpretacyon of his name

Uytal is as mocke to saye/ as sucke one lyuynge/ for he lyued wythout forthe lyke as he was in his herte wythin / Or Vytal is as mocke to saye as lyf / Or Vytal is to say fleyng wyth wynges or fleyng hym self with Wynges of vertues he was as one of the bestes that ezechyel saWe hauyng in hym self four wynges/ the wynge of hope by wbicke he fleWe in to heuen / The wynge of loue by wbicke he fleWe to god / The wynge of drede by wbicke he fleWe to hekke/ and the wynge of knowlege by wbicke he fleWe to hym self/ And it is supposed that hys passyon is founden in the book of geruase and prothase /

Of Saynt Uytal

Saynt Uytal Was a knyght and a consull and of Valeria his wyf he gate saynt geruase & saynt prothase /he wēt to rauenne wyth paulyne that was juge of the contre/ and whan he came thider and saWe that this paulyne made a phisicien named Vrsianum to suffre many tormentes bycause he wold not renye his feythe/ and at the last Whan they wold haue byheded hym/ he was so a frayed that he wold haue renyed god

Thenne/ sayd saynt Vytal to hym/ Ha Vrsyan doo not soo/ thou were wonte to helpe other / and nowe wylt delyuer thy self to perdurable dethe/ Thou were come to the Vyctoyre/ nowe thou arte in perille to lose thy crowne/ wbicke was redy for the / whan thys physicien hard these wordes / he Was all wroth & forfered/ and repented of his euyl purpoos / and suffred gladly martirdom And saynt Vytal dyd do burye hym mocke honourably/ ne neuer after wold saint Vytal not goo in the companye of the juge paulyn / Thenne he had so grete Indygnacion of that he had defended Vrsyan to make sacrefyse / and of thys that he daygned not to come to hym / And bycause he shelved hym a cristen man/ he dyd hym to be hanged by the armes on a gybette /

Thenne sayd to hym Vytal/ thou arte ouermocke a fool/ yf thou wene to dyse eyue me / wbicke haue allweye delyuerd the other / Thenne sayd paulyn bringe hym for to doo sacryfyse/ And yf he doo hit not / make a depe pytte Vnto the water / and put his hed therin Vnder /and so they dyd and therin buryed hym quycke in the yere of our lord cclxxj/ And the preest of thydolles that had gyuen thys counceyl was anone taken of the deuyl and cryed dayes contynuel and sayd / Saynt Vytal thou brennest me / & the seuenth day the deuyl threwe hym in the ryuer and there deyed shamefully /

And the wyf of saint Vytal When she came to melane /she fonde there of hyr peple sacrefyenge thydolles/ wbich prayed hyr to ete wyth them of theyr sacrifyses / to wbome she answerd I am a cristen womā/ and it is not lawful to me to ete of your sacryfyses /

Thenne they hereyng that/ bete hyr so longe and so sore that they lefte hir for dede/ And hir men that were with hir broughte hir to melane halfe lyuynge and there the thyrd day she died holly And the body of sait Vital lyeth nowe at coleyn in the chyrche of our lady /

Thus endeth the lyf of Saynt Uytal

Here folowyth the lyf of Saynt Peter of mylane and first thynterpretacion of his name

Peter is as mocke to saye as knowynge / or vnderstandyng/ or peter is sayd of petros that is constaunte and ferme / and by that they vnderstande there preuyleges/ that

Of Sayntt Peter of melane

Aynt peter the nelve master of thordre of the frere prechours was borne in the cyte of ve-
ronne in lombardye / hys fader & moder were of the secte of thawryens / Thenne he des-
cendyd of thyse people lyke as the rose that cometh of the thorne / and as the lyght that cometh of the smoke /
At the eage of vij yere whan he lerned at the scole his credo / One his eme which was an heretyke demaundyd of hym his lesso/& the chylde said to hym credo/tyl to creatorem cœli et terre/ hys vncle said to hym that he shold/nomore say so/for god hath not made temporall thynges / the chylde affermedy that he oughte to saye none otherwyse but soo as he hadyn lerned/& that other began to helpe hym by auctorytee his purpoos but the chylde whiche was ful of the holy ghoost answerd so wel & wyselv/ that his vncle departed al confus/ and alle achauffed said to the fader that he shold take alweye his sone, fro scole/for he doubted whan he shal be grete that he shold torne agaynst theyr lalve & feyth & that he sholdy confounde them/andy so it happed/& soo he prophecyedy lyke as cayphas dydy/but god agaynst whome none may do wold not suffre it for the grete proffite that he attendedy of hym Thenne after whan he came to more eage/he said that it was no sure thynge to dwelle with the sorrypons / he hady in despyte fader andy moder andy lefte the worldy / whylles he was a clerc & a pure virgyn/he entredy in to thordre of the frere prechours / there where as he lyued moche holyly the space of xxx yere / or theraboute ful of al vertues / andy especyal in deffendynge the feythe For love of whyche he brente / he dydy moche abstynence for to bringe hys flesshe lolde / he fastedy/ he entendedy to walke by nyght in studyenge andy in prayer whan he sholdy have slepte andy restedy / Andy by day he entendedy to the prouffyte of the sowles / by prechynge in confessynge / andy in counsellynge / in disputynge agaynste the heretykes andy arryens / Andy in that he hady a specyal grace of Jhesu cryste / For he was ryght sore foundedy in humylyte/ he was merueylously pytous andy de lonayre ful of compassyon / of grete pacyence/of grete charyte/ andy of sted fastnesse / So ryve andy sobel ordeynedy in fayre maner/ That euery man myght beholde as in a myrour in hys contynence andy in hys conuersacyon / He was wyse and dyscrete / andy soo enprentedy in his herte that alle hys wordes were ferme andy stable/
Thenne he prayedy many tymes to our lordy / that he woldy not lete hym deye but by suffrance of martirdom for hym andy for his faythe /
Andy thus as he prayedy godi he accomplyssshedy in the ende; He dyd many myracles in his lyf / For in the cyte of melane / oy a tyme whan he eya-
mynedy a byssshop of the Arryens that the crysten men had taken/andy many byssshoppes /

relygyous and grete plentee of other
peple of the cyte were there assembled
and was thenne right hote /
This arryan sayd to saynt peter to
fore them al / O thou peter peruerse yf
thou arte so holy/ as this peple holdeth
the fore / wherfore suffrest thou thys so
lyssh peple deye for hete / and prayest
not god that he wold shadowe them
Thenne saynt peter answerd and sayd
yf thou wylt promyse that thou shalt
holde the veray feythe / and thou wylt
leue thyn heresye/ I shal praye therfore
to our lord / thenne al they that were
on the partye of the arryens cryed that
he sholde promyse hym/ for they suppo
sed that he sholde not gete hit specially
by cause the eyre was so clere/ and no
cloude was seen and the cristen men
doubted/ that theyr feythe myght there
by come to confusyon/ but the byssshop
the heretyke wold not bynde hym ther
to/ Saynt peter had good feythe and
truste in god/ and made his prayer o
penlye that he wold conueye ouer them
a cloude/ and he made the sygne of the
crosse/ and anone the cloude came and
ouerspred them lyke a pauylyon that
there were assembled/ & abode as longe
as the sermon endured/ & it stratched
no ferther but there/ There was a lame
man whiche had ben so lame .v. yere/ &
myght not goo/ but was drawen in a
whelebarow & brought to saint peter at
melane/ and as saint peter had blessid
hym with the sygne of the crosse/ ano
ne he was hole and woos / yet other
myracles god shewed for hym by his
lyf/ It happed that the sone of a gen
tyl man had suche an horryble dysease
in his throte that he myght nether speke
ne drawe his breth / but saynt peter
made on hym the sygne of the crosse &
layed his cope on the place where the
sore was / & anone he was alle hole /
The same gentylman had afterward
a greuous maladye / and supposyd to
haue deyed/ & made to brynge to hym
the sayd cope which with grete deuoci
on leyed hit on his breste/ & anone he
caste out a worme with two hedes
whiche was wrought/ and after he was
brought in good helthe/ and anone al
hole / It happed that a yonge man
was domb & myght not speke a worde
wherfore he came to saynt peter and he
put his fyngre in his mouthe/ and his
speche came to hym ageyn/ Nold it hap
pen that tyme that any heresye began
moche in lombardye / & that there were
moche peple that were fallen in thys er
rour / & the pope sente dyuerse Inquysi
tours thyder of thordre of the frere pre
chours / and by cause that at melane
there were many in nombre of grete
power & engyne / he sente thyder saynt
peter as a man wyse/ constaunt and re
lygyous which doubted no thynge/
and by his vertu he reprenyd them/ and
by his wytte he vnderstood theyr ma
lyce/ & whan he had enterprised thoffice
of Inquysicion / thenne began he as a
lyon to seche the heretykes ouer alle/ &
lefte them not in pees/ but in al places
tyme/ & al the maners that he myghte
he ouercame & confounded them / whan
the heretykes salve that they myght not
withstōde the holy ghoost that spake in
hym/ they cōsidered how they myght
bringe hym to deth / thenne it happed
on a tyme as he went fro cumes to me
lane for to seke the heretykes/ he sayd
openly in a predycacion/ that the mo
ney was delyuerd for to slee hym / &
whā he approched nyghe the cite/ a man
of theretykes which was hyred there
to ranne vpon hym/ and smote hym with
his fauchon in the hed/ and gaf and
made to hym many cruel wonndes/ &
he that murmured not ne grutched not
suffred pacyently the cruelte of ty
raunt es/ and abandonned or gaf hym
self ouer to suffre the martirdon /
And sayd his credo / and in manus
tuas / commendyng his spirite vnto
the handes of our lord /
And soo the tyraunt left hym in the
place for ded / And thus tolde the
tyraunt that slewe hym / And sum
Domynyke whyche was his felawe
was fleyne with hym / And after
whan the tyraunt salve that he were
vpon yet his lyppes/ the cursed and cru
el tyraunt came ageyn and smote
hym with hys knyf to the herte / and
anone his spyryte mounted in to heuen
Thenne was hit wel knowen that he
was a veray prophete/ For the prophe
cye of his dethe that he had pronounced
was accomplyssh ed /

After he hadȝ the crowne of Virgynyte For as his confessours wytnesse that in alle his lyf he hadȝ neuer doon dede ly synne/ After he hadȝ the crowne of a doctour bicause he had ben a good faste ferme prechour andȝ doctour of holy chyrche / after he hadȝ the crowne of martirdom/as it apperid whan he was slayne/The tyrnome herof came in to the cyte of melan/andȝ the freres the clergye andȝ the peple came with procession with soo grete companye of people that the pres was so grete that they myght not entre in to the towne/ and therfore they lefte the body in thabbey of Saint symplycien / and there it abode all that nyght/ andȝ so he saydȝ the day tofore to his felawe/the passyon of saynt Peter ensyliedȝ moche lyke the passyon of our lordȝ in many maners / For lyke as our lordȝ suffredȝ for the trouthe of the feythe that he prechydȝ / Soo saynt peter suffred for the trouthe of the feyth that he deffendedȝ / andȝ lyke as cryste suffrydȝ of the Jewes / So saynt peter suffrydȝ of the peple of his owne contre andȝ of the heretykes/ Cryste suffred in the tyme of ester / so dydȝ saynt Peter Jhesu crist Was solde for xxx pens / & saynt Peter was solde for yl pounde/ Jhesu criste shewed his dethe to his dysaples/ andȝ saynt peter shewed it in playne predycacion / Jhesu crist saydȝ at his dethe lordȝ godȝ in to thy hondes I commende my spyrite / right so saynt Peter dydȝ say the same /

There was a nonne of almayne of the abbey of combat which had a greuous gowte in her knee / whiche hadȝ holden hir a yere longe & more/and there was no mayster ne physicyen that myghte make hir hole/ She hadȝ grete deuocyon to saynt Peter/ but she myght not goo thyder by cause of hir obedyence/and by cause hyr maladye was so greuous / Thenne demaundedȝ she how many dayes iourneye was fro thens to melane / andȝ she founde that there were viiij iourneyes / Thenne purposedȝ she to make thyse iourneyes by her herte andȝ goody thoughtes / & she saydȝ for euery iourneye a hondredȝ pater noster and allbey as she wente forthe by hyr mynde in hir ionrneyes / she felte hyr self more eased/ and whan she come to the laste iourneye in her mynde / She fonde hir self al guarisshedȝ / Thenne she saydȝ that day al the salter/ Andȝ after retornedȝ al the iourneyes / lyke as she hadȝ gone by hir thoughtes in her herte / andȝ after that day she felte neuer the golde / There was a man that had a vylainous maladi binethe in suche wyse that he voydedȝ bloody vj dayes contynuelly / he cryedȝ to saynt pater deuoutely / & as he hadȝ endydȝ his prayer/he felte hym self al hoole / andȝ after he fyl a sleep/ & he sawe in his sleep a frere prechour whych hadȝ a face grete & browne/ & hym semed that he hadȝ ben felawe to saynt peter/ Andȝ verayly he Was of the same fourme / This frere gaue to hym a boxe of oyne mente/ & saydȝ to hym haue goodȝ hope in saynt Peter/Whiche hath shedde his bloodȝ for the feyth/ for he hath delyvydȝ the of the bloody that canne fro the Andȝ whan he awoke he purposedȝ to vysyte the sepulcre of Saynt Peter / There was a counteſſe of the castel cassyn whiche hadȝ special deuocyon to saynt Peter/and fasted alwaye his vygyl / Now it happed that she offredȝ a candell to thaulter of saynt peter/ andȝ anone the preest forȝ his couetise quenchydȝ the candel / but anone after the candel was lyght ageyn by hym self/ & he quenched it ageyn ones or twyes & alle weye as sone as he was gone it lighted anone ageyn / thenne he lefte that & put out another candel which a knyght hadȝ offred in thonour of saynt peter / whiche knyghte fasted also hys euen / andȝ the preest assayed ij tymes yf he myght put it out / but he myght not / Thenne said the knyght vnto the preest / what deuyl/ seest thou not well the myracle/that saynt Peter wyl not that they be quenchydȝ /

Thenne was the preest abasshedȝ & alle the clerkes that were there with hym / in so moche that they fledde out of the chirche / & tolde the myracle oueralle / There Was a man called wolu whyche hadȝ lost hys gowne/ andȝ alle the money that he hadȝ / whan he came vnto hys hows / andȝ salwe hym self in soo grete poureȝ / he alkedȝ the denyers andȝ gaue hym self to them /

thenne came to hym thre deuyls which cast doun vnto vpon the solyer / & after toke hym by the necke/ & it semed that they wold haue estraugled hym / in suche wyse that he vnethe myght spoke whan they that were in the holde by nethe herde hym crye/they went to hym but the deuylles said to them/that they shold retorne/ & they had supposed that vnto had sayd so/ & retorned/and after anone he began to crye ageyn / thenne apperceyued they wel/ that they were the deuyls/& fette the preest which conivred in the name of saynt Peter the deuyls that they shold goo their waye/ Thenne two of them wente awaye/and the thyrd abode/ & his frendes brought hym on the morne to the chirche of the freres / Thenne there came a frere named guyllam of versel/ & this frere guyllame demaunded what was hys name/& the fende answerd I am called bathsephast/ thēne the frere commaūded that he shold goo out/& anone the fende called hym by his name as he had knowen hym/& said guyllam/ guyllam/I shal not gone out for the/for he is ourro/ and hath gyuen hym self to vs / thenne he conjured hym in the name of saynt peter the martyr/& thenne anone he went his waye/ & the man was all hoole/& toke penaunce for his trespace/ & was after a good man/ Saynt peter whiles he lyued / it happed that he dysputed with an heretyke/but this heretyke was shrewe/aygre/ & soo full of wordes / that saynt peter myght haue of hym none audyence/ whan he salve that/he departed fro the dysputacion/ & wente & prayed our lord that he wold gyue to hym place and tyme to sustene the feythe/ & that the other myght be stylle/& speke not/ & whan he came ageyn he fonde this heretike in suche case that he myght not speke/ Thenne the other heretikes fledde al confused and the good cristen men thanked our lord The day that saynt peter Was martyrd a nonne that Was of the cite of florence sawe in a vysyon our lady that styed vp in to heuen & with her two persones one on the right syde & that other on the lyfte in the habyte of freres whiche Weren by hir/ & whan she demaunded who it Was / A voys sayd to hir that it Was the soule of saynt peter / And Was founden certaynly that same day he suffred deth/ & therfore thys nonne which Was grouosly seek prayed to saynt peter for to recouer her helthe/and he gate it for hir entyerly/ There Was a scoler that wente fro malaygne vnto monpellyer / & in lepyng he Was broken that he myght not goo/ Thenne he remembryd of a woman that Was hoolyd of a cancre by a lytel of the erthe of the sepulcre of saynt peter/& anone he had truste in god and cryed to saint peter in suche maner as she had doon / & anone he Was hoole / In the cyte of compostelle there Was a man that had grete leggys swollen lyke a tunelle/& his wombe lyke a woman with chylde and his face foule & horryble / so that he semed a monstre to loke on / and it happed that he Wente with a staffe beggyng his breed / and in a place where he demaūded on a tyme almesse of a good woman/she salve hym so swollen that she said that it were better for hym to haue a pytte to be buryed in / than ony other thinge/ For he Was no better than dede / yet neuertheles she said I counceyl the that thou goo in to the chirche of the frere prechours / & praye saynt peter that he make the hoole/and haue in hym veray faythe / & I hope he shal make the al hole / This seek man wente on the morne to the chyrche/but he founde it shette & closed / Thenne he slepte atte dore/ & he salve in his slepe that a man in the habyte of a frere brought hym in to the chirche / And couerd hym with his cope/ & whan he awoke he foūde hym self in the chirche & Was perfytely hole wherof moche people merueyled by cause they had seen so shorte tyme tofore hym lake as he shold hane deyed forthWith / There be many mo myracles whych Were ouer grete a labour to wryte al/for they wold oppe agrete book/Thēne lete vs praye to thys holy martyr saynt Peter / that he praye for vs ;

Thus endeth the lyf of saynt Peter the martyr

Here folowyth of Saynt Phylippe thapostle fyrst thyn terpretacion of hys name

Philyp is as moche to saye as the mouthe of handes/ or as the mouthe of a lampe / or it is sayd of philos that is as moche to saye as loue/ and of ypus that is to saye souerayn / so philyp is as moche to saye as loue of soueraygne thynges / thenne is it said mouthe of a lampe for his clere prechyng and mouthe of the handes for hys besy werke/ & loue of thynges soueraygn for his celestyal loue and contemplacion /

Of The lyf of Saynt Philyp

Saynt philyp whan he had preched in sychye / by the space of xx yere / he was taken of the paynyms which wold constrayne hym to make sacrefise to ydolles which was called mars theyr god/ & anone vnder thydol yssued out a right grete dragon / which forthwith slewe the byssshoppes sone that apoynted the fyre for to make the sacrefyse / & the ij prouostes also/ whos seruaūtes helde saint philyp in yron bondes/ and the dragon corrupted the peple with his brethe / that they al were seek/ & saint philyp said releue ye me/ & breke thys ydol / & sette in his place the crosse of Jhu crist & after worshyp ye it/ & they that kepe here dede shal reuyue & al the seek peple shal be made hole/ & they that were seek cryed to saint philyp and said/ yf thou may do so moche that we may be guarrisshed & hole we shal gladly doo hit / & anone saynt philip commaūded the dragon that he sholde goo in to deserte without greuyng or doyng ony harme ony persone / & anone he departed with out apperyng after / & forthwith saynt philip heled al them that were seek / & reysed the thre that were dede/ & were al baptysed/ & preched to them the space of a yere the fayth of Jhesu crist / & whan he had ordeyned prestes & dekens after he departed & came in to the cyte of Jerapolyn in asye/ where he destroyed the heresye of the Jheronyques which said & preched that Jhesu crist had not taken very fleshe humain/ but onely the semblaūce of the body vnmayn/ In this cite were his ij doughteres / by whome our lord had conuerted moche peple to the cristen feyth/ saynt philip tofore his deth made to come tofore hym al the byssshoppes vij dayes tofore his deth / & also al the prestes & said to them these vij dayes hath our lord gyuen to me respyte for to warne you to do wel / & he was of the age of lxxxvij yere/ & after this the paynyms toke & helde hym/ & fastenyd hym to the crosse / like vnto hys mayster/ & so he yelded vp his sowle & deyed/ & his body was worshypfully buryed there/ & his ij doughters deyed longe after hym/ and were also buryed that one on the right syde & that other on the lyfte syde of the body of their fader / ysodore writeth in the book of the lyf & deth of saintes & saith that philip preched to the frensshmen & to men that were in derkenes/ he enlightred them in the feyth/ after he was taken in the cite of Jerapolyn of the paynyms and of them stoned & crucefyed/ of whome the martiloge of holy chirche speketh not / but of another philip, which was one of the vij dekens/ saint Jherom saith in the martilogye/ that he was buryed in the cite of cezayr where god shelved many fayre myracles for hym/ beside whome iij of his doughters ben buryed

and the fourth doughter lyeth at ephe-
sym / The fyrst phylyppe differneth
fro this philip/ For he was appostle/ &
this was a dekene/ thappostle wsteth
at Jherapolym/ and the dekene at Ce-
zaire/ he had two doughters/ and this
foure / Though historia ecclesiastica
saith that philippe the appostle had iiij
doughters prophetesses/ but it is herin
more to byleue saynt Jherome / Thenne
lete vs praye to the holy appostle saint
phelyppe that he praye for vs to oure
lord that we may come to his blysse
Amen /

Thus endeth The lyf of
the blessyd appostle saynt philip

And here folewyth of saynt
James the lasse

James is as moche to say
as supplantour or supplã
tyng a feste or makyng
redy / or James is said of
Ja & cabur which is as
moche to saie as the burthen or weyght
of gody/ or James may he seid of Jacu-
bo a darte & cope smytyng/ which is to
say smeten with a darte/ or smetẽ with
glayues/ he was said a supplantour of
the worldy/ for he despysed hit/ in sup
plantyng the feste / for he supplantedy
the deuyl/ & he is said makyng redy /
for alweye he made redy his body to do
wel/ for as gregore of nyarne saith/ we
haue in vs thre euyl passyons/ whiche
comen of euyl norisshyng/ or of right
false conuersacion / or of euyl custome
of the body/ or of the vyce of ignoraũce
& they ben cured by good conuersacion
& for to haunte studyes of good exersi
tacion of doctrine/ So thẽne the blessyd
James is escryed / for he was alweye
redy in his body to al good/ he is sayd
the burthen or weyghte of good or god
ly maners that he vsed by exercitacion
of vertues / he was smeten with glay
ues by martirdom /

Of Saynt James the lasse

James the appostle is
said the lasse/ for wel
that he was elder of
age than was Saynt
James the more / by
cause lyke as is in rely
gyon / he that entredy fyrst is called
ayne/ and grete/ & he that cometh after
shal be called lasse though he be the el-
der/ and in this wyse was thys saynt
James called the lasse/ he was called
also the broder of our lordy/ by cause he
resembled moche wel our lordy in body
in vysage/ and of maner/ he was cal-
led James the Juste for his right grete
holyneſſe / For saint Jherome recordeth
that he was so holy that the peple stof
hold they myght touche the hemme of
his robe or mantel/ he was also called
James the sone of alphey/ this James
was euer holy after that he yssued out
of his moders wombe/ he neuer dranke
wyne/ medy/ ne sydre ne neuer ete flesh
she/ ne neuer rasour touched his hed ne
he neuer baygned/ he kneled so ofte in
prayers/ that his knees were as harde
as the horne of a camel/ he sange in Je
rusalem the fyrst masse that euer was
songe therin/ & he was fyrst byssshop of
Jherusalem/ Joseph recordeth that he had
auowed at the deth of our lordy that he
wolde neuer ete tyl our lord were ry-
sen fro deth to lyf / thẽne on ester day
our lord apperid to hym & said / laye
the table fayr broder & ete/ for the sone
of the virgyn is rysen fro deth to lyfe
Thenne toke he the bred and made the
benediction and gaue it to hym/

The seuenth yere after the apostles assembled in Jerusalem on ester day/there sayntt James demaundyng what godz hadz done by them tofore the peple/that they sholdz telle and whan sayntt James had preched seuen dayes in the temple with the other apostles/ Cayphas andz somme other wholdz haue ben baptyzedz / andz thenne entredz in a mans sodeynly in to the temple andz saidz cryenge / O ye syres What wyl ye doo / why suffre ye thus to be dysceyuedz of thyse enchaunteurs / be ye ware & kepe yon that they dysceyue you not / he occupyed so moche the people that they wold haue stonedz the apostles /
Thenne thys felowe went vp to the lectryn where as sayntt James precheth andz thrwe hym doun backwarde/ andz so thenne forthon euer after he halted
And thys was doon the vij yere after the ascencion of our lord/ And he was bysshop there by the space of xxx yere And in his xxx yere Whan the Jewes salde that they myght not slee Saynt Poule/ bycause he hadz appelledz to the Emperour to Rome / andz was sente forthe to Rome / they torneden al theyr persecucyon agenst sayntt James/and sayden to hym the peple is dysceyuedz / for they supposed that your Jhesus were messyas/Thenne for as moche as thou arte moche byleued/ we praye the that thou assemble the peple/ and that thou stonde vp on hye / andz se We to them. that it is not he/ For thou arte so iuste that we alle shal byleue in the /
Thenne sayntt James Went vp on the frontz of the temple on ester day / andz alle the peple were assembledz bynethe Thenne sayde the Jewes to hym wyth an hye voys /Right Juste & true man we knolde/ wel that thou shalt not lye Shewe to vs of Jhs that was hangedz vpon the crosse that whiche thou knowest / for al the Worldz is dysceyuedz / Thenne answerdz he with an hye voys/ wherfore demaunde ye me of the sone of the Vyrgyn / I say to you that he is now in heuen andz sytteth on the right syde of godz the fader / andz shalle come deme the lyuyng andz the dedz / whan the cristen'men hadz herde hym / they were moche gladz / But the phariseis and the maysters of the lawe repented them of thys / that they hadz made hym to say and bere this Witnesse tofore the people/ Andz tolde counceyle to gyder/for to caste hym doun / for to make the people aferde / by cause they sholdz not byleue hym/andz they cryed O the Juste man hath errydz at thys tyme/and after they threwe hym doun and the peple began to stone hym / but he was on his knees andz sayd/ Fayre lord god pardone them / for they wote not what they doo/Thenne escryed one of the sonnes of the preest named Jacob / Syres leue ye this iuste man in pees/but there was a man in that compayne toke a fullers staffe / and smote hym on the heedz / that his brayne fyl alle abrode / Andz thus by martirdom he fynyssshedz his lyf / andz was there buryedz nygh vnto the temple/
And the peple wholdz haue slayne these malefactours/ bycause they had sleyne hym / but they fledde / this Was done in the tyme of nero the yere of our lordz lxij / Josephus sayth that for the grete synne of the deth of sayntt James / was Jerusalem afterwardz dest troyedz / For tofore that the destruccion come / godz shewedz meruayllous signes/ For there was a sterre right clere and shynyng / whiche had the fourme of a swerde that henge ouer Jerusalem but this tokenz ne the tokenes hereafter folowyng/cam not onely for the deth of sayntt James / but for the dethe of our lordz Jhesu crist pryncypally/for he saidz ther shal not in the be left a stone vpon astone/ but bycause our lord wold not the dethe of synnars/but that he Woldz they sholdz doo penaunce andz repente them / he abode fourty yere/ andz calledz them vnto penaunce by his apostles / andz moste by sayntt James broder of our lordz / whiche contynuelly precheth to them / For in thys fourty yere Were many signes and prodyges shewedz to them as Josephus reherceth of whiche the sterre lyke the swerde was one whiche was seen ouer the cyte an hole yere durynge & brennynge with grete bryghte flames
The neyte yere after in a feste of Ester there was a clerenesse and lyghte a boute the temple in the nyghte that it Way lyke vnto clere day /

In that same tyme there was a colbe brought forth to be sacrefyed / whyche anone calued or brought forth a lambe ageynst kynde / After this a litel tyme aboute goyng doun of the sonne there was seen in the eyre cartes & waynnes and grete companye of men of armes that enuyronned the cyte sodaynly / In a feste of whytsontyde whyche is called penthecoste / the prestes went in to the temple by nyght / for to doo theyr mysteryes / and they herde a voys sayeng / lete vs goo hens fro thys place & iiij yere after tofore that the destruccion came / a man whos name was Jhesus the sone of ananye began to crie so dreynlye / the voys of thorryent / the vois of thocadent / the voys of foure wyndes vpon Jherusalem / Woo on the husbondes Woo vpon the wyues / and Woo vpon alle the people / the said man was taken smetyn and betyn / tormented / & brought tofore the Juge / and he neuer wepte ne cryed mercy / but he euer persewered and cryed holdyng the same wordes addyng therto / Woo / woo to Jherusalem / al thys sayth Josephus & yet for al these tokenes warnynges & prodygis / the Jelwes were neuer aferde Thene yl yere after the passyon of our lord Jhesu cryste came titus and vaspasyanus ageynst Jherusalem & destroyed hit / The cause and by whome it was destroyed is recorded in an hystorye though hit be not autentyke / For pylate which doubted the furour & angre of themperour Tybere / by cause he had wrongfully juged and condempned Jhesu cryste thynnocent / sente one of his seruauntes for to excuse hym / and the seruauntes name was albane / In thys tyme vaspasyanus was gouernour of galace for themperour / And the messager of pylate Whyche wolde haue gone to Rome was constrayned by a contrarye wynde to arryue in galace and was brought to vaspasyan / For the custome of the contre was that Who was taken on the see / and brought so in ageynst his wylle / sholde be atte wylle of the lordy body & goodes And when vaspasyanus salue hym he demaunded hym what he was / and fro whens he came / he sayd that he was of Jherusalem / Thenne said vaspasyan Abordy god in that contre were wonte to be goody maysters and mocke goody surgyens / my frende sayd he canst thou ony thynge of surgerye / This sayd he bycause he had in his nose a botelle ful of wormes fro his yongthe / and neuer myght man be founden that myght hele hym of it / the messanger of pylate answerd & seyd / that he coude no thynge therof / Vaspasyan sayd yf thou hele me not I shal slee the / The messanger sayd he that enlumyned the blynde and chased deuyls out of men / And reysed dede men to lyfe in our contre knowbeth wel that I can not hele the / but he can wel hele the yf he wyl / Thenne demaunded vaspasyan what he was / he sayd to hym that it was Jhesus of nazareth / whome they of Jherusalem hady sleyne wrongfully for enuye / and yf thou wylt beleue in hym he shal hele the / Thenne sayd vaspasyanus / I beleue wel that he that reysed dede men may wel hele and make me al hole / & sayeng thyse wordes the waspys fyll from his nose wyth the botelle wythin whyche they were / and forthwith he was made parfytely hole / wherof he hady mocke grete ioye / And sayd I am certeyn that he that hath thus made me hole was the verray sone of god / I shal demaunde lycence of the emperour Tybere and I shal goo destroye the cursyd treytours / that haue sleyne thys man / And thenne he lete Albany the messager of pylate goo where he wold After thys vaspasyan went to Rome and gate lycence of themperour for to destroye thys peple and the cyte of Jerusalem / And assembled his hoost in the tyme of nero themperour / and came sodaynly / The Jelwes thenne beyng the moste parte in Jherusalem on ester day and beseged the towne / For on that daye al the Jelwes of the contre were comen to the feest / so that they were sodaynly enclosed / Now was it soo that tofore that vaspasyen came / the good men of the cyte were warned by the holy goost / that they sholde goo out of the cyte And they went to a place called pelkan / bycause that the venge aunce sholde not falle on them / but on the wycked peple of the Jelwes /
There was another cyte of the Jurye

named Jomaparam / In whyche Jose-
phus was duc / whyche Vaspasyan first
assayled / but Josephus with suche men
as he had reysted them manlye / but
at the laste whan Josephus salve the
destruccion of it and myght no lenger
kepe hit / he toke with hym twelue Je
wes / and hyd hym in a caue or an
holwe vnder therthe / there they were
foure dayes without mete and drynke
in grete anguysshe and affliccion /
Thēne the Jewes kepyng there without
consente of Josephus had leuer dye /
than he subgette or put them self in ser
uytude to Vaspasyan / And wold slee
them self and offre theyr blood in sa-
crifyse to god / And bycause Josephus
was the moste worthy and noble of
them / they wold slee hym fyrst / by
whos blood god myght best be plesed
or elles as it is sayd in the cronycle
that eche of them shold slee other / ra
ther than they shold come in to the han
des of the romayns /
Thenne Josephus a prudent man / and
not wylkynge to dye / constytuted and
ordyned hym self juge of the dethe &
sacrifyse / and who that fyrst shold be
slayne / he ordyned that byt twene two
and two / shold be drawen lotte / and
so the lotte gyuen now one was sleyne
now another / tyl at the laste al were
dede saufe Josephus and one other /
Thenne Josephus beyng a stronge man
and a lyghte caughte the swerde to
hym / and aeyd his felowe whether he
had leuer lyue or deye / and commaun-
ded hym shortely without delaye to
kille hym / and he sore dredynge sayd
I forsake not the lyfe yf I may by thy
grace gete and kepe my lyf / Thenne
Josephus spake to a seruaunt of Vaspa
syan and dyd so moche that he gate his
lyf of Vaspasian / and thenne he was
broughte to Vaspasyan / and Vaspasy
an sayd to hym / Thou sholdest haue
deyed / yf thou haddest not goten grace
by the prayer and requeste of this mā
and Josephus answerd yf ony thynge
be done amys / it may torne to better /
And Vaspasyan sayd who that is hol-
den what may he do / Josephus āswerd
somwhat may I do yf thou wylt gyue
me audyence / Vaspasyan sayd I wyl
wel that thou say / & yf thou say ony
good / thou shalt be peysybly herde /
And Josephus sayd the Emperour of
rome is dede / and the senate hath made
the emperour and Vaspasian answerd
yf thou be a prophete why hast thou not
prophecyed to the people of thys cyte
that they shal be take by my honde /
And Josephus sayd I haue wel yl
dayes warned them / and in the mene
whyle came the messageres fro rome / &
affermed that Vaspasyen was made
emperour / and lade hym to Rome /
Alle thys rehuntyth Eusebyus in hys
cronycle / Josephus sayd tofore to Vas-
pasyan as wel of the dethe of themper-
rour / as of his election to be emperour
And Vaspasyan lefte his sone Tytus
at the syege of Jherusalem /
It is rede also in the same hystorye
though it be apocrypha that whan Ty
tus herde that his fader was enhaun-
ced in to the empyre / he was so glady
and had so mocke ioye / that alle hys
synewes were shronke / and was so
feble that he was sore tormented with
the palsye / and Josephus herynge ther
of dylygently enquyred the cause of
the sekenesse / the tyme therof / and the
maner / the cause ne the sekenes were
not knowen / but the tyme was whan
he herde / of the election of his fader to be
emperour / Josephus a wyse & a prudent
man consyderyd the tyme of the com-
mynge of the sekenesse / and conecteth
that it came of ouermoche ioye and ha-
boundynge gladnesse / & remembrynge
that contrayres ben cured by theyr con
trayres / For that whiche cometh of
loue / is cured by hate oftymes /
And began enquyre yf there were o-
ny man that the prynce hated moche /
And it was that he had a seruaunte
whome he helde in pryson / and hated
hym so moche that in no wyse he myght
loke on hym ne here hym named /
Thenne he said tyte yf thou desire to be
hole / who that euer come in my se-
nyssehyp / must be here sure and saufe
Thenne Josephus made the dyner to be
redy / and sette hym self ageynst hym
and the seruaunte that tytus moste ha
ted satte on his ryght syde / whome
assone as tytus had beholden he began
to chauffe and to be meruaylous angry
for anguysshe / Thenne he which was

Infrigydate and colde for ioye/ ſtrat ſ
chedy out his ſynelues and was made
al hole by the brennyngy hete of angre
and was al hole / Alle thys for ſaidy
of Joſephus I remytte hit to the redars
Jugement whether he wyl byleue it
or not/ but tytus laye at the ſyege two
yere tofore the cyte and ſo longe that
the famyne oppreſſyd ſo ſore / that the
faders fro the chyldren/ and the chyl ſ
dryn fro the faders/ and huſbondes fro
the wyues / and wyues fro the huſ ſ
bondes plucked the mete out of others
mowthes / And yonge men that hady
ben right ſtronge fyl doun dede in the
ſtretes and wayes / they that ſholdy
burye the dede fyl doun oftmes deedy
vpon them that were dede and bycauſe
they were not borne alweye / nor they
myght not ſuffre the ſtenche of the deed
bodyes / they ordeyned that the comyns
of the towne ſholdy caſte them ouer the
walles in to the dyches / by cauſe they
myght not endure the ſtenche to burye
them / And whan tytus which wente
aboute the cyte ſalue the dyches ſo ful
of carreyns which corruptedy alle the
contre wyth the ſtenche / he helde vp
his houdes to heuen weppyng and ſayd
lordy gody nowe ſee I wel / that thys is
not by me / but by the which hath ta
ken vengeaunce / For thenne they of
the towne within had ſo grete defaulte
that they ete theyr ſhoys and lachettis
There was a gentyl woman in the
towne which hady a chylde to whome
ſhe gaue ſowke / And for hungre that
ſhe hady ſhe ſtranzledy and ſlewe thys
chylde / andy roſtedy that one halfe / and
kepte that other for to ete /
It happed that the gouernours of the
towne which wente to ſerche / ſmelled
the ſauour of thys rooſte / and brake
vp the dore / and threteneda to ſlee the
woman yf ſhe gaue to them not of her
mete / Thenne ſhe ſhewed to them that
other dele of her chylde that ſhe hady
kepte / andy ſeydy yf ye wyl / I ſhal
gladly ayue you parte / Thenne hady
they ſo grete horrour therof / that they
myght not ſpeke / Thenne ſaydy ſhe
thys was my ſone / the ſynne is myn
andy cometh on and ete on hardelye /
for I haue eten parte tofore / for ye loued
hym not ſoo wel as I dydy that was
his moder / & yf yete meue you that
ye leue to ete of hym / I that haue eten
that one halfe / knowe ye for certeyn
that I ſhal wel ete that other halfe /
They thenne beyng abhorredy of thys
inhumanyte wente theyr waye / After
thys thenne whan Caſpſyan hady ben
emperour two yere / Tytus went Jheru ſ
ſalem andy deſtroyedy al / & the temple
alſo / Andy lyke as the Jewes hady
boughte our lordy for xxx pens / So
gaue he thyrty Jewes for one peny /
Andy lyke as Joſephus recordeth / he
ſolde ſo foure ſcore andy xvii thouſandy
Andy vi hondredy thouſandy were perſ
ſhedy by famyne andy by ſwerde /
It is redde that whan tytus entredy
Jheruſalem he ſalue a thycke walle /
whyche he dydy doo periſſhe / andy brake
And whan an hole was made therin /
they ſalue there a fayre olde man / hore
and venerable of chere / whome they de ſ
maundedy longe what he was / At the
laſte he anſwerd and saydy he was Jo ſ
ſeph of abyramathya a cyte of Jude
andy that the Jewes hady murdedy hym
therin / by cauſe he hady buryedy cryſte /
andy sayeng more that fro that tyme
vntyl thys nowe / I haue ben fedde with
heuenly breedy andy drynke / andy com
fortedy wyth deuyne lyght / Neuerthe ſ
leſſe in the goſpel of nychodemus it is
saydy / that whan the Jewes had ſhette
hym vp / Cryſte in his reſurreccyon
toke hym thens andy ledde hym in to
arymathye / It may wel be after /
whan he ceſſedy not to preche of Criſt /
that the Jewes so murdedy hym vp /
After thys whan Caſpaſyanus was
deedy / Tytus his ſone was made empe ſ
rour after hym / and was ſo debonayr
ſo lyberalle / andy of ſoo grete bountee /
that there hady none be lyke hym / For
as Jerome sayth / that day that he hady
not gyuē ayefte / he had done no good
at euyn he saydy to his frendes / O my
frendes thys day haue I loſte / After
this / longe tyme it happed that ſomme
Jewes woldy wedefye Jheruſalem /
andy on the fyrſt morwnynge that they
wente to werke / they founde ſwerdes
on the dewe / andy thenne they fledde /
And after they came ageyn and began
to wedefye ageyn / Andy thenne they
founde bloody crowſſes / And thenne they

stedde alweye ageyn / And the thyrdy tyme they came ageyn and out of the erthe yssuedy a fyre and brente & was tdy them alle /

Thus endeth the lyf of Saynt James the lasse With The storye of Jolephus and the destruction of Jherusalem /

Of thynuencyon of tholy crosse / and first of thys worde Jnuencion

The Jnuencion of the holy crosse is said bycause that this day the holy crosse was founden / for tofore it was founden of seth in paradyse terrestre / lyke as hit shal be sayd here after / and also it Was founden of salamon in the moūte of lybane and of the quene of saba / in the temple of salamon / And of the Jelwes in the watr of pyscyne / And on thys day it was fonnden of Helayne in the mounte of caluarye /

Of the holy crosse

The holy crosse was foūden two hondredy yere after the resurrexyon of our lordy / It is redde in the gospel of nychodemus / that whan adam weyxydy seek / Seth hys sone wente to the yate of paradyse terrestre for to gete the oyle of mercy for to enoynte wyth al hys faders body / Thenne apperydy to hym sayntmychel thaungel & saydy to hym / traueyle not the in vayne / for thys oyle / for thou mayst not knue it tyl fyue thousandy and fyue hondredy yere been passedy / how be it that fro Adam vnto the passyon of our lordy were but fyue M C and xxxiij yere / In another place it is redde that the aungel broughte hym a braunche / andy commaundedy hym to plante it in the mounte of lybanye / Yet fynde we in a nother place / that he gafe to hym of the tree that Adam ete of / Andy saydy to hym that whan that tree fruyte he sholdy be guarisshedy andy alle hoole / whan seth came ageyn he fouude his fader deedy / & plantdy this tree vpon his graue / Andy it enduredy there vn to the tyme of Salamon / and by cause he salwe that it was fayre he dydy doo helwe it doun / andy sette it in his holwe named saltus / andy whan the quene of saba came to Vysyte Salamon / She worshyppedy this tree by cause she saydy the sauyour of alle the worldy sholdy be hangedy theron / by whome the royame of the Jewes shal be defacedy and seace Salamon for this cause made hit to be taken vp / & doluen depe in the grounde Nolw it happed after that they of Jerusalem / dydy do make a greet pyte for a pyscyne / where as the mynysters of the temple sholdy wesshe theyr beestys / that they sholdy sacrefyse / & there foūde thys tre / andy thys pyscyne had suche vertue / that the aungels descendedy and meuyd the watr / and the first seke man that descendydy in to the watr after the meuynge / was made hole of what someuer sekenesse he was seek of And whan the tyme approched of the passyon of our lordy / thys tree awoos

out of the water and floted aboue the water / And of this pyece of tymbre made the Jelwes the crosse of our lord / Thenne after this hystorye / the crosse by whiche we ben saued/ came of the tree by whiche we were dampned /
And the water of that pyscyne had not his vertue onely of the auugel/ but of the tre / with this tre wherof the crosse was maad / there was a tree that Went ouerthwarte/ on whiche the armes of our lord Were nayled/ And another pyece aboue whiche Was the table/ Wherin the tytle Was wrytten/ and another pyece wherin the soket or mortays was maad that the body of the crosse stood in soo that there were foure manere of trees/ That is of palme of cypres/ of cedre and of olyue / So eche of thyse foure pyeces was of one of these trees / This blessyd crosse was put in the erthe and hyd by the space of an hondred yere and more / But the moder of themperour whiche was named helayne fonde it in thys manere / For Constantyn came with a grete multytude of barbaryns nygh vnto the ryuer of the dunoe / whyche wold haue goon ouer for to haue destroyed alle the contree/ And whan constantyn had assembled his hoost / He went and sette them ageynst that other partye / but assone as he began to passe the ryuer/ he was moche aferde / by cause he shold on the morne haue batayle / and in the nyght as he slepte in his bedde/ an aungel awoke hym / and shewed to hym the sygne of the crosse in heuen and sayd to hym/ Beholde on hye on heuen/ Thenne salue he the crosse made of ryght clere lyght/ & was wrytten there vpon with lettres of golde / In this sygne thou shalte ouercome the batayle / Thenne was he alle comforted of thys vysyon / And on the morne / he put in his banere the crosse ; and made it to be borne before hym and his hoost / and after smote in the hoost of his enemyes/ and slewe and chaced grete plente / After thys he dyd doo calle the byssshoppes of the ydolles/ and demaunded them to what god the sygne of the crosse appertayned And whan they coude not answere / some cristen men that were there tolde to hym the mysterye of the crosse/ and enformed hym in the fayth of the trynyte / Thenne anone he byleued parfytely god / and dyd do baptyse hym and after it happed that constantyn his sone remembred the vysyon of his fader / Sente to helayn his moder for to fynde the holy crosse / Thenne helayne Wente in to Jherusalem / and dyd doo assemble alle the wyse men of the contre/ and whan they were assembled / they Wold fayn knowe wherfore they were called/ Thenne one Judas sayd to them / I wote wel that ye wyl knowe of vs where the crosse of Jhesu criste Was leyed/ but beware you al/ that none of you telle hyr / For I wote wel thenne shal our lawe be destroyed / For zacheus myn olde fader sayd to symon my fader / And my fadre sayd to me at his dethe / be wel ware / that for no tormente that ye may suffre/ telle not where the crosse of Jhesu criste was leyde / for after that hit shal be founden / the Jelwes shal regne nomore / but the cristen men that Worshyped the crosse shal thenne regne / And verayly this Jhesus was the sone of god /
Thenne demaunded I my fader/ wherfore had they hanged hym on the crosse sythe it was knowen that he was the sone of god/ thenne he sayd to me faire sone I neuer accorded therto / But gayn said it al weye / but the pharisees dyd it by cause he reprouyd theyr vyces / but he arose on the thyrd day / and his dysciples seeyng he ascended in to heuen / Thenne by cause that stephen thy broder byleued in hym / the Jelwes stoned hym to dethe /
Thenne when Judas had sayd thyse wordes to his felawes/ they answerd we neuer herde of suche thynges/ neuer theleſſe kepe the wel yf the quene demaunde the therof / that thou say no thynge to hyr / whan the quene had called them/ and demaunded them the place Where our lord Jhesu criste had be crucifyed / they wold neuer telle ne ensygne hyr / Thenne commaunded she to brenne them alle/ but thenne they doubted and were aferde / & delyuerd Judas to hyr and sayd / lady thys man is the sone of a prophete and of

a juste man/ and knoweth right wel the lawe/& can telle to you al thynge that ye shal demaunde hym/

Thenne the quene lete al the other goo and retyred Judas without moo / Thenne she shewed to hym his lyfe & dethe & bad hym chese whyche he wolde Shulde to me sayd she the place named golgata where our lord was crucefyed by cause / and to the end that we may fynde the crosse/ Thenne sayd Judas it is two hondred yere passed & more / & I was not thenne yet borne Thenne sayd to hym the lady/ by hym that was crucefyed/ I shal make the perisshe for hunger / yf thou telle not to me the trouthe /

Thenne made she hym to be caste in to a drye pyte/ and there tormented hym by hunger / and euyl reste / when he had ben seuen dayes in that pyte / thenne sayd he yf I myght be drawen out/ he sholde say the trouthe / Thenne he was drawen out/ and when he came to the place / anone the erthe moeuyd and a fume of grete swetenesse was felte in suche wyse that Judas smote his hondes to gyder for ioye/ and sayd/ in trouthe Jhesu criste thou arte the sauyour of the world /

It was so that adryan the Emperour had doo make in the same place where the crosse laye a temple of a goddesse by cause that all they that came in that place sholde adoure that goddesse /

But the quene dyd doo destroye the temple / Thenne Judas made hym redy and began to dygge/ and when he came to yy paas depe / he fonde thre crosses and brought them to the quene/ And by cause he knewe not whiche was the crosse of our lord/ he leyed them in the myddel of the cyte / and abode the demonstraunce of god / and aboute the houre of none (there was the corps of a yonge man brought to be buryed / Judas retyned the bere/ and layed vpon hit one of the crosses/ and after the second/ and when he leyed on hit the third/ anone the body that was dede came ageyn to lyf /

Thenne cryed the deuyll in the eyre Judas what hast thou doon / thou hast doon the contrayre that thother Judas dyd/ For by hym I haue wonne many soules / and by the I shal lose many / by hym I regned on the peple/ And by the I haue loste my royaume / neuertheles I shal yelde to the this bontre For I shal sende one that shal punysshe the / and that was accomplisshed by Julyan the apostata/ Which tormented hym afterward when he was bysshop of Jherusalem/ and when Judas herde hym he cursed the deuyl and sayd to hym/ Jhesu cryste dampne the in fyre pardurable / After this Judas was baptyzed and was named quyriache/ And after was made bysshop of Jherusalem / When helayn had the crosse of Jhesu criste / and sawe she had not the nayles/ thenne she sente to the bysshop quyriache that he sholde goo to the place and sekke the nayles / Thenne he dyd dygge in therthe so longe,/ that he founde them shynyng as golde/ thenne bare he them to the quene/ and anone as she sawe them she worshypped them Wyth grete reuerence /

Thenne gafe saynt helayn a parte of the crosse to hir sone / And that other parte she lefte in Jherusalem closyd in golde/ syluer and preaous stones /

And hyr sone bare the nayles to themperour/ And the emperour dyd do sette them in his brydel and in hys helme when he wente to batayle / This reherceth Eusebe whiche Was bysshop of Cezayr / how be it that other say other wyse/ Now it happed that Julyan the apostate dyd doo slee quyriache that was bysshop of Jherusalem / bycause he had founde the crosse / for he hated hit soo moche / that where someuer he founde the crosse/ he dyd hit to be dest royed/ For when he wente in batayle ageynst them of perse/ he sente and commaunded quyriache to make sacrefyse to thydolles / and When he wolde not doo hit / he dyd do smyte of his right honde / and sayd wyth this honde hast thou wryten many lettres/ by whyche thou repellyd moche folke fro doyng sacrefyse to our goddes /

Quyriache sayd thou wood hounde thou hast doon to me grete prouffyte / For thou hast cut of the hande / wyth whiche I haue many tymes wreten to the synagoges that they sholde not byleue in Jhesu criste / and now sythe I

am cristen/ thou hast taken fro me that
whiche noyed me/thenne dyd Julyan
do melte leed & cast it in his moulthe
and after dyd doo bringe a lede of
yron / and made quyriache to be layed
and stratched theron/and after leyed
vnder brennynge coles / and threlve
therin grece and salte / for to tormente
hym the more / and whan quyriache
moeuyd not/Julyan themperour said
to hym/ outher thou shalt sacrifye our
goddes / or thou shalt say at the leste
thou arte not cristen / And whan he
salde he wold doo neuer neyther / he
dyd doo make a grete pytte ful of ser-
pentes and venemous bestys/and caste
hym therin/ & whan he entred/anone
the serpentes were al deed/ Thenne Ju
lyan put hym in a calvdron ful of boy
lyng oyle / and whan he shold entre
in to hit / he blessyd it & sayd/ Fayre
lord torne thys bayne to baptym of
martirdom / Thenne was Julyan
moche angry / and commaunded that
he shold be ryuen thorugh his herte
with a sworde/ and in this maner he
fynyssh̄d his lyf /

The vertue of the crosse is declared to
vs by many myracles/ For it happed
on atyme that one enchauntour had
dyscryued a notarye / and brought
hym in to a place/ where he had assem-
bled a grete companye of deuyllis/ and
promysed to hym that he wold make
hym to haue moche ryches/and whan
he came there/he sawe one persone blacke
sittyng on a grete chayer / And alle
aboute hym al ful of horryble people
and blacke whiche had speres and
swerdes/ Thenne demaunded thys
grete deuyll of the enchauntour / who
was that clerke / thenchauntour sayd
to hym / Syr he is olvres/thnne sayd
the deuyl to hym yf thou wylte wor-
shyp me and be my seruaunte/ and re
nye Jhesu cryste / thou shalt sytte on
my rigft syde / The clerke anone bles
syd hym with the sygne of the crosse/
and sayd that he was the seruaunte of
Jhesu criste / his sauyour/ And anone
as he had made the crosse / that grete
multitude of deuyllis vanyssh̄d alleye
It happed that this notarye after this
on atyme entryd with his lord in to
the chyrche of saynt sophye/ & kneled
doun on his knees tofore the ymage of
the crucyfyxe/ the whiche cruafyxe as
it semed loked moche openly & sharpe
lye on hym / Thenne his lorde made
hym to goo a parte on another syde/ &
alle weye the cruafixe torned his eyen
tolvard hym / Thenne he made hym
goo on the lyfte syde/ and yet the cru-
afixe loked on hym / Thenne was the
lord moche admerueyled/and charged
hym & commaunded hym that he shold
telle hym wherof he had soo deserued
that the cruafyxe so behelde and loked
on hym/ Thenne sayd the notarye that
he coude not remembre hym of no good
thynge that he had doon / sauf that
one tyme he wold not renye ne forsake
the cruafyxe tofore the deuyl/ Thenne
lacke vs so blesse vs with the sygne of
the blessyd crosse that we may therby
be kepte fro the power of our ghoste
ly and dedely enemye the deuyl / and
by the merytes of the glorious passyon
that our saueour Jhesu cryste suffred on
the crosse after this lyf we may come
to his euerlastynge blysse amen /

Thus endeth thynuencion of the holy crosse

Here foloweth thystory of saynt Johan portlatyne

When saynt Johan the apo-
postle and euangelyste
preched in a cite of grece
named epheſym / he was
taken of the Juge/which
commaunded hym that he shold make
sacrifise to the false ydoles/and whan
he wold not doo hit/he put hym in pry
son / And after he sente a lettre to do-
mycyen the emperour which sayd that
he held an enchaūtour in pryſō which
had despysed theyr goddes/and wor-
shypped hym that was crucyfyed/
Thenne commaunded domycyen that he
shold be brought to Rome /and whan
he was there / they dyd doo shawe of

alle the kerys of hys kredy in derision and after they broughte hym tofore the yate calledy porte latyn/ andy put hym in a tonne ful of brennyngy ople/ But he neuer felte harme ne payne / Andy wythout suffryng ony harme he yssued out / In that place cristeny meny dyde do make a fayre chirche / andy this day made a solempne feste / as it were the day of his martredom/ Andy whan the Emperour salde that he ceassyde not of prechyng for the commaundement that he hady made / he sente hym in exyle in to ayle namedy pathmos /

It ought not to be beleuedy the themperour dyd these persecucions vnto cristeny peple byeause they beleuyd in gody/ for they refusedy none / But it was a displesure do them/that they worshypedy gody wythout auctorite of the senatours / Another reason there was / andy that was that the seruyce of theyr other goddes was lassedy and mynysshedy therby:/ The thyrdy reason was that he preched to dysprise the worshyp / the honour / andy the hauoir of the Worldy / andy that was the thynge pryncypal that the Romayns louedy / But Jhesu cryste woldy no thynge/ by cause they helde that it was doon by puyssaunce humayn / Another cause there was as mayster Johan beleth sayth Whle that the emperour andy the senate pursewed crist and his appostles Andy that Was that them semedy that gody was ouer prowde andy enuyous/ by cause he/ dagynedy not to haue a fe-lowe / Another cause aledgeth orosyus andy sayth/ that the senate hady despyte of this that pylate hady wrytyn the myracles of Jhesu criste to the Emperour onely andy not to the senatours / Wherfore they woldy not accorde that he shoulde be amyttedy to be worshyppedy emonge the goddes / Wherfore Tyberr the emperour dyde do slee some of the senatours / andy somme he sente in exyle/ The moder of saynt Johan herynge that her sone was prysonner meruydy wyth moderly compassyon came to Rome/ & whan she came she founde that he was sente in exyle / she wente thenne in to the champeyn to a cyte namedy Berulana/ andy there deyedy/ andy yeldedy her sowle to cryste / whos body was buryedy in a caue where it longe restedy / but after by saynt James hyr other sone hit was shewedy / whiche thenne was taken vp & founde swete smellyng/ and many myracles shewed in hyr translacion in the saydy cyte / Thenne lete vs praye to saynt Johan that he praye for vs /

Thus endeth the lyfe of saynt Johan Portlatyne

Here begynneth the lyf of Saynt Gordyan

GOrdyan that was vncle vnto Julyan themperour constrayned a cristen many namedy Januarie for to do sacrefyse / But by the grace of gody he was conuertedy by the prechyng of the same Januarie vnto the cristen feythe wyth his wyf & liiij men/ andy whan this came to the knowleche of the Emperour/ he commaundedy that Januarye shoulde be put andy sente in exyle/ andy yf so were that gordyan woldy not doo sacrefyse to the goddes he shold be byheadedy/ and so his hed was smyte of / andy the body caste vnto the howndes/ whiche laye soo by the space of seuen dayes vntouchedy / Andy atte laste his seruauntes toke andy stale it awaye/ andy wyth the body of the bleſsydy eppymache/ whom the saydy Julyan hady sleyne a lytel tofore/ they beryedy it/ not ferre fro the cyte of rome aboute a myle / Andy thys was doon aboute the yere of our lordy thre hondred & ly/

Thus endeth the lyf of Saynt Gordyane

Here folowyth The lyues of Nereus and Achylleus and fyrst thynterpretacion of theyr names

Nereus is as moche to say as counceyl of lyght/ Or nereus is sayd of nereth that is a lanterne/ & Vs that is hastyng/ Or nereus is sayd of ne and reus/ whiche is to say no thynge gylty / he was thene counceyl of lyght in prechyng of Vyrgynyte/a lanterne in honeste conuersacion /hasty in feruour of loue to gete heuen/ and neuer gylty in his consacion/ Achylleus is sayd of achi/ that is to saye my broder and lesa that is helthe/as who sayth/ the helthe of brethern / The passyon of thyse tweyne brythren entyches victoryn and Mara seruaunces of cryste dylygently/

Of the sayntes nereus and Achylleus

Nereus and Achylleus were gheldred & chaumberlayns of one damycel nece of dompcian the emperour / whome saynt Peter thapostle baptysed/ & thys damoysel wedded to husbonde a man that was called aurelyan/and was sone of one of the counceylours of the emperour / And whan she was curyously clad and arayed in wodes of ponpre and precious stones / thyse two glorious sayntes prechyd to hyr the feythe of crist / and the vertue of Vyrgynyte / they preysed it moche in shelvyng that it was nyghe vnto god and neyghbour/ suster vnto aungelkis cosyn vnto sayntes & of nature borne wyth creature humayn /And the womon that is maryed is subgette to mā and is betyn with staues and fystes / in suche wyse that they be delyuerd of theyr chyldren or theyr tyme / dyssorymedy / and lame / and where in her yongthe she myght vnnethe suffre techynges and admonestements of hyr moder Whiche were but softe and amyable she sholde nowe by the contrarye suffre of her husbonde grete shames / reprenes and vylanyes/& she emonge alle other thynges answerd I knowe wel that my fader was Jasius ouer my moder / and moche sorowde suffred my moder/ and my husbond / shal he be suche one hereafter / thertō they answerd / whan they ben nelye wedded they seme moche debonayr / But after whan they fele them self maryed/they wexyne moche cruelly / And somtyme they maken theyr maydens maystresses grettar thenne theyr wyues/ and thus alle holyneſſe may be loste/ but by penaunce may hit be recouerd / and Vyrgynyte may not come ageyn to his perfectiō/hold wel that the culpe of synne may wel be deffaced/but the Vyrgynite may not be had ageyn /

Thenne thys damoysell whyche was named flauye byleued in god and auolued to hym hyr Vyrgynyte / and receyued the reylle of the hande of saynt clemente/ and Whan her husbond herde this / he gate lycence of the Emperour that he myght doo what he wold with his wyf / and also of them that had conuerted hyr/ And he sente them alle thre in to an yle called prouynciana/ and by this he supposed to doo that the forsayd sayntes that is to saye Saynt Nereyn/and saynt achylle sholde torne the purpoos of his wyf touchyng the auowe of the Vyrgynyte that she had made/ And after that a lytel tyme he Wente to the Vyrgyn and also to the saintes to thē that they sholde chāge theyr purpoos / and they in no wyse wold not/but yet more strongely than tofore were they confermed and comforted/and sayd playnely they wold in no Wyse doo ne make sacrefyse to the ydolles / For they had be baptyzed of saynt Peter thapostle whiche soo had confermed them in the lawe & feythe that they myght make no sacrefyse but onely to god / And therfore theyr hedes were smyten of and soo suffred martirdom/ a boute the yere of our lord

four score/Of whome the bodyes were buryed by the sepulcre of Saynt Pernelle/ And the other sayntes that is to say Saynt Nycholyn Entyche and maron whiche were aboute theym seruauntes were put to laboure alle day in the gardyns/ And at euen was gyuen to theyn brolme brede/ blacke and rought whiche was made of grete mele and brenne/ Fynably he made Entyche to deye by force of famyne and to gyue vp hys spyryte/

He dyd doo caste saynt Nycholyn in to foule and stynkyng Water/ and there was drowned/and he made saynt maron to be layed vnder a stone the which lyy of his seruauntes myght vnnethe moeue and the glorious saynt cast the stone vpon his sholdres as lyghtly as it hady ben a lytel stralbe/ and bare it two myle frere fro thens/ For whiche cause many were conuerted & byleuyd in gody/ For whiche cause the maysters counceylours dyd hym to be slayne/ and after this aurelyan dyd do bringe the damoysel fro the place of exyle/ And sente to hyr two Bysegyns named eufrosyne/ and theodore/ whiche hady be nourysshed with hyr/ to the ende that they sholde torne and chaunge hir bolde/But she conuerted thyse two Bysegyns to the feythe by hir exortacion/ Thenne Aurelyan toke the husbondes of the two maydens and thre enchaunteurs with hym/and came to dompcalle for to wedde and accomplisshe the mariage by force ageynst hyr wyll But dompcylle as gody wolde conuerted the yonge men to the feyth of Jhesu cryste/ But whan aurelian salbe that she hady conuerted the two yonge meyn and the two Bysegyns afore sayd he ledde hir in to his chambre/ & maade the enchauntours to synge and commaunded the other to daūce with hym as he that wolde defoule Dompcalle/ but the iogelers lefte syngynge/ and the other daunsynge/ And he hym self seede not do daunce two dayes continuelly/ Vnto the tyme that he eyspyed and deyed tofore them alle/ Thenne Luxurius whyche was hys brother gaue leue to slee alle them that byleuyd in Jhesu cryste/

And bledd so moche that in the place where they dwellyd he dyd doo sette a fyre/ And they keyng in theyr prayers to rendryd theyr solules vnto gody whos bodyes Saynt Cezayre vpon the morne fyndyng no thynge hurte/ buryed/ Thenne lete vs praye to them that we may come to euerlastyng blysse in heuen amen/

Thus endeth the lyues of Nerey and Achilley

Here folowyth of Saynt Pancrace first the interpretacion of his name

Pancrace is sayd of Pan that is as moche to saye as al/ and gratius and cius/ which is as moche to say as curtoys in his yonge age/ Or otherwyse as it is said in the boke called glosayr/
Pancrace is sayd rappne/ or Pancrace is subget to betynges and tormentys/ Pancrace is also sayde of dyuers colours/ and soo it appeerd by hym He vsed rappne/ in rauysshyng by his exortacyon the praye of caytynes mysbyleuyng in bryngyng theym to the feythe/ He was also subgette to betynges and tormentys in suffrynge them/ also in dyuers colours and full of alle vertues

Of Saynt Pancrace

Pancrace was of right noble lignage/ & was borne of the contree of frige/ whan his fader and moder were dede/he was put to be gouerned in the hande of denys hys vncle/ whiche was broder of hys fader & they bothe came to rome where they had of their patrymonye grete rentys/

In their stede the pope/cornelyus held hym pryuely/of which pope/ pancrace and denys had receyued the cristen feythe / Fynably denys deyed in the contrey / and Pancrace was taken & presented to Cesar / and thenne Was Pancrace abonte fourtene yere of age To whome the Emperour Dyocleyan sayd / My lytel childe I warne and counceyl the that thou aduyse the wel to the ende that thou deye not an euyll dethe / For as a childe thou art light ly deceyued / and by cause thou arte noble of blood and of lignage / and sone of one my right dere frende /
I praye the that thou leue this mad nesse that thou hast emprysed / And that I may haue the with me as my sone / To whome Pancrace answerd yf I be a childe of body yet myn herte is olde / and by the vertu of my lord Jhesu cryste your threetnyngs and me naces make me no more to moeue/than dothe the paynteyng that I see vpon the walle And thyse goddes that thou woldest that I sholde worshyp ben but deceyuers of creatures/ and haue been as germayns in fornycacions maad ageyn god their creatour / and haue yet spared kynne ne other / And yf thou haddest knowleche that thy seruaū tes were suche thou sholdest cōmaunde that they sholde be sleyne /
And I mocke meruayle that ye adoure suche goddes / when themperour herde this childe thus speke / he doubted to be ouercomen of hym/and commaun ded that his heed sholde be smyten of and so he was martred aboute the yere of our lord two hondred foure score and fyue / whos body a worshypfull lady named Octouylla which was of the senate with grete dyligence buryed honourably/ And of hym sayd Gre gory of turone doctour / that yf there be a man that wyl make a false othe in the place of his sepulcre tofore or he come to the chaunel of the quyre / he shal be trauayled with an euyl spy rite and out of his mynde / or he shall falle on the pament alle deed /
It happed on a tyme that there was a grete altercacyon bytwene two men And the Juge wyste not who had wrong/ for the ialousye of Justyse that he had / and he brought them bothe vnto the auter of saynt Peter for to swere / prayeng the apostle that he wold declare who had right / And when he that had wronge had sworn and had none harme / the Juge that knewe the malice of hym sayd al on hyghe/ This olde peter here is ey ther ouer mercyful / or he is propyce to thys ponge man/ but lete vs goo to Pancrace / and demaunde we of hym the trouthe / and when they came to the sepulcre/he that Was culpable swore and stratched forthe his honde / but he myght not withdrawe hys honde ageyn to hym / and anone after he deyed there / And therfore vnto thys day of mocke peple it is vsed that for grete and notable causes men make theyr othes vpon the relyques of saynt Pancrace /

Thus endeth the lyf of saynt Pancrace

Here folowyth of saynt vrban and first thynterpretacion of his name

VRbanus is sayd of vrbanyte/ that is curtosye / or it is sayd of vr / that is to saye fyre or lyght/and bona / that is to saye ry ponce or answere/ he Was lyght by honest conuersacion / fyre by charyte / & answere by doctrine/ Or he was light for the light is good to beholde / and it is Jmateryal in essence/ in settyngs celestyal and proffytable in werkyngs And thus thys saynt was amyable in conuersacō/ Jmateryal in despysyng the worlde / celiseyal in loue of god/ & proufytable in predycacion /

Of Sayntt Urban

Sayntt Vrbayn Was pope after sayntt calixte / & the cristen people were in hys tyme in ouer grete persecusyon / but the moder of the empe; rour whome orygene hadȝ conuertedȝ prayedȝ soo moche her sone that he lefte the crysten peple in pees / Neuertheleſſe there was one almachyus prouoſte of Rome and Was there pryncypal go uernour of the cyte / Andȝ hadȝ cruel ly ſmyten of the heedȝ of sayntt cecyle / This man was meruaylouſly cruel ageynſt crysten men / Audȝ dydȝ dyly gently enquyre Where Sayntt Vrbayn was / Andȝ by one of his seruauntes namedȝ carpaſe he was founden in a derke place and a secrete with three preſ tes andȝ three dekenes / He commaun; dedȝ to put hym in priſon / andȝ after he dydȝ hym to be brought tofore hym andȝ accuſedȝ hym that he had deceyued fyue thousandȝ peple with sayntt cecyle andȝ the noble men tyburſe & Valeryan and made al them do sacrylege / Andȝ aboue this he demaundedȝ hym the treſ sour of sayntt cecyle andȝ of the chirche To whome Vrbayn saydȝ I see nowe that cuetyſe moueth the more to perſecute the cristeȝ men / than doeth the sacrefyſe of thy goddes / The treſour of sayntt cecyle is aſcendydȝ in to heuen by the handes of poure peple /

Thenne dydȝ he doo bete sayntt Vrbane with plommettys / andȝ alſo his felo; wes with hym / & he prayſed the name of god Elyon / Andȝ the tyraunt ſmy lyngȝ saydȝ / this olde folowe wolde be repntedȝ wyſe / For he ſpeketh & sayth wordes that he Vnderſtondeth not / andȝ when he sawe that he myght not ouer; come hym / he commaundedȝ hym andȝ sente hym to pryſon ageyn / where as sayntt Vrbayn conuertedȝ three captayns of the tovne with the kepar of the pry ſon whiche was namedȝ anolyn / Andȝ baptyſed them / when the tyraunte herde that anolyn was` hycomen cristen / he dydȝ doo bringe hym tofore hym / andȝ by cauſe he wold do no ſacrehyſe to his goddes / he dydȝ do ſmyte of his heedȝ / andȝ when sayntt Vrbayn andȝ his felo; wes were brought tofore thydolles / to the ende that they ſholdȝ sacrefyſe andȝ sence tofore the goddes / Sayntt Vrbayn began to make his oryſon to godȝ / and anone thidolle fyl doun and ſlewe xxij preeſtys of the halwe that helde fyre forȝ to make sacrefyſe / Thenne were they be ten cruelly / and after brought forȝ to make sacrefyſe / and thenne they ſpytte in thydolle / andȝ after maadȝ the signe of the croſſe in theyr forheedes / & kyſſed eche other / andȝ receyuedȝ capytal ſen; tence / that is to say they were beheededȝ and ſo ſuffredȝ dethe Vnder alyſaunder the emperour / whiche began to regne the yere of our lorde two hondredȝ and twenty / Andȝ anone after carpa; ſyus was taken of the fende in blaſ; phemyngȝ his goddes / andȝ in magne; fyengȝ the crysten men ageynſte his wylle / he Was ſtrangled of the fende / whiche thynge his Wyf ſeeyngȝ callyd marmenye with hir doughter kneye / and alle hyr houſholde receyuedȝ bap; teſme of Sayntt Fortune preeſt /

And after that the bodyes of the sayn; tes were right honourably buryedȝ /

Thus endeth the lyf of sayntt Urban

Here folowyeth the lyf of sayntt Pernelle and firſt the interpretacīō of hir name

Petronylla is saydȝ of Pe trus / that is demaūdynge andȝ of thronus / that is a trone or a ſete / as who sayth ſhe was demaun; dyng the trone or sete of Vyrgynes /

Of Saynt Pernelle

Saint pernelle whos lyf saynt maxelle Wryteth / was doughter of Saynt peter the appostle/ whyche Was right fayre and bewtyous / and by the wylle of hir fader she was kepyd wyth the feuers and ayes / It happed on a tyme that the dyscyples dyned wyth saynt peter/ and one tytus sayd to hym / peter how is it that alle seek peple ben helyd of the and thou suffrest pernelle thy doughter lye seek / To whome saynt peter sayd / for it is expedyent to hyr for to be seek/ Neuertheles by cause it shal not be imputed impossybylite of hyr helthe for to be excused by my wordes/ he sayd to hyr aryse pernelle hastely & serue vs / whiche anone arose al hool and mynystred and serued them / And whan the seruyse was al doon & complysshed/ peter said to hir/ pernelle goo ageyn to thy bedde / who anone wente ageyn to hir bedde/ and the feuers kepyd hir as they dyd tofore / and where as she began to be perfyte in the loue of god / so he helyd hyr parfytely/ Thenne was there an erle callyd flacus Which came to hyr/ and for hir beaute wold haue hir vnto hys wyf / To whome she answerd yf thou desyrest me to haue vnto thy wyf/ cōmaūde thou certeyn byrgyns to come to me for to accompanye me vnto thyn howse And whiles he was besy to make redy the sayd maydens/ saynt pernelle sette hir self in fastynges and prayers/ and receyued the holy body of our lord and reclyned in to hyr bedde/ and after the thyrd day she deyed and passyd out of thys World rendryng hir soule vnto our lord / Thenne flacus seyng hym self dysposynted and mocked/ torned hym self vnto feliculam febold of saynt pernelle /and said that she shold wedy hym or offre vnto thydolkys / whiche bothe two she refused / thenne the prefecte sette hir in pryson/ and there kepte hir seuen dayes & seuen nyghtes with out mete & drynke / and after he dyd do hange hir body on a gybet and there sleye hir / and threwe hir body in to a foule pryuy / whiche holy nychodemus took vp and buryed / wherfore nychodemus was called of flacus/ and by cause he wold not sacrefyse to thydolles he was beten wyth plomettes / and his body cast in to tybre/ but it was taken vp of Justyne his clerke /and honorably buryed /

Thus endeth the lyf of saynt Pernelle

Here folowyth the lyf of saynt dunston

Saynt dunston was borne in Englond / and our lord shewed miracles for hym or he was borne / It was so that on a candelmas day as alle the peple were in the chirche wyth tapres in theyr hondes / Sodeynly alle the lyghtes in the chyrche were quenchyd at ones/ Sauf onely the tapre whyche Saynt Dunstons moder bare / for that brennyd stylle fayre / Wherof alle the peple merueyled gretely / how be it hir tapre was out / but by the power of our Lord it lighted ageyn by hit self / And brennyd ful brygbt/ so that alle the other came and lighted theyr tapres at the tapere of Saynt Dunstons moder / wherefor alle the people gaue laude and thankynges vnto our lord god for thys grete myracle /
And thenne there was an holy man that sayd that the chylde that she bēre bare shold gyue lyght to al englond / by hys holy lyuyng /
Thys holy chylde dunston was borne in the yere of our lord ix hondred and vij / that tyme regnyng in this lond kyng Athelston /

And saynt dunstons fader hyght herstun/ and his moder hyght quyndred and they sette theyr sone dunston to scole in the abbay of glastynburye / where as after he was abbot for hys holy lyuyng / and within shorte tyme after he went to his vncle ethelwold that thenne was byssshop of cauntrbu rye/ to whome he was welcome/ & was glad of his conuersacion of holy ly uyng / and thenne he brought hym to kyng athelston the which maad ful moche of hym also for his good lyuyng & thēne he was made abbot of glasten burye by consente of the kyng and hys brother edmond / & in that place ruled ful wel & relygyously the monkes his brethern & dreue them to holy lyuyng by goode ensaumple gyuyng / Saynt dunston & saynt ethelwold were bothe made prestys in one day/ and he was holy in contemplacion / and whan so was that saynt dunston was very of prayer / thenne vsed he to werke in goldsmythes werke with hys olvne hondes / for to eschewe ydlenes/ and he gaue alwey almesse to poure peple for the loue of god/ and on a tyme as he sat at his werke/ his herte was on Ihe su crist / his mouthe occupyed with holy prayers/ and his hondes besy on his werke / but the deuyl which euer had grete enuye at hym / came to hym in an euen tyde in the liknes of a wo man/ as he was besy to make a chalys And with smylyng sayd that she had grete thynges to telle hym/ & thenne he bad hir say what she wold / & thenne she began to telle hym many nyce lyes fyllys/ and no maner vertu therin/ and thenne he supposed that she was a wyc ked spyryte/ and anone caught hir by the nose with a payre of tonges of yron brennyng hote/ and thenne the deuyl be gan to rore & crye/ & fast dreue alwey but saynt dunston held faste / tyl it was ferre within the nyght / & thenne lete hir goo / & the fende departid with an horryble noyse and crye / and sayd that al the peple myght here/ alas what shame hath thys cursed doon to me / how may I best quyte hym ageyn / but ne uer after the deuyl had neuer luste / to tempte hym in that crafte / & in shorte tyme after deyed kyng athelston/ and edmond his brother regned kynge af ter hym / to whome saint dunston was chyef of counceyl / for he gaue to hym right good counceyl to his lyues ende and thenne deyed edmund the kynge And after hym regned his sone edlwyn and sone after saynt dunston & he fyll at stryf for his synful lyuyng / For saynt dunston rebuked the kyng shar ply therfore / but there was none a mendemēt but alwey werse and werse werfore saynt dunston was right sory and dyd alle that payne he myght to brynge the kyng to amendrmente / but it wold not be / but the kyng wythin a whyle after exyled saynt dunston out of this londe/ and thenne he sayled ouer the see / and came to the abbey of saynt amand in fraunce / and there he dwelyd longe tyme in ful holy lyf tyl kyng edlwyn was ded/ and after hym regned edgar kynge a ful holy man/ and thenne he herde of the holy nesse of saynt dunscon / and sente for hym to be of his counceyl / & receyued hym with grete reuerence / and maad hym ageyn abbot of glastynburye / & sone after the byssshop of worcestre deyed And thenne saynt dunston was made byssshop there by the wylle of kyng ed gar / and within a lytel whyle after the see of london was voyde to whyche kyng edgar promoted saynt dunston also/ and so he held bothe bissshopriches in his honde that is to wyte bothe the bissshopryche of Worcestre & the byssshop ryche of london and after thys deyed the archebyssshop of cauntrburye / and thēne kyng edgar made saynt dunston archebyssshop of cauntrburye/ which he guyded wel & holyly to the plesure of god so that in that tyme of kyng ed gar/ and dunston archebyssshop / was ioye and myrthe thorugh the royame of englond/ and euery man preysed gre tely saynt dunston for his holy lyf / good rule and guydyng/ & in dyuers places where as he vysyted & salde ca tels that were not good ne proffyte for the vele of the soldes that they had cure of/ he wold dyscharge them & put them out of their benefices & set in suche as wold entende and were good men as ye shal fynde more playnly of thys matere in the lyf of saynt Oswolde /

Here folowyth the lyf of saynt Aldelme

Saynt aldelme the confessour was borne in englond his fader hyght kenton/ he was broder vnto Ine kyng of this londe/ and whan kyng Ine was dede/ kenton was made kynge after hym/ and thenne this holy chylde aldelme was sette to scole in the holde of malmesbury/ where afterward he was maad abbot And thenne he dyd there grete coste in byldyng/ and dyd doo make there a ful ryal abbey/ and whan the pope herde of his grete holynesse/ he sent for hym to come to rome/ & whan he was there/ the pope welcomed hym/ & was moche glad of his good kepyng/ and there he abode longe tyme with the pope and gate ful grete pryuyleges and lybertees to the holde of malmesbury/ in suche wyse that no bysshop in englond shold bysyte ne haue to doo there ne the kynge to lette them of theyr free electyon/ but chese theyr abbot emonge the couent them self/ and whan he had goten alle this of the pope he was full glady and ioyeful/ and kepyd there ful holyly longe tyme/ And on a day as he said masse in the chirche of saynt Johan lateran/ and whan masse was doon/ there was no man that wold take his chesyble fro hym at the ende of the masse/ and thenne he salde the sonne beme shyne thorugh the glasse wyndowe/ & henge his chesyble therin wherof al the peple merueyled gretely of that myracle/ and the same chesyble is yet at malmesbury/ the colour therof is pnrple/ and within shorte tyme after he came ageyn in to englond/ & brought with hym many pruyleges vnder the popes seal/ wich after kyng yue confermed alle that the pope had graunted to the holde of malmesbury This was aboute the yere of our lord seuen hondred and vj/ And that tyme there fyl a grete varyance emonge the bysshoppes of this lōde/ for ꝑ holdynge of ester day/ but saynt aldelme maad a book that alle men shold knolde for euer whan estern day shall falle the whiche book is yet at malmesbury

And on a tyme as he satte at a prynces table/ he lokyd vp and salue hys fader and moder aboue in heuen/ And thenne he thanked our lord god of hys grete mercy and goodnes that hit plesyd hym to shelue hym that syght/ and another tyme as he laye in his bedde/ he salue the bryghtnes of heuen/ and herde aungles syngyng kyrieleyson/ after the note of kyrye wyth splendens/ whiche was to hym a ful grete comforte/ And another tyme he was in his medytacyons he hadd hanggyng on the walle in his chambre an harpe/ on whiche otherwhyle he wold harpe anthemes of our lady and of other sayntes and holy ympnes/ and it was so that the harpe sowned ful melodyously wythout touchyng of ony honde that he coude see/ this antheme was Gaudent in celis anime sanctorū/ wherin hys holy sayut dunston had grete ioye/ he had a special grace of our lord that suche kruenly ioyes and thynges were shewed to hym in thys wretchyd world for his grete comforte and after this he became alle seek and feble/ and vpon holy thorsday he sente for al his brethern and asked of them forgyuenesse/ and also forgaue them alle trespaces and assoyled them of al theyr synnes/ and the thyrd day after he passed out of this world to god ful of vertues the yere of our lord ix hondred lxxxviij/ and hys sowle was borne vp to heuen with mery songe of aungels al the peple herynge that were at his dethe/ and his body lyeth at cauntrburye in a worshypful shryne/ where as our lord sheweth for his seruaunt saynt dunston many fayre and grete myracles/ wherfore our lord be praysed world wythouten ende amen/

Here endeth the lyf of Saynt dunston

And that abbay he dyde do make in the worshyp of our blessyde lady / And brightwolde that was archebysshop of cauntrburye herde of aldelmus holy lyuyng/ and he sente for hym to be his counceylloure/ and they lyued to gyder ful holyly longe tyme / and eche was ful glady and ioyful of other / And on a day as they stood at the see syde by douer castel they salwe a shyp laden with marchaundes not ferre fro them and saynt aldelme callyde to them to wyte yf they hady ony ornament longyng to holy chirche within theyr shyp to selle/ but the marchauntes had dysdaygne of hym and thoughte he was not of polder to bye suche thynges as they had to selle / and departyde from the holy man / but anone fyl on them soo grete a tempest / that they were in paryl for to perysshe/ and thenne one of hem said we suffre this trouble/ bycause we had dysdayne of the wordes of yonder holy man/ and therfore lete vs all meekly desyre hym to praye for vs to our lordy Jhesu criste / they dyde so and anone the tempest ceased/ and thēne they came to this holy man/ and brought to hym a ful fayre byble / the whiche is yet at malmesbury vnto this day/ and foure yere before his deth he was maad byssshop of dorset by the archebysshop of cauntrburye/ and by other byssshoppes / but within shorte tyme after he deyed / and lyeth buryed at malmesbury there as he was abbot /

And after that sayne egelwyn came to offre at his tombe fetteryd with chaynes of yron faste locked / & fro thens he wente so to rome to the pope alwey werynge the feters / whiche was to hym grete payne / god rewarde hym his mede / And Sayne Aldelme or he deyed cursed alle them that dyde ony wronge in brekyng of the preuyleges of the sayd abbey of malmesbury / and them that helpe the holde to mayntene goddes seruyce shall haue goddes blessyng and his /

And whan he hady layen kuge in the erthe he was translated and layed in a ful ryche shryne / there as our lordy sheweth dayly for hys holy seruaunte many fayre myracles/

Thenne lete vs praye sayne Aldelme to praye for vs vnto our lordy god that we may in thys wrecchyde vale of this worldy soo kelbayle our synnes / and amende our lyuyng / that we may come to eurlasteyng lyf in heuen amen

Thus endeth the lyf of sayne Aldelme

Of Sayne aulbyn that brought cristendom in to englond

Sayne austyn was an holy monke/ and sente in to englond to preche the faythe of our lordy Jhesu criste / by sayne gregory thenne beyng pope of rome / the whiche had a grete zele and loue vnto englond as is reherced alle alonge in his legende how that he salde childryn of englond in the market of rome for to be solde whiche were fayre of vysage / for whiche cause he demaunded lycence and obteyned to goo in to Englond for to conuerte the peple therof to cristen feythe /

And he beyng on the weye the pope deyed/ and he was chosen pope/ & was countremaunded & came ageyn to rome And after whan he was sacred in to the papacye/ he remembryd the royame of englond / and sente saynt Austyn as heed and chyef/ & other holy mon ̄ kes & prestes with hym to the nombre of yl persones vnto the royame of eng lond/ & as they came toward englond they came to the prouynce of Andega ̄ uence / purposyng to haue restyd alle nyght at a place called ponte Say a myle fro the cyte and ryuer of ligerym but the wymmen scorned and were so noyous to them that they droof theym out of the tolvne/ and they came vnto a fayre brode elme / and purposyd to haue restyd there that nyght but one of the wymmen which was more cruel than the other purposed to dryue them thens / & came so nygh them that they myght not reste there that nyght /

And thenne Saynt Austyn toke hys staffe for to remeue fro that place/ and sodeynly his staffe sprange out of hys honde with a grete violence the space of thre furlonges thens and there stykyd faste in the erthe/ and whan saynt aus tyn came to his staffe and pulled hit out of the erthe / in contynence by the myght of our lord sourded & sprange there a fayre welle or fontayn of clere watr/ Which refressyd hym wel and al his felawshyp/ & aboute that welle they restyd alle that nyght / and they that dwellyd there by / sawe alle that nyght ouer that place a grete lyght co mynge fro heuen which couerd all that place where these holy men laye / And on the morne saynt austyn wrote in therthe with his staffe besyde the welle these wordes folowyng/ here had austyn the seruaunte of the seruauntes of god hospytalite / whome saynt gregory the pope hath sente to conuerte englond/

On the morne whan the holy men/ the dwellers of the coostes therby/ whyche salde the lyght in the nyzt tofore/ came thyder and fonde there a fayre welle/ of the which they merueyled gretly /

And whan they salde the scripture wreton in the erthe / thenne they were gretly abasshed by cause of theyr vn ̄ kyndenesse/ and repented them ful sore of that they/ shad mocked them the day before / and after they edefyed there a fayre chirche in the same place / in the worshyp of saynt austyn / the which the bysshop of andegaueuse halowed

And to the halowyng therof came soo grete multitude of peple that they trad the corne in the feldes doun al playne lyke vnto a flore clene sweped / For there was no sparyng of hit /

Not wythondyng at the tyme of re ̄ pyng that grounde so troden bare more corne & better thenne ony other feeldes besyde not troden dyd/ And the hygh aulter of that chirche standeth ouer the place where saynt austyn wrote wyth his staffe by the welle / and yet vnto this day may no woman come in to that chirche / but there was a noble woman that sayd that she was not gyl ty in offendyng saynt Austyn / and toke a tapre in hir honde and went for to offre hit in the said chirche / but the sentence of almyghty god may not be reuoked / for as soone as she entryd the chirche hir tolwellys and synolwes began to shrynke and she fyl doun dede in ensaumple of alle other wymmen/ wherby we may vnderstonde that Inu rye doon agynste a saynt / displeseth gretly almyghty god/ and fro thens saynt austyn and his felawshyp came in to englond / and arryued in the yle of thanet in este kente / and kyng athel berte regned that tyme in kente/ which was a noble man and a myghty /

To whome saynt austyn sente shelwyng the entente of his comynge from the courte of rome / and sayd that he had brought to hym right ioyeful and ple saunt tydynges / And sayd that yf he wold obeye and do after his prechyng that he shold haue euerlastyng ioye in the blysse of heuen/ & shold regne with almyghty god in his kyngdom /

And thenne kynge adelston herynge this/ cōmaūded that they shold abyde and tarye in the same yle/ And that al thynges shold be mynystred to them that were necessarye vnto the tyme that he were otherwyse aduysed/ And sone after the kynge came to them in the same yle / and he beyng in the felde saynt anstyn with his felowshyp came and spake with hym bauyng tofore

them the sygne of the crosse syngynge by the wey the letanye besechynge godʒ deuoutely to strengthe them andʒ helpe andʒ the kyng receyuedʒ hym andʒ hys felaudshyp / & in the same place sayntt austyn prechedʒ a glorious sermone / & declaredʒ there to the kynge the crystenʒ feythe openlye andʒ the grete merytt & auayle that shold come therof in tyme comyng/andʒ whan he hadʒ endedʒ hys sermon / the kyng saydʒ to hym your promyses ben ful fayre that ye bringe but by cause they be newe & haue not ben herde here before / we may not yet gyue consente therto/ Neuertheles̄e by cause ye be come as pylgrymes fro ferre contres / we wyl not be greuons ne harde to you/ but we wyl receyue you meekely/ & mynyster to you suche thyn ; ges as ben necessarye/ neyther we wyl forbede you / but as many as ye can conuerte to your feythe andʒ relygyon by your prechyng ye shal haue lycence to baptyse them / andʒ to accompanye them to your lawe / Andʒ thenne the kynge gaue to them a mancion in the cyte of dorobernence/ Whiche nowdis cal led cauntcrburye / Andʒ whan they dewe nye the cyte/ they came in wyth a crosse of syluer and with processyon syngynge the letanye/ prayeng almygh ty godʒ of socour & helpe/ that he wolde take awaye his Wrathe fro the cytee / and enflawme the hertes of the peple to receyue hys doctryne /

And thenne sayntt austyn and hys fe ; lawshyp began to preche there the word of god / & aboute there in the prouynce and suche peple as were wel dysposedʒ anoon were conuerted and folowed this holy man / andʒ by the holy conuersa ; cion and miracles that they dyd/ moche people were conuerted and grete fame arose in the contre/ Andʒ whan it came to his ere/ anone he came to the presence of saint austyn/ & desyred hym to preche ageyn / andʒ thenne the word of godʒ soo enflamed hym that Incontynente assone as the sermone was endedʒ the kynge fyl doun to the feet of Sayntt austyn and sayd sorowfully/ alas woo is me that I haue erryd so longe/ andʒ knowe not of hym that thou spekest of / Thy promesses ben so delectable that I thynke it alle to longe tyl I be cristenedʒ / wherfore holy fader I re ; quyre the to mynyster to me the sacra ; mente of baptesme/ Andʒ thenne sayntt austyn seyngʒ the grete meknesse andʒ obedyence of the kynge that he wyndʒ to be crystened / he toke hym vp with we pyng teerys / and baptysedʒ hym wyth alle his howsholde & meyne / & enfor medʒ them dylygently in the crystenʒ feythe with grete ioyʒ andʒ gladnesse / andʒ whan alle thys was doon / sayntt austyn despryng the helthe of the peple of englondʒ / went forthe on forte to yorke / andʒ whan he came nygh the cyte / there mette wyth hym a blynde man/ which saydʒ to hym/ O thou holy austyn/ helpe me that am ful nedy / To whome sayntt austyn saydʒ I haue no syluer / but suche as I haue I gyue the / In the name of Jhu cryste aryse andʒ be alle hole/ andʒ With that worde he receyuedʒ his syght/ andʒ byleuedʒ in our lordʒ and was baptysedʒ /

Andʒ vpon crystemas day he baptysedʒ in the ryuer named swale x thousand men wythout wymmen andʒ chyldren And there Was agrete multitude of pe ple resortyng to the sayd ryuer/ which was so depe that no man myght passe ouer on foot / andʒ yet by myracle of our lordʒ there was neyther man wo ; man ne chylde drowned / But they that were seek were maadʒ hole bothe in body andʒ in sowle/ andʒ in the same place/ they byldedʒ a chyrche in the wor shyp of godʒ andʒ sayntt Austyn / Andʒ whan Syntt Austyn hadʒ prechedʒ the feythe to the pepe/ and hadʒ confermedʒ them stedfastly therin / he retornedʒ a ; geyn fro yorke / andʒ by the weye he mette a lepre asyngʒ helpe/ and whan sayntt austyn hadʒ saydʒ these wordes to hym / In the name of Jhesu Cryste be thou clensydʒ from al thy lepre / Anone alle his fylthe fyl awey/ and a fayre nelde skyn apperydʒ on hys bo dy so that he semedʒ alle a nelde man / Also as Sayntt Austyn came in to oxford shyre to a towne that is calledʒ combry to preche the worde of godʒ / To whome the curate saydʒ / holy fader the lord of thys lordshyp hath ben ostymes warnedʒ of me to paye his tythes to godʒ / andʒ yet he wythholdeth them / & therfore I haue cursed hym / & I fynde

hym the more obstynate / To whome saynt austyn sayd / sone why payest thou not thy tythes to god and to the chyrche / knowest thou not that the tythes be not thyn but bylongen to god / And thenne the knyght sayd to hym I knowe wel that I tyle the grounde wherfore I ought as wel to haue the tenthe sheef as the ix / and whan saynt austyn coude not torne the knyghtes entente / thenne he departed from hym and wente to masse / & or he began / he charged that al they that were acursed sholde goo out of the chyrche / & thenne woos a dede body & wente out in to the chirche yerde with a whyte clothe on his heed / & stood styl there tyl the masse were doon / And thenne saynt austyn Wente to hym and demaunded hym What he was / and he answerd and said I was somtyme lord of thys tolne / & bycause I wold not paye my tythes to my curate / he acursed me and so I deyed and wente to helle / and thenne saynt austyn bad hym brynge hym to the place where his curate was buryed / And thenne the caryon brought hym thyder to the graue / & by cause that al men sholde knowe that lyf and deth ben in the power of god / saynt anstyn said I commaũde the in the name of god to aryse / for we haue nede of the / & thẽne he awoos anone and stood before al the peple / To whome saynt Austyn sayd thou knowest wel that our lorde is mercyful / and I demaunde the broder yf thou knowest this man / and he said ye / wold god that I had neuer knowen hym / for he was a wythholder of hys tythes and in al his lyue an euyl doar thou knowest that our lord is mercyful / and as longe as the paynes of helle endure lete vs also be mercyful to al crysten / and thenne saynt austyn delyuerd to the curate a rodde / and there the knyght knelyng on his knees was assoyled / and thenne he commaunded hym to goo agayn to his graue / and there to abyde tyl the day of dome / and he entryd anone in to his graue and forthwyth fyl to asshys and pouldre / And thenne saynt anstyn sayd to the preest hold longe hast thou layen here / & he sayd an hondred & fyfty yere / and thenne he asked hold it stood with hym and he sayd wel holy fader I am in euerlastyng blysse / and thenne sayd saynt austyn / wylt thou that I praye to almyghty god that thou abyde here wyth vs to conferme the hertes of men in veray beleue / and thenne he said nay holy fader / for I am in a place of reste and thenne sayd saynt Austyn goo in pees / and praye for me and for al holy chyrche and he thenne entred ageyn in to his graue / and anone the body was tornedy in to erthe /

Of this syght the lordy was sore aferde and came al quakyng to saynt austyn and to his curate and demaundedy for yeueues of his trespaas / and promysed to make amendes / and euer after to paye his tythes / and to holde the doctryne of saynt austyn /

After this saynt austyn entryd in to dorsetshyre / and came in to a tolwne where as were wycked peple & refused his doctryne and prechyng vtterly & droof hym out of the tolwne castyng on hym the tayles of thornback or like fisshes / wherfore he besought almyghty god to shewe his Jugement on them / and god sente to them a shameful token / For the chyldren that were borne after in that place had tayles as it is sayd / tyl they hady repentedy them /

It is sayd comynly that thys fyl at strode in kente / but blessyd be god at this day is no suche deformyte /

Item in another place there were certeyn people which wold in no wyse gyue feyth to his prechyng ne hys doctryne / but scornedy and mocqued hym wherfore god toke suche vengeaũce that they brennyd with fyre Jnuysyble soo that theyr skyn was reedy as blood & suffredy so grete payne / that they were constrayned to come and axe forgeuenes of saynt austyn / and thẽne he prayedy god for them that they myght be acceptable to hym and receyue baptesme and that he wold releue theyr payne / and thenne he crystenedy them / & that brennyng hete was quenchyd / and they were made parfitely hool / and felte neuer after more therof /

On a tyme as Saynt austyn was in his prayers / our lordy apperyd to hym and comfortyng hym wyth a gentyl & famylyer speche sayd / O thou my good

seruaunt and/ treive be thou conforted and doo manly / For I thy lord/ god am with the in al thyn affeccion / and myn eeryes ben open to thy prayeres / & for whome thou demaundest ony petycion / thou shalt haue thy desyre /
And the yate of euerlastyng lyf is open to the/ where thou shalt ioye with me without ende / and in that same place/ where our lord sayd these wordes he fyxed his staffe in to the grounde / and a welle of clere water sourded & sprange vp in that same place / the which welle is called erne / and it is in the cõtre of dorsete/ where as nowe is bylded a fayre abbey and is named erne after the welle/ And the chirche is bylded in the same place where as our lord apperyd to sayne austyn /
Also in the same contre was a yonge man that was lame domme and deef and by the prayers of sayne austyn he was made hole / and thenne sone after he was dyssolute and wanton / and noyed and greuyd the peple with iangelyng and talkyng in the chyrche / And thenne god sente to hym his olde infyrmyte ageyn by cause of his myscreyantaunce/ and at laste he fylle to repentaunce/ and asked god forgeuenes and sayne austyn / and Sayne austyn prayed for hym/ and he was made hole ageyn the second tyme/ and after that he contynued in good and vertuous lyuyng to his lyues ende /
And after this Sayne Austyn ful of vertues departed out of thys world vnto our lord god / and lyeth buryed at cauntirburye in the abbay that he founded there in the worshyp & wirshipe where as our lord god sheweth yet dayly many myracles/ and the thyrd day before the natyuyte of our lady is halowed the translacion of sayne austyn / In whiche nyght a cytezeyn of cauntirburye lyeng that tyme at wynchestre sawe heuen open ouer the chirche of sayne austyn / and a brennyng ladre shynyng ful bryght / and aungels comyng down to the same chirche /
And thenne hym thought that the chirche hadde brennyd of the grete lyght and bryghtnes that came down on the ladre/ and meruayled gretely what this sholde mene / For he knewe not thynge of the translacion of sayne austyn / and when he knewe the trouthe that on that tyme the body of the glorious sayne was translated / he yaue laude and thankynges to almyghty god / and we may veraply knowe by that euydent vysyon that it is an holy and a deuoute place/ and as it is said that of olde tyme auncyent holy men that vsed to come thyder / wold at the entre of it do of theyr hosen and shoon and durst not presume to goo in to that holy monastery but barefoot /, by cause so many holy sayntes ben there shryned and buryed / and god hath shewed so many myracles in that holy place for his blessyd sayne / sayne Austyn / that yf I sholde al write them here / it sholde ouppe a grete book /
Thẽne lete vs praye vnto saint austyn fader & apostle of englond/ by whome this londe was conuerted vnto the cristen feythe / And by his ordenaunce bysshoppes were ordeyned to mynystre the sacramentes/ that he be moyen vnto our lord Jhesu cryste / that we may haue so lyue accordyng to his doctrine that after this lyf we may come to euerlastyng blysse in heuen amen /

Thus endeth the lyf of sayne Austyn thapostle of engloud -

Here neyte folowyth the lyf of Sayne Geruayn and first the interpretacion of his name

GErmain is said of germe and of ana that is bye/ that is that there was founden in the seed of germayn thre souerain thinges/ that is here nature/ humour / & norysshyng / and reson of semence or seed/ Germayn is sayd seed bourgeuyng / for he had in hym here by ardour of grete delectacion / humour by

eygrenes of deuocion / and feedy by vertu of his prdycacion / by vhiche he engendryd moche peple to the feythe / And constancien the preest vrote hys lyf to saynt Seueryn byſſhop of Anerre /

Of Saynt Germayn

SAynt Germayn vas of moche noble lignage born in the cyte of anerre / & vas vel lerned in the artes liberale/ and after he vente to rome for to lerne the ſcyence of dwyt and of the lalve / and there waxued he ſo moche dygnyte/ that the ſenate ſente hym to the fronſſhe men for to haue the rule and dygnyte of burgoyn / and thus as he gouerned the cyte of anerre more dylygently than the other / there vas in the myddle of the cyte a tree callyd a pynaple tree on vhich vere hanged on þ brauncle of this tree / for the meruayle of chace and huntyng/the fredes of vylde beeſtys that had ben fleyne / But vhan saynt amadour vhiche vas byſſhop of this cyte repreuyd them of ſuche fantyſtees/ and warned them to felve doun this tree/they vold not conſente therto in ony maner / and on a tyme vhan germayn vas not in the cyte/the byſſhop dyd do felve doun this tree / and dyd do brenne hit / And vhan Germayn knelve hit he vas moche angry and forgate cryſten relygyon and came vith a grete multitude of knyghtes for to haue fleyne the byſſhop /

And thenue the biſſhop knelve by reue lacion deuyne / that Saynt Germayn ſhold be his ſucceſſour/and forbare and gaue/place to his haſtynes/and vente to saynt auſtyn/ & after vhan he came ageyn to anerre/ he encloſed moche ſubtylly germayn vythin the chirche/ and ſacred hym there/and ſayd to hym that he ſhold be his ſucceſſour in the byſſhop ryche/ and ſo he vas / for a lytel after saynt amadour deyed / and al the peple requyred saynt germayn to be byſſhop and thenne he gaue al his ryches to poure peple / and chaunged his vyf in to his ſuſter/and tormented his body by the ſpace of thyrty yere / that he neuer ete bred of vhete / ne dranke vyne /ne vſed no potage/and vold haue neuer ſalte to make his mete ſauery / and tvo tymes in the yere he vold drynke vyne/that vas at eſter and cryſtemas/ and yet for to take away the ſauour of the vyne /he vold put therin plente of þ vater / & in his refeccion he vold take barly bred vith aſſhes/and faſted euery day /& neuer ete but in the euen /In vynter ne ſomer he had but one clothyng / & that vas the hayr next his body/ a cote & a govne/ and yf it happed ſo that he gaue not his veſture to ſomme poure body/ he vold vere it tyl it vere broken and torne / his bedde vas enuyroned vyth aſſhes/hayre/ and ſacke clothe / And his heed laye no hyer thenne hys ſholdres / but al day vepte and bare aboue his necke dyuerſe reliques of ſayntes/ he vare none other clothyng / and he vente ofte barefote / and felde vare ony gyrdle/ the lyf that he ladde vas aboue mannes polver / hys lyf vas ſo ſtrayte and harde that it vas merueyle and pyte to ſee his fleſſhe / and vas lyke a thynge not credyble and he dyd ſo many myracles/that yf his meryte s had not gon before they ſhold haue ben trolved fantaſmes / In a tyme he vas herbevolved in a place vhere alvey after ſolver the tables vere couerd vhan alle men had ſolved / Vherof he meruayled and demaūded the hoſt vherfore they couerd the tables ageyn after ſolver/ and the hoſt ſayd it vas for hys neyghbours that came to drynke eche vyth other / And that nyght saynt germayn cōclu ded to vatche for to ſee vat hit ſhold be / it vas not longe after that there came in there a grete multitude of de uyles and ſat at the table in lykenes of men and vymen / And vhan the holy man ſalve them / he commaunded them that they ſholde not departe/and thenne ſente to avake the hoſt and al the neyghbours and gheſtys on al ſydes/ in ſuche vyſe that euery man and vomā vere founden in theyr houſes / and he maad al them to come and ſee yf they knelve ony of them/ and they

sayd nay / and therune he shewed them that they were deuyls / of whome the peple was moche abasshed / by cause the deuyls mocked them so /

And thenne saynt germayn coniured them / and wente theyr weye / & neuer after retorned / In a tyme Saynt lowe bysshop of troyes was besieged by the kynge actylle / and saynt lowe wente vpon the yate / and demaunded who he was that assyeged and assayled them / and the kynge said to hym I am he actylle the scorge and wode of god / and thenne the meke bysshop sayd to hym sore wepyng / I am lowe that haue wasted the flocke of god / and haue nede of the socrgyng of god and thenne seynt lowe commaunded to opene the yates / and alle the people of actyl were so by the wylle of god blynded / that they passed thorugh the towne and sawe no men of the cyte / ne dyd no hurte to no body / And thenne the bysshop saynt lowe toke seynt ger= mayn with hym and wente in to bre= taygne where as there were heresyes / But whan they were on the see there aroos a ryght grete tempeste / whyche by the merites of saynt germayn was anone a peased / Thenne they were ho= nestly receyued of the peeople of the contrey / whos company the deuyls that saint germayn had dryuen out of suche bodyes as were bisetry / had tolde their company / and whan they had ben a whyle in englond / and had conuayn= quysshed the heretikes / they retorned in to theyr contres and propre places

On a tyme it happed that saynt ger= mayn laye seek of a malady in a strete and the strete was taken with fyre / & men counceyled hym to be borne thens for perylle of the fyre / and thenne he put hym / self ageynst the fyre / and the flambe brente al aboute / and touched no thynge that germayn laye in /

Another tyme he retorned in to bre= taygne for the heresyes / and one of his dysciples folowed hym hastely and fyl seek and laye doun in a towne & there deyed / and whan saynt germayn retor= ned therby / he demanded to see the se pulture of his dysciple Whiche there was deed and dyd doo opene hys se= pulture / & he callyd hym by his name and demaunded hym what he dyd / & yf he wold no lenger goo with hym and that other answerd and sayd that he was wel / and alle thynges were to hym softe and swete / & wold nomore come here / and the holy man graunted it hym that he shold abyde in reste /

And he tempsed hym self in his graue and slepte in our lorde /

He preched on a tyme in the contree of bretaygne in suche wyse that the kyng of bretayne forbad hym his holde and his peple also / Thenne it happed that the kynges colberde wente to the pas= ture with his kyen / and receyued his porcyon atte kynges paleys / and bare it to his lytyl holde / Thenne wente saynt germayn and his felaudshyp for to see where they myght be lodged /

And the colberde brought hem to hys holde / and salde that they had grete hungre / But he had not mete for them and hym / this colberde had but one calfe / he slewe it and gaue it to them and they toke it deuonayrly of the litel goody that he had / and whan they had soldred and sayd graces / saynt ger= mayn dyd do gadre to gyder alle the bones of the calfe / and layed them vn= der the skyn and after made his pray= ers to god / & anone thenne the calfe aroos al alyue & hole as he was tofore

And the next day after saint germayn demaunded the kynge why he had for= bode hym hys holde / and the kynge was mocke abasshed & coude not an= swere / Thenne sayd saynt germayn to hym thou shalt nomore regne / but thou shalt leue thy royame to one better than the and as they of sayon sholde fyght ageynst the brytons / and they salde that they were but felde / & salde the holy man passe by / they called hym

And thenne saynt genmayn and hys folowes preched so longe to them that they came to grace of baptesme /

And on ester day they caste of theyr armeures / and by grete desyre of feyth purposed them to fyght / and whan the other herde that / they purposed to goo ageynst them hardely / for they were dysseuerd / and saynt germayn hyded hym allbey with his peple / & warned hem whan he cryed alleluya / they shold answer with one voys / and whan the

sayntes hady cryedy alle lnya / andy the
other hady answerdy / theyr enemyes
hady so grete drede / that they threlve al
theyr harneys andy armoures aweyr /
and lvende extreynly that al the moun
teyns sholdy falle oy them / andy also
lxuen / & so they fledde all afrayedy /
On a tyme as saynt germayn passedy
by angustyneme / & lvente to the tombe
of saynt assyen he enquyred holv it
stood lvyth hym / he answerdy to hym
out of the tombe lvherin he laye & sayd
I am in sivete reste / andy abyde the co-
myng of the redemour / & he said to hym
reste in pees in the name of our lordy
andy praye for vs deuoutely / that lve
may deserue the holy ioyes of the resur
reyyon / and lvhan saint germayn came
in rauenne / he was receyued mocke ho
nourably of Placyde the quene / andy
of valentynyen hir sone / andy atte so-
per she sente to hym a grete vessel of
syluer ful of delycyous mete / The
lvhiche he receyuedy / andy gaue the mete
to his seruauntes / & reteyned the vessel
of syluer for to gyue to the poure /
Andy in stede of this yefte / he sente to
the quene a dysshe of lvoody or of tree
& a barly loof the lvhiche she receyued
gladly / and after dyd doo couer that
dysshe lvith syluer andy kepte it longe
in grete deuocion
On a tyme that the saydy quene hady
desyredy hym to dyne lvyth hyr / he ac-
corded therto gladly / andy by cause he
was lvery of trauayle / of fastyngy & &
watchyng he came vpon an asse fro his
holds vnto the paleys / Andy anone as
he was at dyner his asse deyedy / Andy
Whan the quene knelve that his asse
was deedy she was mocke sorolvfnl / &
dydy do present hym a right fayre and
good hors / andy Whan the saynt salve
hym so rychely aournedy & apparayled
he lvoldy in no lvyse take hit / but saidy
shelve to me lvhere myn asse is / For
he that brought me hyder shal bryngc
me home ageyn / andy thenne he lvente
to his asse that laye dede andy sayd to
hym lete vs returne home ageyn / and
anone the asse arose / & shoke hym as
he had rysen from slepe & that he hady
no harme / & thenne germayn remoun-
ted on his asse andy rode home /
But before or he departed fro rauenne
he said that he shold not be longe in this
lvorlde / and anone after he became seek
of the feuers / & the seuenth day after
he passedy vnto our lordy /
And his body was born in to fraunce
as he hady requyred to the quene /
And he deyedy aboute the yere of our
lordy four hondredy & xx / Saynt
Germayn had promysed by his lyue
to saynt eusebe bysshop of Versayl that
lvhan he retornedy he sholdy halolve his
chyrche that he hady foundedy / & lvhan
saynt eusebe bysshop of Versayl vnder-
stode that he was dede / he lvolde hym
self halolve his chyrche / andy made to
lyghte the candelkys andy tapres / but
the more they lyght them / the more
lvere they extynete andy put out /
Andy lvhan eusebe salve that / he apper
ceyuedy that the dedycacyon was made
or he lvoldy come andy doo hit / or elles
of somme other bysshop / andy Whan the
body of saynt germayn was brought
to Versaylle / assone as it was entredy
in to the chirche / alle the tapres were
light deuynely /
Thenne Saynt eusebe remembrydy the
promesses of saynt germayn / and that
lvhiche he promysedy lyuyng / he lvold
doo hit beyng dedy / but it is not to be
vnderstonde of the grete eusebe of Ver /
sayl / that this was doon in his tyme
For he deyedy vnder valente themperour
andy fro the deth of hym vnto the dethe
of saynt germayn was more than fyf-
ty yere fro that one to that other / but
thys was another eusebe vnder whome
this sayd thynge was doon /

Thus endeth the lyf of saynt
Germayn

Here folowyth the lyf of saynt peter theyorallte or arken

Saint peter the arken was bounden wyth chaynes of yron in prison of one archenne / whos doughter was vexyd of a fende / wherfore he was mocke sorouful / thẽne sayd Saynt peter to hym that Jhesu criste sholde wel hele hyr / yf he wolde byleue in hym / To whome archẽne answerd / I merueyle mocke of the / by cause thou suffrest so mocke for they god And I see that he may not delyuer the Saynt peter sayd he wyl wel that I suffre for to deserue the glorye that alle weye shal endure / but he can wel de / lyuer me yf he wolde and hele also thy doughter / To whome archenne sayd I shal double thy chaynes / and yf thenne thy gody may delyuer the & also make my doughter hool / I shal byleue in hym / and whan that was done saynt peter clade in whyte clothys holdynge the signe of the crosse apperyd to hym and thenne anone archenne fyl doun to his feet / and his doughter was made al hool / He thenne with al his howe reqyued baptesme / and he lete out of pryson alle the cristen men / and alle them that wold be cristen /

And he wyth many other that byleued were baptysed of Saynt marcellyn preest / Whan the prouost of Rome herde thys / he made al the crysten men come to fore hym / Whom archenne gadred to gyder kyssyng theyr hondes and sayd That who wold come to be martyrd shold come hardely wythout drede / And he that dare not come lete hym goo in pees where he wyl / and whan the prouoste sawe for certeyn that saynt peter and saynt marcellyn had baptysed them / he made them come to fore hym / and departed that one fro that other / and put them so in pryson And saynt marcellyn was layed na / ked vpon brokken glasse without light or water / and saynt peter was enpry / soned in a streyte place wherin he was streyned / Thenne came an aungel fro heuen and vnbonde saynt marcellyn & cladde hym and brought hym wyth peter in to the holde of archenne / by cause they sholde seuen dayes comforte the peple besyly /

After whan he fonde not marcellyn in pryson where as he had set hym / he sente for archenne / and commaunded hym and his howsholde to do sacrefyse and they wold not obeye to hym / He put thenne hym and his wyf in to a pytte in the erthe / Thenne whan saynt marcellyn / and saynt peter herde telle thauenture of archenne / they came to hym & sõge masse in the same pytte wyth seuen cristen men that deffendyd them / and after they sayd to the pay / nyms / we myght wel yf we wolde de lyuer archenne and hyde our self / but we wyll doo neyther /

Thenne the paynyms smote archenne wyth a swerde thorugh the body and slewe hym / and after stoned to dethe his wyf and his doughter / Thenne brought they saynt marcellyn & saynt peter to the blacke yle / and there byry / ded them / Which place is called nold condyda for theyr martirdom / & thus they suffred martrdõ the yere of grace vij hondred foure score and seuen / and they that smote of theyr heedes sawe theyr soules aournedy wyth roses and precious stones borne vp to heuen by aungles / One dorotheus that was one of them that byried them sawe it wherfore he became cristen / and lyued after an holy lyf / and after rested in our lord /

Thus enden the lyues of saynt marcellyn and Peter

Here folowyth of saynt payme and felicyan and thynterpretacion first of theyr names

Primus is as moche to say as souerayn and grete and Felician is as moche to say as blessed or happy olde man/ Primus is sayd souerayn and grete in dignyte for suffrynge of hys martirdom / and puyssaunt for the operacion of myracles / holy for the perfeccion of hys lyf/ and blessyd for his glorious fynacion/ Felician is sayd happy olde man not onely for the auncyente of tyme / but for the reuerence of dygnyte / for the ryppenes of wysdom / and for the weyghte of his maners /

Of saynt prime and felician

Pryme and felicyan were accused to the emperours dyocles yan and maxymyan of the prestys and bysshoppes of the ydolles to the ende that they sholde do sacrefyse and they said but yf they so dyde theyr goddes wolde doo no thynge for them Thenne by the commaundements of the emperours they were shytte in pryson and bounde wyth chaynes of yron / but anone after the aungel vnbonde them and presented them tofore themperour/ and whan he founde them faste and ferme in the feythe/ he dyde do bete them / and after that departed one of them fro that other / and thenne sayde the prouoste to saynt felycian / that he sholde haue pyte on his olde age/ and that he shold sacrefyse to theyr goddes/ Thenne answerde he doo I am four score yere olde / and it is thyrty yere sythe I knewe the trouthe / and that I haue purposed to serue god / whiche may well delyuer me fro thy handes / Thenne the prouoste dyde hym be bounden/ and made maples to be dryuen in to hys feet and hondes / and sayde to hym / thou shalt be in thys poynte soo longe tyl thou consente to vs & shalte do our wylles/ and whan the prouoste sawe that he suffred his martirdom so gladly and so ioyously / he dyde hym to be tormented ageyn/ & commaunded that no thynge sholde be mynystred to hym to ete / After this he maad saynt pryme to come tofore hym and say to hym / loo thy brother hath consentyd to the sayeng of the emperour / And therfore he is worshypped gretly in his paleys/ do thou the same wyse / To whome he sayde though thou be the sone of the deuyl/ yet in party thou sayest that my brodir hath consented to the decree of thy heuenly Emperour / Thenne the prouoste was angry / and commaunded to sette fyre and brenne his sydes/ and boylynge lede do poure in to his mouthe in the presence of fe; lycyan to fere hym wyth alle / And he dranke it as swetely as it had be cold water / Thenne the prouoste beyng al angry and arageth/ commaunded two leons to be put to them / whyche anone as they were put to them fyl doun to theyr feet / and stoode afore them lyke meke lambes/ thenne after he sente two cruel beerys/ whyche anone became as mylde and debonayr as the lyons / There were in the place that salue thys wel vij thousand men /of whome fyue hondred byleuyd in Jhesu cryste/ Thenne the prouoste dyde the saynts to be byheded / and threlde their bodyes to dogges and to byrdes/ but they nei; uer touched them and after this cryf; ten men buryed them/ & thyse blessyd sayntes were thus martird the yere of our lord two hondred four score and seuen / Thenne lete vs praye to thyse sayntes that we may come to euerla; tyng blysse in heuen AMEN /

Thus endeth the passyon of sayntes pryme and felician

Here folowyth the lyf of saynt Barnabe the appostle / And first the interpretacion of his name

Barnabe is as mocke to say as the sone of hym that cometh / Or the sone of consolacion / or the sone of a prophete / or a sone concludyng / he is four tymes sayd a sone by foure maners of exposicions he is sayd sone in escripture by reason of generacion /of erudycyon / of ymy= tacion/and of adopcion / he was rege= nerate of Jhesu cryste by baptesme / And he was taught by the gospel and fulfylyd hym by marterdom / & adoptyd by heuenly relyarde /and this was fulfyllyng hym self/as fulfyllyng other / he was comyng /comfortyng / prophecyeng / and concludyng / co= mynge in rennyng & precheyng oueralle and that apperyth / for he was felowe of saynt poule comfortyng youre peple & desolate to youre peple in gyuyng al= messe / To desolate in sendyng epistles in the name of thapostles/prophecyeng for he floured by the spyrite of prophe= cye /in concludyng /for he concludeth a grete multitude of peple & conuertyd them to the feythe as it apperyth whan he was sente to antyoche / & that sayth the book called thactes of thapostles / as to the first he was a man & manlye to the second good as to the thyrd / ful of the holy ghoste /& as to the fourth

treue / his passyon lede compylyd out of greek in to latyn /

O alynt barnabe thapostle

Saynt barnabe was a lewe & was borne in cypre & was one of the lxxij disciples of our lord & is gretely prayse in thystorye of thactes of thapostles of many good thynges that were in hym for he was right wel enformed & ordy nate /as wel to hym self as to god and to his neyghbour/he was wel ordynate in hym self after thre vertues that been in the sowle/that is to saye reson/desire & strengthe / he had reson enlumyned with the clerenes of veray knowleche / herof is sayd in thactes of the apostles the viij chappyter / it is said there that there were in the chirche of antyoche doctours prophetes & grete maistres in holy scripture/emonge whome were bar nabe symon & many other grete cler= kys /yet had he desyre wel ordynate & expurged fro the dust of al worldely affeccion/ & therof is founde in thactes of apostles the fourth chappytre / that he solde a felde that he had / and the valewe & prys therof he layed at the feet of the apostles / & the glose sayth saynt bernake shewed to vs heryn that we oughte leue the thynge that men shold not put therin theyr desyre ne theyr herte / & taughte vs to despyse golde & syluer / by that that he layed the syluer atte feet of thapostles / yet had he the vertu of the solde whiche is callyd strengthe wel affermyd with prolbesse of pacyence / and that may we see on the grete thynges and hye / that he empryled / and on the grete re= nounces that he dyd / and on the grete tormentes & paynes that he suffred / Grete thynges thenne he enpryled / and that may we see whan he took vpon hym to conuerte soo grete a cytee as was anthyoche / For whan Saynt poul came in to Jherusalem / anone af= ter his conuersion/ & wold accompanye hym with the disciples they fledde alle alweye lyke as sheep do fro wulues/

¶But barnabe went anone to hym & tok̄e and brought hym in to the compa nye of thappostles / after he enforced his body with grete penaunces that he dyd / for he tormented hit with aspre and harde fastynges / yet was sayn̄t barnabe a man enforced to suffre pay nes and tormentes / For he and sayn̄t poule abandonned their lyues ouer al for the loue of our lord Jhesu Cryste / Secondly he was ordeyned as told chyng to god in heryng auctorite / Mageste and dygnite / he bare honoure reuerence vnto the grete auctorite of god after that we fynde in the actes of appostles the xiij chappytre / whan the holy ghost sayd / Take ye to me a parte barnabe and poule for to do the offyce that I haue chosen them to / yet sayn̄t barnabe bare honoure to the grete mageste of god / For whan there shold be doon reuerence to hym & sa crifyse / as to a god / and was called Jupiter as he that went before / and they called poule mercurye / as a fayr and wyse speker / anone barnabe and poule rente and tare their cotes / and cryed alle on hye ye peple what doo ye we ben mortal as ye be / which warne you to torne and conuerte to the trap god lyuyng Jhesu cryste / after sayn̄t barnabe bare reuerence to the dygnite of god after that is founden in the actes of appostles the xv chappytre / Somme conuerses of the Jewes thold mynysshe the dygnite of the grace of god / and sayd that this grace that our lord had doon in his passyon suffysed not to saue vs wythout circumcysion / ageynst this errour poule & barnabe wythstood vygorously and shewed to them ap perterly that the grace and dygnite that god hath doon / is suffycient without the lawe to our sauacion / After they sente to the appostles this questyon / the which they sente anone thorugh the worlde epystles ageynst thy folysshe errour / after sayn̄t barnabe was right strongly wel ordeyned ageynste hys neyghbours / For al them that were commysed in his cure / he nourisshed and fedde / in worde / in exaumple / & in benefaytes / In word for he pronoū ced to them the holy wordy of god and the gospel / herof is sayd in the actes of thappostles that poule and barnabe abode in antyoche prechyng the worde of god / that may be seen by the grete multitude of peple that he conuerted in the cyte of antyoche / for they cōuerted so moche peple there that the dysciples lost theyr specyal name / & were callyd crysteny men as the other / yet nourisshed he them that he had charge of by good ensaunple / for his lyf was to al them that salue hym / as a myrrour of holy nes / & the exemplayr of al religyon / For he was in al his werkys noble & hardy / & wel embelisshed of alle good werkys / & was ful of the holy ghoste and enlumyned & lyght in the feyth of our lord / al thyse foure thynges been touched of hym in thactes of thappos tles / yet nourisshed he them by bene faytes in two maners / that is in al messe temporal in admynystrynge to the poure theyr necessyte / and in other almesse spyrytuel / in forgeuynge alle rancour and euyl wylle / The fyrst al messe dyd sayn̄t barnabe / for he bare to suche as were in right grete pouerte & myserye / that as was nedeful for them to lyue / For after that we fynde in the actes of thappostles / there was a grete fampne in the tyme of claudyus them perour / which fampne had agabus prophecyed / and by cause the dysciples that wold̄ retorne to theyr brethern in to Judee / sente vnto the moste auncien theyr almesses by the handes of bar nabe and poule / the second almesse dyd sayn̄t barnabe whan he pardoned hys angre to John surnamed marke / For whan the sayd John which was one of the dysciples was departed from the companye of barnabe and of poule / he repented hym & wold retorne to them & barnabe forgaue it hym / & tok̄e hym ageyn to his dysciple / but poule wold̄ not receyue hym wyth hym / Neuerthe lesse that which was doon bytwene them bothe / was by good entencion / for in this that barnabe took hym ageyn / we may see the swetenes of his pyte / & in this that sayn̄t poul wold̄ not re ceyue hym is shewed the grete fauour oy right that was in hym / after that the ghoste saith actuum xv / by cause this John had be tofore the mayster of the lawe to deffende the lawe of Jhu cryste

And had not contryned hym bygo-
rously for to reprene them/but had ben
negligent / For thys reason Saynt
Poule wold / not accorde to reprue
hym in to the companye of the other /
Neuertheleſſe this departyng that John
was thus departed fro the companye of
saynt poule & fro the other was for no
hye that was in hym but for ꝑ ſhar-
pnes & enſpyrynge of the holy ghoſt
to thende that they myght preche in dy-
uers places/after that it happed after
for whā barnabe was on a tyme in the
cite of yconie /a man with a clere ſhy-
nyng viſage apperyd by nyght to this
John aforſaid his coſyn/& ſayd to hym
thus / Johan haue in the no doubtaūce
but be ſtronge & vigorous / For fro
henſforth thou ſhalt nomore be callyd
John /but thou ſhalt be called nigh hye
enhaunced/& whan he had tolde this to
his coſyn saynt barnabe he anſwerd &
ſaid to hym/kepe ꝑ Wel that thou telle
this viſyon to no man/ for in the ſame
forme he apperyd to me/that nyght af-
ter whan saynt barnabe & saynt paule
had longe preched in the cyte of anty-
oche/thaūgel of god apperyd to saynt
poule & ſayd to hym goo haſtely in to
Jheruſalem /for thou ſhalt fynde there
somme of the brethern that abyde the/
thenne barnabe wold goo in to cipre to
viſyte his frendys & kynne that were
there/& saynt poul wold goo to Jhern-
ſalem / thus departed that one fro that
other by entyſement of the holy ghoſt
that so had ordeyned hit/& whan saynt
poul had ſhewed to saynt barnabe thys
that thaungel ſaid/ saynt barnabe an-
ſwerd to hym/the wylle of god be done
lyke as he hath ordeyned hit / I goo
now in to cipre /& more hereafter ſhal I
not ſee the/for there ſhal I ende my lyf
thenne he humbly knelid doun & fyl to
his feet wepyng & saynt poule whych
had compaſſyon of hym/ſaid vnto hym
thyſe wordes by conſolacion/ Barnabe
wepe nomore for our lord wyl that hit
be ſo/our lord hath aperid to me thys
nyght and hath ſaid to me lette not ne
gyue none empeſchement to barnabe for
to goo in to cipre / for he ſhal there en-
lumyne many folke & ſhal ſuffre there
martirdom/ On a tyme that barnabas
& John yſſued out of cipre / & founde
an enchaunteur named helyas whych
by his enchaūtement had taken alwey
the ſight from ſōme & after gyuen it
to them ageyn/he was moche contrarye
to them & wold not ſuffre them entre
in to the temple/after this barnabe ſaw
an a day men & wymen kepyng alle
naked rēnyng thorugh the toune / &
made thēne grete feſte /wherof he was
moche angry & gaue his maledicciōn &
curſe to the temple / & ſodeynly a grete
parte therof fyl doun & ſlewe a grete
parte of the peple/atte laſt saynt barna
be came in to the cyte of ſalampne / but
this enchaūtour aforſayd moeuyd the
peple gretely ageynſt hym /ſo moche ꝑ
the Jelwes came & toke hym / & ladde
hym thorugh the cite with grete ſhame
& wold haue delyuerd hym to the Juge
of the cite for to punyſſhe hym / & to
put hym to deth/ but whan they herde
ſay that a grete & a puyſſaūt mā was
come in to the cite which was named eu
ſebyus /& was of the lignage of them-
perour nero/the Jelwes had doubte that
he wold take hym out of her hondes &
lete hym goo/and therfore anone they
bonde aworde a boute his necke & drelwe
hym out of the cite/ & there anone dēt
hym/but yet the felon Jelwes were not
ſatiſfyed to marter hym ſo / For they
toke the bonys of hym & put them in a
kayſſel of leed & wold haue caſte them
in to the ſee /but John his diſciple with
ij other of his diſciples went by nyght
in to the place & toke the holy bones
& buryed them in an holy place/thēne
after that ſichilbert sayth they abode in
that place vnto the tyme of themperour
zenom & gelaſe the pope that was the
yere of our lord v C/after that thenne
as saynt dorathe ſaid they were foūdē
by the reuelacion of saynt barnabe hym
ſelf /& were fro thens tranſlated in to
another place/ & saynt dorotheus sayth
thus / barnabe preched fyrſt at Rome
of cryſte and was maad biſſhop of
mylane /

Thus endeth the lyf of saynt barnabe

Here folowyth the liues of saintes vyte and modeste and first the Interpretacion of theyr names

Odeste is as moche to saye as attemperate / whiche is one of the cardynal vertues / and two extremytees goon rounde about euery vertue/ and the vertue abydeth in the myddes/ & the extremytees of Wysdom ben trychirye and folye the extremytees of attemperaunce ben thaccomplyssement of al flesshly desyres and to doo after his wylle / The extremytees of stronghtes ben feble corage and folysshe/ and the extremytees of Justyce ben cruelte and defaulte / And therfore modest Was attemperate by the meane of vertues that were in hym / Vyte is sayd of Vyta that is lyf/ Saynt austyn in libro de trinitate deuyseth of thre maners of lyf / that is the lyf doyng that appertayneth to actyf lyf / a lyf ydle that appertayneth to ydlenes/ and a lyf spyrituel which appertayned to lyf contemplatyf / and this grete manere of lyuyng was in hym / Or Vite is as moche to saye as vertu or right vertuous /

Of saint vite and Saynt modeste

Saynt Vite was a chylde moche noble / that suffred martirdom in the age of yȳ yere / his fader lete hym ofte by cause he despysed the ydolles / but neuer for letyng ne smytyng he wold neuer worshyp them/ whan Valeryen the prouost of lukes herde saye hewof/ he made hym to come tofore hym/ & whan saynt Vite wold not doo sacrefyse for hym ne for his wordes he dyd doo bete hym Wyth grete staues/ but the handes of theym that bete hym became drye & the hondes of the prouoste also in suche wyse that they myght not bewelde them/ Thenne sayd the prouost alas alas I haue loste myn hondes / thenne sayd to hym the chylde Vyte / calle thy goddes / & praye them that they helpe the yf they may thenne sayd the prouoste mayst thou hele me/ the chylde answerd I may wel hele the in the name of my lord Jhesu cryste / and anone he made his prayer and helyd hym / Thenne said the prouaste to his fader / chastyse thy sone to thende that he doe not an enyl dethe / Thenne his fader brought hym ageyn to his owne holde/ and made come to hym harpes pypes & al maner Instrumentes that he myght haue / and after dyd do come maydens for to playe with hym/ and made hym to haue al maner of delytes that he myght gete to molle fye and chaunge his herte/ and whan he had ben shette & enclosed in a cham/ bre one day/ there yssued a meruaillous odour and swete sauour/ wherof hys fader and the menye meruayled/ and whan the fader loked in to the chambre he sawe two aungles syttyng by his sone / and thenne sayd he the goddes ben comen in to myn holde/ and anone after thyse wordes he was blynde / Thenne assembled al the cyte of Ruques at the crye of the fader / and the prouoste Valerpan came also /

And demaunded what it was that was happed to hym / And he sayd to hym / I haue seen in my holde the goddes also shynynge and bryght as fyre / And by cause I myght not suffre the clerenes I am becomen blynde / Thenne ledde they hym to the temple of Jouys and promysed vnto hym a bulle wyth hornes of golde for to haue ageyn hys syght /

But whan he salbe hit auayled hym no thynge he requyred hys sone that he wold praye for hym / And anone he maad hys prayer vnto god / and anone he was alle hool / Yet for all that he wold not byleue in god / But thoughte hold he myght put hys sone to dethe /

Thenne apperyd the aungel to a ser-
uaunte that kepte hym whos name
was modeste and sayd to hym / take
this chylde & lede hym vnto a straūge
londe / and anone he fonde a shyppe
redy /and entryd therin/and so were
out of the contre / An aungel
brought mete to them / and he dyd
many myracles in the contre where he
was /Now it happed that dyocles pan
sone of the emperour had a wycked
spyryte in his body /and sayd openly
that he wold not goo out tyl ꝑ chylde
of luques named Vyte were comen /
Anone he was sought alle aboute the
contrey /and after whan he was fou-
den /he was brought to the emperour
Thenne he demaunded yf he myght
sle his sone / he answerd I shal not
sle hym /but our lord shal /

And anone he layed his honde on
hym/and he was alle hool /so that the
deuyl lefte hym / Thenne sayd dyo-
cles pan/my chylde take counceyll in
thy werkys/and do sacrefyse vnto our
goddes /to the ende that thou deye not
an euyl dethe / And Vyte answerde
that he wold neuer doo sacrefyse to
theyr goddes /and anone he was ta-
ken and put in pryson wyth modest
his seruaunte / and leyd mylstones
vpon theyr bodyes / And anone the
mylles stones fyl of/and the pryson be
gan to shyne of grete lyght/and whan
it was tolde to the emperour/they were
laten out of pryson / and after sayntt
Vyte was caste in to a fyre brennynge
but by the myght of god he yssued
out hool and sauf Wythout suffrynge
of ony harme/

Thenne was there brought a terryble
lyon for to deuoure hym/but anone
by the vertue of the feythe he became
meke and debonnayr after themperour
made hym to be hanged on a gybette
wyth modeste and crescenaa his nou-
rye whyche alwaye folowed hym/
Thenne anone thayer began to trouble
and thonder /the erthe to tremble /the
temples of the ydolles to falle doun /
and slewe many / The emperour was
a ferde and smote hym self on the breste
with his fyste sayenge alas alas / a
chylde hath ouercome me/ thenne came
an aungel that vnbonde them /& fonde
them self by a ryuer/& there restynge

& prayeng rendryd theyr soldles vnto
our lord god/whos bodyes were kepte
of eglys /and afterward by the trues-
lacion of sayntt Vyte/a noble lady na-
med florencia toke the bodyes and bu
ryed them worshypfully /
They suffred martirdom vnder dyocle
syan aboute the yere of our lord two
hondred four score & seuen/ It happed
afterward that a gentelman of fraūce
tare awaye the bredes and put them in
a chyrche whiche is a myle fro lusar-
ches named fosses/ and closed them
in a walle vnto the thyme that he myght
sette them more honourably / But he
deyed or he myght parfourme hit / So
that the bredes were there vnto as no
man lyuynge kenelde where they were
Hit happed so after thet there was cer
teyn Werke in that chyrche/and whan
the walle was broken where the bredes
laye /and were dysconerd / the belles
of that chyrche began to solvne by them
self /Thenne assembled the peple to the
chyrche and fonde a wrytynge whyche
deuysed hold they shal be brought thy-
der /and thenne they were layed more
honourably and sette thenne they were
tofore/ and there thenne were shelved
many myracles / Thenne lete vs
praye to thyse glorious sayntes that it
may plese them to praye to god for vs
in suche wyse that we may by theyr
merytes and prayers come to the glo-
rye of heuen /to whyche brynge vs the
fadr & sone & holy ghoost amen /

Thus ende the lyues of sayntt
vyte modest & crescence

Here folowyth the lyf of Saynt
Quyryne & Julitte

QUYRYNE was sone of a noble lady of yconye which lady wold flee the persecucion / and she went with hir sone quyryne which thenne was but thre yere olde / in to the cyte of tharse in cylyce / And she was there presented to Alysaundre the prouoste / and bare hir childe in her armes / Which whan hir two chamberers saWe that / anone they fledde and lefte hir allone / Thenne the prouost took the childe in his armes / And Julytte his moder refusyng to do sacrifyse / made hir to be scourged with talve synelves / and whan the childe salve his moder beten he wepte bytterlye and made a lamentable noyse / but the prouoste took it in his armes and daunced it vpon his knees / and wold fayn plese the childe with kyssynges and fayr wordes / The childe al Weye beholdyng his moder / abhorred the kyssynges of the prouoste / and torned his syded alweye from hym with grete Indygnacion and cratched his face with his nayles / and gaue his cryes consonaunt vnto his moder / as he sholde haue sayd / and I am also crysten / Thenne he toke the prouost & wrastlyng with hym alle to cratched hym / Thēne the Prouoste fruyng Indygnacyon therof and in a grete angre threlve doun the childe of the stappes where as he satte in Jugemente / that the tendre brayn fyl a brode out of his syed vpon the stappes / Thenne Julytte seyng hyr sone goo to heuen tofore hir / gaue thanx kynges vnto god / & she Was therof right glad / Thenne it was commaundedy that Julytte sholde be flayne / and brennyng pytche caste on hir / and atte laste hir hed to be smyten of /

And it is founde in another legende that quyryne despysed the tyraunte as wel whan he gloset hym as whan he blamed hym / and confessyd hym to be crysten / how be hit that he was ouer yonge to speke / but the holy ghoost spake in hym / whan thenne the prouost demaunded of hym who had so tauzte hym / He answerd and sayd o thou prouoste I meruayle mocke thy folye / whyche seest me soo yonge of age not keping yet thre yere olde / and demaundest who hath taught me this dyuyne wysdom / thou mayst clerly se that it cometh fro god / whan the childe was beten he cryed I am cryste / and the more that he cryed / the more strengthe emonge the tormentes he receyued / And the Juge dyd doo dysmembre the moder with the childe / and al to kelve them in pyeces / & by cause their membres sholde not be buryed of the cristen peple / he commaunded that they sholde be caste and dysperpled a brode / But not withstondyng they were of an aungel gadred to gyder / and in the nyght buryed by the crysten people / whos bodyes were shelved in the tyme of constantyn the grete whām pes was in the chyrche by a mayde whyche had ben one of her chamberers that tho yet lyued and were had of al the people in grete deuocion / Thy suffred martirdom a boute the yere of our lord CCC and thyrty vnder alysaunder /

Thus endeth the lyf of saynt quyryn & his moder Julitte

Here folowyth the lyf neyte of saint maryne

MARYNE was a noble Byrgyn & was one onely doughter to hir fader Wythout broder or suster / & after the deth of hir moder / hir fader entryd in to a monastery of relygion / & chaūged thabbyte of his doughter / so that she semed & was taken for his sone & not a woman / thēne the fader prayed thabbot & his brethern that they Wold receyue his onely sone whome at his Instaunce they receyued for to be a monke / & was called of them al brother maryne / he began to lyue right relygiously & to be mocke obedyēt whan she was xvij yere / & hir fader approched towarde the deth / he callyd his doughter to hym confermyng hir in hir good purpoos / commaundyng hyr that in no wyse she shold shelve ne doo be knowen that she were a woman /

and thenne hir fader deyed / she went oftymes to the wood with the carte to fetche home wood / and by cause it was ferre fro the monasterye / other whyle she lodged in a goody mannes holde / whos doughter had conceyued a chylde by a knyghte / And whan it was perceyued / she was therof eya ſmyned / who had begoten that chylde and she sayd that it was the monke maryne had leyen by hir and gotten it / and thenne anone the fader and moder went to the abbay / and maad a grete complevnte and a grete clamour to thabbot for his monke maryne / Thēne thabbot heyng therof sore abaſſhed sente for maryne and demaūded of hym why he had doon so horryble a synne / And he meekely answerde and sayd holy fader I aske of our lord mercy for I haue synned / Thenne the abbot heryng this was mocke angry for the sclaundre and shame / & commaunded anone that he sholde be put out of the holde / And thenne this maryne ful pacyently went out of the monasterye / & dwelled at the gate thre yere & lyued straytli with a morsel of breed a day / and whan the chylde was wened fro the moders pappe / it was sente to thabbot and he sente it to maryne / & bad hym kepe suche tresour as he had brought forthe / and thenne he toke meekelye & pacyently the chylde and kepte it with hym there two yere / Al thyse thynges he toke in grete pacyence / & in al thynges gaue to our lord thankynges / & atte laſt the brethern had pyte on hym & conſyderyd his humplyte & pacyence & dyd so mocke to thabbot that he was taken in to the monasterye / and al the offyces that were moste foule were enioyned to hym for to do / he toke it all gladly / and alle thynges he dyd pacyently and deuoutely / and at the laſte kepyng ful of vertuous lyf she deyed and departed out of this world /

Whan they sholde take vp the body and waſſhe it for to dyſpose hyt to be buryed they salve that she was a woman / alle they were astonyed and aferde / and knowlechid that they had treſpaced gretely in the seruaunte of god /

Thenne they ranne alle for to see the syght & asked forgeuenes of theyr ygnoraunce and treſpaas / Thenne bare they the body of hir in to the chyrche / And there honourably they buryed it / Thenne she that enfamed the seruaunte of god was taken and keypt with a deuyl / And knowlechyng hyr synne came to the sepulcre of the bleſſyd Virgyne / and there was delyuerd and made al hool To whos tombe the people oueral there aboute came and aſſembled / & there our lord ſhewed many myracles for hys bleſſyd Virgyn maryne / she deyed the viij kalendys of July /

Thus endeth the lyf of Saynt Maryne

Here folowen the lyues of saint geruale and prothale and firſte of the Interpretacion of their names

Geruase is sayd of gerar which is as mocke to say as a veſſel or holy / or of gena that is to say ſtraunge / and of ſpor that is lyter / For he was holy by merite of his lyf / a veſſayl for to receyue vertus in hym ſelf / ſtraunge by deſpyſyng of the world / and he was lyter by deſpyſyng of hym ſelf /

Prothays is sayd of prothos Whyche is as mocke to say as fyrſt / and of ſyon that is dyuyn / Or prothas may be sayd of procul / that is ferre / and of ſtaſis that is ſette / that is to say he was fyrſt by dygnyte / he was dyuyn by dylecion / and ferre sette fro world by affecaon / And Saynt Ambroſe fonde theyr paſſyon writen in a book founden in the ſepulture at theyr hed /

Of Sayntgeruale & prothals

SAynt geruase and sayntprothase were brethern of one burthen of fader and moder / theyr fader was sayntVytayl / and theyr moder the blessyd Valeryne /Vyth gaue all theyr goodes vnto the poure for the loue of god/and dWellyd with saynt nazaryen vhyche made a right fayr orato wyr in the cyte of ebredune /

And a chylde namedy elsius bare to hym the stones /and yf nazaryen had thenne the childe elsius or none I vote neuer /For the hystorye of nazaryen rehercedy that elsius vas offryd to hym longe after /and vhen they Were of fryd and lade to nero the emperour/ thys chylde elsius folovved them moche sore vveppyng/ and one of the knyghtes buffetedy and smote hym /and nazaryen thenne blamyd hym / Thenne the knyghtes in a grete angre bete & defolvledey nazaryen vnder theyr feet / and after they put this else vyth the other in pryson / and after that they threlve hym in to the se / and lade geruase and prothase to melan / And nazaryen vas delyuerdy by myracle and came to melan / In that tyme there came thyder the erle astase Vhyche vente in batayle ageyn them of marcomannos/ vhiche came ageynst hym Thenne the kepers of the ydolles came to hym & sayd that theyr godes volde gyue none answer / but yf geruase & prothase shold fyrst offre to them and do sacrefyse / Thenne anone vere they brought and ledde for to sacrefise and thenne geruase sayd /that all the ydolles vere deef and domb/and that he shold requyre helpe of almyghty god / Thenne the erle vas vrothe and commaūdedy hym to be beten vith scorges of leedy so longe tyl he gaue vp his spyrite / and so suffrydy dethe / thenne he commaundedy prothase to be brouzt to hym to vhome he saydy /thou cursyd vretche nolt thynke to saue thy lyf/ and deye not ay euyl dethe vith thy broder / To Whome prothase saydy vho is a vretche/I that drede the not or thou that dredest me /To vhome atasyus saydy / hold shold I drede the vretche /To vhome prothase sayd/In that thou dredest me that thou sholdest be hurte by me yf I made not sacrefyse to thy godes /yf thou dredest not to be hurte of me/thou voldest neuer compelle me to the sacrefyse of ydolles / Thenne the prouoste commaundedy hym to be hangedy on a gybet / thenne saydy prothase to hym/I am not angry vyth the /For I see thyn eyen of thyn hede blyndedy /and I haue grete pyte of the by cause thou seest not vhat thou doest but doo that thou hast begonne / that this day the kenygnyte of our sauyour may brynge me to my broder /

Thenne the erle commaundedy hym that his heedy sholdy be smyten of / & thus he suffredy martirdom for our lordy /

Olympp a seruant of Jhesu cryste Vyth his sone toke the bodyes and buryedy them secretly in his holde in a tombe of stone /and layedy a book at hyr bedes contynyngy theyr natyuyte /theyr lyf /and theyr ende /

And they suffredy dethe vnder nero /a yolde the yere of our lordy lvj / Thyse bodyes vere hydy there many yeres / but in the tyme of saynt ambrose they Were foundn in thys manere /Saynt ambrose vas in prayer in the chirche of saynt felyce and saynt nabor in suche vyse that he neyther slepte ne voke holy there apperyd to hym tvvo yonge meny clady in Vyte vestementys vyth one cote and mantel andy hosedy / and they apperyd prayengy vyth hym vith theyr hondes holdeny vp /Thenne saynt ambrose prayedy that yf it vere illusyon that it sholdy appere nomore / And yf it vere trouthe /that it sholde be shevyd hym / Thenne vhan the cocke crevve the yonglynges apperyd to hym adouryngy vith hym in semblable manere /and at the thyrdy tyme they apperyd the thyrdy nyght / vhan he hady fastedy and slepte not / And vyth them apperyd saynt peter the apostle after that he hady seen hym in payntur Thenne the yonglynges sayd no thyng but the apostle spake / Thyse ben they that despyse none erthely thynge / but hane folovvedy myn admonestementre/

And thyse ben they of whome thou shalte fynde the bodyes in suche a pla ce / And there thou shalt fynde an arche of stones couerd with xij feet of erthe / and thou shalt fynde at theyr heedes a litel booke wherin is contyned theyr byrthe and theyr ende /

Thenne saynt ambrose callyd alle hys neyghbours/and began fyrst to dygge the erthe/and fonde lyke as thapostle had sayd to hym / and they had layn in that place wel a thre hondred yere and they were as fressh as they had ben layed there that same houre /and a right swete sauour yssued out of theyr tombe /and in contynent a blynde man touched the byer / and anone he had his syght ageyn/and many other seek people were helpd by the merytes of them / and in theyr solempnytees pes was reformed bytwene the lom bardes and the emperour of Rome/

And thenne Saynt gregory the pope establysshed for the Introyte of ꝑ masse of them/ ℣ Loquetur dominus pacem / and this offyce apertayned in partye to the sayntes /& in partye to the grete aduentures that were in that tyme /

And saynt austyn reherceth in the book of the cyte of god that he Was present and the emperour and mocke grete com panye that a blynde man receyued hys syght at melan at the bodyes of Ger uase and prothase/but it is not knowen Wether hit was the same blynde man or no / Also he telleth in the same book that there was a ponge mā in a towne named Victoryan wode hys hors in to a ryuer that laye there by and assone as he was therin/the deuyl strangled hym / and therwe hym in the watr alle dede/and whyles they songen euensonge in a chyrche of saynt geruase and prothase which was there by/he was smyten with the voyses of them that songe/that he sterte vp a lyue and in a grete haste le entryd in to the chyrche in a grete drede and helde fast the aulter lyke as he had be bounden therto/thenne the deuyl menaced hym and sayd yf he wold not come thens he wold breke alle his membrys /and a lytel whyle after by the merytes of the holy martirs he was playnly he lyd /and saynt ambrose sayth in hys preface / These ben they that by the he uenly laner toke tharmes of the appos tles and kaynquyssed & haue the vyc torye / and ben assoyled fro the snares of the World/they destroyed the felaw shyp of the fende / and folowed frely without ony empesshement our lord Jhesu cryste/lyke vnto a delonayr fra ternyte/that so lerned the holy wordes that no fylthe was medlyd emonge them / O how glorious a stryf was thys that causeth them both to be crow ned in heuen/lyke as they yssued out of one bely /

Thus enden the lyues of saynt Geruale and saynt prothale

Here folowyth the lyf of saynt Edward kyng and marter

Saynt edward the ponge kynge and marter was the sone of kyng edgare and he was kynge but iij yere and seuen moneithes and whann his owne moder was dede his fader the kynge wedded another wyf which was ful wycked and by hir he had a sone named ethelrede /

This quene labourd sore for to destroye thys ponge kyng edward/for to make hir owne sone athelrede kynge / And litel loued the kynge edwarde / For thenne kynge edgar was dede whyche had ben a good Justyser in chastysynge rebellys / and cherysshyng good & well dysposed peple /for he had a blessyd & an holy man saynt dunstō which was chyef of his counceyl and was moche ruled by hym / and in that tyme was ioye and myrthe in alle englond /

And the quene thorugh entysynge of the fende our enempe laboured euer & alwayted for to destroye thys ponge kynge edward / and so it happed that thys sayd ponge kynge Edward rood

on hunteyng with his knyghtes in the
wode of dorset besyde the toune of war
ham / and there in the chace it hap-
ped the kynge to departe alweye from
his men / and rode forthe allone to see
his broder athelrede which was therby
with the quene his moder in the castel
named corf / but whan the quene sawe
hym there keyng allone she was ioye-
ful and glad in hir herte hoppyng thē
tacomplysshe that / Which she sore had
laboured fore / & wente to the kynge
and welcomed hym with fayre and
blaundyssheyng wordes / and commaū
ded to fetche hyde & wyne to the kyng
and Whyles the kyng dranke the bot
ler toke a knyf and woof the kynge
thorugh the body to the herte / in suche
wyse that the kynge fyl doun dede /
And anone thenne the quenes seruaū
tes buryed the body in a desolate place
of the Wode / to the ende that no man
sholde knowe where he were becomen /
And whan saynt dunston knewe that
the kynge was so murdred / he maade
moche grete sorowe / and in shorte tyme
after yet a parte ageynst his Wylle he
crowned hir sone ethelrede kynge /
And thenne he sayde to the kynge / for
as moche as by manslaughter and
wronge thou arte comen to ke kynge
thou shalt therfore haue grete sorowe
and trowble to thy lyues ende /
And al shal falle for the dethe of thy
broder edwarde / Who that Wyl knowe
the sorowe that fyl / may see it in the
lyf of saynt alphey / and there he shal
see what sorowe there fyl / and al Was
for the dethe of this saynt Edwarde /
And alle the poure peple of this londe
sorowed gretely for thys good kynges
dethe / and in especyal by cause they
coude not knowe where he was buryed
For they wolde burye hym moche wor
shypfully yf they myght fynde hym /
And in a tyme as god wolde / men of
warham and of the contre be goon for
to seke this holy body of saynt edward
with grete deuocyon prayeng our lord
that they myght haue knowleche where
the holy body was / and sone after one
of them that soo sought salde a grete
lyght in a desolate place of the wode
in lykenes of a pyler of fyre stratchyng
fro heuen euen unto the graue / where
the holy body laye in /
And thenne the people ful reuerently
dygged vp the body / and brought it
with solempne processyon to the chirche
of Warham / and they buryed this ho
ly body in the chirche yerde at the este
ende of the chirche / for they durst not
doo otherwyse for dysplesure of ꝑ quene
But nowe ouer that graue is bylded
a fayre chapel of our lady / and in
the place where he was first buryed is
nowe a right fayre welle / whyche is
callyd saynt edwardes welle where our
lord shewyth many myracles for his
holy marter saynt edward /
And in lyke wyse in the chapel at
warham where as his holy body laye
longe / our lord shewyth also myracles
but longe tyme after by the labour of
the erle alphere Whyche moche louyd
saynt edwarde the byssheppes & clergye
by the counceyl of saynt Wylfryde and
saynt edythe susters of Saynt edwarde
and nonnes at wylton / the holy body
was take out of the chapel of warham
and brought with grete solempnyte
vnto the nonnerye of shaftesburye /
And by the waye as men take thys ho
ly body two creples were made al hole
and folowed the holy body with grete
Joye and myrthe thankyng god and
the holy saynt of theyr helthe / & whan
they came to shaftesburye / they layed
thys holy body in the walle by the hye
aulter right worshypfully / where our
lord shewyd many myracles for hym
and whan the quene his stepmoder
herde telle what myracles god shewed
for hym / thenne she repented hir ful
sore / and cryed god mercy and the
holy saynt for hyr trespas / and pur-
posyd to ryde thyder to doo worshyp to
the holy body / and there to make forge
uenes of the deth that she had cōmysed
to be doon in hym / but whan she wolde
haue ryden thyderward hir hors wolde
not goo forth in no wyse / for betyng
ne drawyng / and thenne she lyghte
doun and wente thyder ful meekely on
hir feet / and ofte in hir iourney she
repentyd hyr of that cursed dede /
That she had caused to be doon to this
holy saynt Edward / and whan she
came to haftesburye / where as thys
holy body was buryed / she dyd ful

grete reuerence therto / and cryed godʒ mercy/and the holy saynt for hir grete offence / and after this she became a ful goodʒ Womanʒ/ and hadʒ grete repentaunce therof vnto hir lyues ende / and after whan the holy body had restyd in the walle certeyn yeris /Saynt edwardʒ apperyd to an holy relygious manʒ & bad hym goo to dame althrede abbesse of that place / and say to hyr that she purueye that his body sholdʒ be layedʒ in a more Worshypful place And thenne she went to saynt dunstō to praye hym of his helpe in this mater/and sone after saynt dunstonʒ came with a multitude of bisshoppes/abbotes/ pryours/andʒ of the clergie /
And tokeʒ vp this holy body & layedʒ it in a worshypful shryne /which the abbesse and other wel dysposedʒ people hadʒ ordeynedʒ for hit / And whan his body was take out of the walle/ there came out of the graue a flauour like a smoke of frankencence smellyngʒ / so swete that alle the peple were gretly comfortedʒ therby/ and thus this holi kynge andʒ marter was translatedʒ in the yere of our lordʒ a thousandʒ andʒ somwhat more/andʒ whan kyng ethelred was dedʒ /edwardʒ hys sone regned after hym /whyche was an holy andʒ glorious kynge andʒ confessour/
And lyeth buryedʒ at westmestre/andʒ worshypfully shrynedʒ / where as our lordʒ hath shewedʒ many a grete myracle for hym /
Thenne lete vs praye to this holy martir saynt Edwardʒ kynge / & to saynt Edward kynge andʒ confessour that they praye to our lordʒ for vs that we may in this wretchyd world so amende and repente vs of our wretchydʒ lyf that whan we shal departe hens / we may come to hys euerlastyngʒ lyf in heuen amen /

Here endeth the lyf of Seint Edward kynge and marter

Here folowyth the lyf of saint Albone And of saynt amphybabel

AFTER that Julyus Cezar the first emperour of rome hadʒ conquerdʒ the londe of fraunce & he made a shyppynge in to grete brytaygne /which nowe is called en-lond / in the tyme of cassybelan kynge of the brytons / andʒ thyes he was dryuen aut / andʒ the thyrdʒ tyme by the helpe of one androgeus duc of kentʒ he hadʒ bycorne andʒ conquerydʒ the royame / and subduedʒ it to Rome andʒ made it to paye yerely tribute / & ordeynedʒ & stablisshed certeyn statutes in this londe which were longe obser-vydʒ andʒ kepte / Emonge whyche he ordeynedʒ that none of this londe shold receyue the ordre of knyghthode but onely at rome by the handes of the emperour /lest peraventure the rude peple and vnworthy wolde take vpon them that ordre vnworthely whiche is of grete dygnyte / and also they sholdʒ make an othe neuer to rebelle ne bere armes ageynste the emperour / whyche statutes were vsed in al places obedy-ent to romʒ andʒ vnder their subiection Thenne regned in the londe of britayne which nowe is calledʒ englond a kynge namedʒ seuerus/whiche for to plese the emperour Dyoclesyan sente his sone that hyght bassyan / with many other lordes sones of erne-wayl walys / scotlondʒ and prelondʒ vnto the nombre of a thousand fyue hondred and yl /
Emonge which was a prynces sone of walys in grete araye / whyche hyght amphybabel a goodly yonge man andʒ wee lernydʒ in latyn /frēsshe greke/ & hebreue/ Also there was in his felaw-shyp a lordes sone of the cyte of verolampe named albone /whyche was a wel disposed and semely yonge man and dyscrete in his gouernaunce /
And al thys felawshyp came prosper-ously to rome/ In the tyme whan Zepphyrus was pope of rome/whyche sawe the grete beute of thys yonge

companye / and had compassyon that they were not crysten / And laboured as mocke as he myght to conuerte them to the feythe of Jhesu cryste / & emong al other he conuerted the prynces sone of Wales amphybale and baptysed hym / and enformed hym secretly in the feythe / and thenne thys holy am-phybal forsoke the pompe and glorye of the worlde / and toke on hym wyl ful pouerte for the loue of Jhesu cryste and euer after contynned his lyf in perfeccion / Also there were many other conuerted at that tyme / whome dyo-clesyan dyd do seke / but none coude he fynde / Thenne he ordeyned a day in whiche thyse yonge men sholde trayne thordre of knyghthode of themperours honde / And he hym self gyrded theyr swerdes aboute them / and enformed them the rule and estate of the ordre / And whan alle the cerymonyes were doon longyng to the ordre / & the othe sworen / Russyanus sone of kynge seue rus assyred of the Emperour that he myght preue the feetes of knyghthode there in Justyngs & torneyengs / whyche was graunted to hym and gretely abowed for his manly desyre & noble requeste / In whiche torneye & Justes Russyanus and his felawshyp had the prys and victorye /

And emonge al other albone was the best knyght and moste beste preyd in strengthe / wherfore he had a souerayn name tofore al other / Whos armes was of asure / with a salvtyre of golde / whiche armes afterward bare the noble kyng offa first foūder of the monastery calledy saynt albons / and he beryng tho armes had euer glorious victorye / And after his deth he lefte tho armes in the monastery of saynt albons / Thenne whan Russyanus & his felaw-shyp had longe soiourned in rome they axed lycence of themperour to retourne home in to britaygne / whiche the empe-rour graunted to them alle / saufe to albone whome for his manlynes and prowdesse he wolde retayne for to be in his seruyse aboute his persone / and so he abode with hym there seuen yere / And after for dyuers causes mayy-myan which was fro we to dyocleſyā was sente in to britayne with a grete armye for to subdue the rebellys with whom albone came and was ordeyned prynce of his knyghtes / and so entrd in to brytaygne ageyn /

In that tyme saynt poncyan satte in the see at rome whiche by hym self and vertuous men that preched / and by shewyng of myracles conuerted vnto the feythe of Jhesu cryste / and crystēyd in the cyte of rome lxvj thousand men and whan the emperour herde hrof / he assembled al the senatours / and kynges prynces and lordes of euery londe / reyng vnder tholeysaūce of rome to haue aduys how he myght destroye the crysten faythe / and thenne it was concluded that the pope shold be damp-ned with al his cristen people and he punysshed with dyuers tormentes / And that al the bookes of cristē lawe shold be brente / and chirches thrwhen doun / and alle men of holy chyrche to be slayne in euery place / whiche orde-naunce whan it was knowen emonge the crysten people of rome of dyuerse partyes of the World / Thenne they wente and departed in to theyr owne contre / Emonge whome saynt amphy-able whiche longe had duelled at rome departed and came home in to brytayne ageyn where he was borne / And soo came vnto verolampe where as none wold receyue hym in to hys howes / and walked aboute in the stre-tes abydyng the comforte of god / And thenne it happed he mette with albone whyche was lord of that cyte and prynce of the knyghtes & stelward of the londe hauyng aboute hym a grete multytude of seruauntes / and at that tyme albone was rychely arayed with clothes frengyd with golde / to whome alle the peple dyd grete worshyp / Thenne amphybal whyche had leste the armes of a knyght was arayed lyke a clerke / knowe wel albone / but albone knewe hym not / how be hit they had ben tofore bothe in one felawshyp / and desyred and prayed albone of herte-rough for the loue of god / whych Al-bone without fayntyng / as he that alwey bued to do hospytalite graūted hym herberugh / and wel receyued hym and gaue to hym mete and drynke necessarye for hym / And after whan his seruauntes were departed he wēte vnto thys pylgryne secretly / & sayd

to hym in thys wyse/ How is it sayd
he that thou arte a crysten man and
comest in to thyse partyes vnhurte of
the gentyles /To whome saynt amphy
abel sayd / My lord Jhesu cryste the
sone of the kyenge god hath surely
conducted me and hath kepte me by
his power fro alle parylles/
And that same lord hath sente me in
to thys londe to preche and denounce
to the peple the feythe of Jhesu cryste
to thende that they sholde be made peple
acceptable to hym /To whome albone
sayd what is he that is the sone of
god whome ye affirme to be Jhu criste
and sone of the vyrgyne / thyse been
newe thynges to me for I haue not
herd of them /I wold fayn knowe
what crysten men fele therof / Thenne
amphybel expowned to hym and de
clared our feythe and byleue / In
whyche anone albone dysputed ageyn
and sayd that by reson it myght not
be/ and so departed fro hym /and the
neyte nyght after saynt albone salve
in his dreme alle the mysterye of our
faythe as wel how the seconde persone
of the trynyte came doun and toke our
nature and becam man & suffred dethe
and of his resurreccyon & his assenā
whereof he was gretely troubled and
come on the morne to amphybel/and
tolde hym What he had dremyd / and
thenne sayd amphybel & thanked our
lord / and soo enformed hym in the
feythe /that saynt albone was stedfast
in the beleue of Jhesu cryste /
And thus kepte his mayster amphya
bel in his holde vij wekys and more
And alwey in a place named tygur=
rium they helde theyr holy compenyea=
on so longe tyl atte laste they were es
pyed / and complayned on vnto the
Jnge /wherfore the Juge sente for al=
bone and for the clerke/ and by cause
the clerke sholde goo in to walys saynt
albone dyd do clothe hym lyke a knyzt
and lad hym out of the tolbne / and
departed wyth many teeres/and com=
mendyd eche other to our lord /And
after Saynt albone was sente fore /
whiche came hauyng on hym the cler=
kys araye and clothyng berynge a crosse
and an ymage of our lord hangynge
theron / to the ende that they sholde
knowe veraply that he were a crysten
man /and the men that came for hym
drewe hym cruely to the Juge asked
dot / And when the paynymes salve
hym here the sygne of the crosse/which
was vnknowen to them / they were
sore troubled and aferde /
Thenne the cruel Juge demaūded hym
whos seruaunte he had be and of what
kynrede / and by cause he wolde not
telle he was moche wrothe /but emōge
many questyons he tolde hym that his
name was albone /and that he was a
veray crysten man /
Thenne the Jnge demaūded hym where
the clerke Was /that entryd in to the
cyte nold late spekyng of cryste /he is
come for to begyle and decepue our cy
tezeyns / knowe ye wel he wold haue
comen vnto our presence but that hys
conscyence hath remeuyd hym /& hath
mysstruct in his cause /and gyle end
falsenes is hyd vnder his doctryne /
Thou mayst wel knowe and euydently
vnderstonde /that thou hast gyuen thy
consente to a folysshe man / wherfore
forsake hys doctryne / and repente the
and make satysfaccion for thy trespas
in doyng sacrefyse to our goddes /and
that doon thou shalte not onely have
forzeuenes of thy synne / But thou
shalt haue tolbnes and prouyndes /
meny golde and polber /
Thenne sayd albone to the Juge / O
thou Juge the wordes & menaces that
thou hast spoken been but vayne and
superflue/ It is openlye knowen that
this clerke yf it had thoughte hym
good and profytable /and also yf our
lothe hertes had accorded therto he had
come to thyn audyence / but I wolde
not assente therto knowyng that this
peple is euer redy to do euyl I knold /
leche that I haue receyued his doctryne
and repente me no thynge herof /
For the feythe that I haue receyued
restoreth the feble and seke to theyr hele
for the dede preuyth hit/ This feyth is
more dere to me thenne alle the ryches
that thou promyseste me/and more pre=
cyous thēne al the worshyp that thou
purposest to yeue me / For shortely
your goddes ben falce and faylynge/
For they that moste besely serue theym
been moste Wretchydly dyscryued /

Thenne came anone forthe a grete mul
titude of paynyms and wyth force &
strengthe wold compelle hym to do sa
crefyce / and commaunded hym to offre
to the goddes / but in no wyse he wold
not consente to theyr cursed rytes /
And by the commaundemente of the
Juge he was taken & stratched a brode
to be scourged / & as he was greuously
beten / he torned hym to our lord wyth
a glad vysage / and sayd my Lord
Jhesu cryst / I beseche the kepe my mynde
that it meue not / ne that it falle fro
the estate that thou hast sette hit in /
For lord with alle my herte I offre my
solle to the in veray sacrefise / And I
desyre to be made thy wytnesse by she
dyng of my blood / These wordes
soldned he emonge his betynges / and
the tormentours bete hym so longe that
theyr hondes weyed wery / and the
peple hoped that saynt Albone wolde
chaunge his purpos / and therfore he
was kepte vnder the gouernaunce of
the Juge vij weekys and more / and al
that tyme the Elementes kept wytnes
of the Iniurye doon to holy albone /
For fro the tyme of his takyng vnto
the tyme that he was delyuerd fro the
bondes of his flesshe / there came neuer
delve ne rayne vpon the erthe / But
brennyng hete of the sonne / and also
in the nyghtes al that tyme was vn
sufferable hete / so that neyther trees ne
feldes brought forth no fruyte /
And thus the elementes foughten for
this holy man ageynst the wicked men
And the Juge asclepodot dredde for to
slee hym by cause of the grete loue that
the emperour had to hym / and for re
uerence of his dygnyte and power of
his kynrede / vnto the tyme that he had
enformed dyoclesyan of his conuersa
cion / And when the emperour had seen
the lettres / anone maxymyan came in
to brytayne for to destroye the feythe of
Jhesu criste / and was commaunded
that no crysten men sholde be sparyd
saf only albone / whome they sholde
entrete to puerte hym by fayr promys
ses / and to fere hym by menaces / and
soo to compelle hym to torne ageyn to
theyr secte / and yf he wolde in no wyse
leue the crysten feyth / thenne he to hame
cappital sentence & be byheded by some
knyght for the worshyp of the ordre
of knyghthode / And the clerke that
conuerted hym to suffre the foweste
dethe that coude be ymagyned / that the
byholders therof may haue drede and
horrour of semblable paynes /
And when maxymyan came in to
brytaygne he toke wyth hym the kyng
asclepodot / and wente strayte to the
cyte of verolampe for to fylle the com
maundement of the emperour / And
thenne saynt albone was brought forth
to fore them out of pryson / and by alle
the weyes that they coude ymagyne
they temptede to peruerte hym / But
the holy man was constaunt & ferme
in the feythe / wherof they hauyng in
dygnacion ordeyned a day of Justyce /
which day comen they gaue sentence
fyrst on amphybel / that where ever he
were founden he sholde be scourged / &
after bounden to a stake alle naked /
and thenne his nauel to be opened &
his bolbels to be fastened by that one
ende to the stake / and he thenne to be
dryuen to goo wounde aboute the stake
tyl al his bolbelys were wouden out
aboute the stake / and after to knue
his hede smyten of and as to Wehyng
saynt albone they gaue sentence that he
sholde be byheded / which sentence
were gyuen vnder wrytyng /
Thenne al the burgeyses of verolampe
of london and other townes aboute
were somoned to come the neyte thurs
day folowyng for to here the Jugement
& see the execusyon vpon albone prynce
of knyghtes & stelward of brytaygne /
at which day came peple wythout nom
bre for to see this sayd execucyon /
And thenne was albone brought out
of pryson whome they desyred to make
sacrefyse to Jubyter and Appollyn /
which vtterly refused it / but preched
the feythe of cryste that he conuerted
mocke peple to be crystened /
Thenne maxymyan and Asclepodot
gaf fynalle sentence on hym thus say
eng / In the tyme of the Emperour
dyocleſyan / albone lord of verolampe
prynce of knyghtes and stelward of
alle brytayne duryng his lyf / hath
despysed Jubyter & appollyn our goddes
and vp them hath doo derogacyon and
dysworshyp / wherfore by the lawe he

is Jugedy to be dedy by the houde of
somme knyght/andy the body to be bu-
ryedy in the same place where his hedy
shal be smyten of / andy his sepulture
to be made worshypfully for thonoure
of knyghthode wherof he was prynce
andy also the crosse that he bare / andy
shlauyn that he ware sholdy be buryedy
Wyth hym / andy his body to be closydy
in a cheste of leedy andy so layedy in his
sepulture/This sentence hath the laWe
ordeynedy by cause he hath renyedy our
pryncypal goddes /
Thēne aroos a grete murmour emōge
the peple andy saydy that they oughte
not to suffre suche Jniurye doon to soo
noble andy so goody a man/& specially
his kynrede andy frendes which labou-
red ful sore for his delyueraunce/wher-
of albone was aferde to be delyueryd
fro his passyon at theyr requeste andy
Jnstaunce/andy stoody vp holdyng the
crosse lokyng tolvard heuen & sayengy
lordy godi Jhesu cryste J beseche the that
thou suffre not the fende to preuayle a
geynst me by his deceytes / andy that
the peple lette not my marterdom
Andy thenne he turnedy to the peple say
eng / wherfore tary ye & lose the tyme
& why execute not ye on me the sen-
tence for J lete pon Wyte J am a grete
enemye to your goddes / which haue
no polver ne may doo no thynge / ne
here ne see ne Vnderstonde / to whome
none of you Woldy be lyke / O what
lanyere/ & What blyndenesse is emōge
you to worshyp suche ydolys /& wyl
not knolve Jhesu cryste the onely sone
of godi andy his veray trelve lalve /
Thenne the paynyms spake to gyder &
assentedy that he sholdy be put to dethe &
they chose a place where he sholdy be ex-
ecutedy namedy holmesherst /
Vnt thenne aroos a contencion emōge
the people what dethe he sholdy suffre
Somme wold̄ haue hym crucefyed like
as cryste was /andy other woldy hane
hym buryedy quycke / but the Juge &
the peple of the cyte woldy haue hym
bysheded accordyng to the commaūdemēt
of the emperour / andy so he Was ladde
forth tolvardy his marterdom /andy all
the people to the place folowyng thys
holy man wyth despytous wordes andy
rebukes. wherto the blessyd mā albone
answerdy no worde/ but mekely and
pacyently suffredy alle theyr reproues/
and the peple were so grete a multitude
that they occuppedy all the place which
was large andy grete /
And the hete of the sonne was so grete
that it brente audy scaldedy theyr feet as
they wente / andy soo they ladde hym
tyl they came to a swyfte rennyng ry-
uer / where they myght not lyghtly
passe for prees of people / for many
were shyfte ouer the brydge in to the
water andy were dvvolnedy/ and many
by cause they myght not goo ouer the
bridge for prees / Vnclothedy theym for
to shymme ouer the ryuer / andy some
that coude not shymme presumedy to
do the same andy were wretchydlye
dvvolnedy wherof was a grete rumour
andy noyse pytously emonge the people
Andy whan Saynt albone perceyuedy
this thynge / wayledy andy wepte
for the harme and deth of his enemyes
that so were perisshedy / And knelydy
doun holdyng his hondes vp to godi
besechyngy that the watry myght be
lassedy & the flody Wythdravven that
the people myght be wyth hym at hys
passyon / andy forthwyth godi shelvdy
atte requeste of saynt albone a fayre
myracle / for the watry vvythdrelve &
the ryuer dryedy vp in suche wyse that
the peple myght sauftly goo drye foot
ouer the ryuer /andy also by the pray-
er of thys holy man / they that tofore
hady be dvvolnedy were restord agey n
to lyf / andy there founden a lyue in
the depnes of the ryuer /
And thenne one of the knyghtes that
drelve saynt albone tolvardy his mar-
terdom salve thyse myracles that godi
shelvdy for hym / and anone threlve
alleye his swerde andy fyl doun at the
feet of saynt albone /sayeng J knolv-
lecke to godi myn errour / & demaunde
forgeuenes andy wepte sore and saydy
O albone seruaunte of godi for veray-
ly thy godi is almyghty / andy there
is none godi but he andy therfore J
knolvlecke me to be his seruauni du-
ryngy my lyf / for thys ryuer by thy
prayres is made drye / Wherfore J bere
wytnes that there is no godi but thy
godi which doeth suche myracles /
And whan he hady saydy thus theyr

furye and woodnes encreasyd/ & sayd to hym thou arte false / For it is not as thou sayest ne as thou affermest / For this ryuer is thus dryed by the benygnyte of our godes / & therfore we worshyp Jubyter and appolyn / which for our ease haue take vp thys Water by thys grete hete/ and by cause thou takest alwaye the worshyp of our godes / and reward est it to other by euyl Interpretacion thou hast deserued the payne which longeth to a blasphe mar And thenne forthwyth they drewe out his tethe of his hed / and the holy molwthe that had borne wyt; nesse of trouthe was greuously bete with soo many of them / that or they lefte they tare alle the membris of his body and to brake al his bones / and alle to rente his body / and lefte hym lyeng vpon the sonde /

Aut who myght wythout wepyng of eyen expresse hold thys holy man albone was dralde and ledde thorugh bryres and thornes and sharpe stones/ that the blood of his feet colowred the waye as they went in/ and the stones were blody / Thenne atte laste they came to the hylle Where this holy al; bone shod fynysse and ende his lyf / In which place laye a grete multy; tude of peple nygh dede for hete of the sonne and for thurste / & when they salde albone they gryntedy with theyr tethe on hym for angre sayeng/ O thou moste wycked man how grete is thy wyckednesse that makest vs to deye with thy sorcerye and wytchecraste/ in thys grete myserye and hete /

Thenne albone hauyng pyte on them sorowed by grete affection for them / & sayd lord that madest mannes body of erthe/ and his soule vnto thy lyknesse suffre not thyse creatures to perisshe for ony cause commysed in me /& blessyd lord make the ayer attemperate / and sende them Water to refresshe them /

And thenne anone the Wynde blewe a fresshe cole / and also at the feet of thys holy man albone sprange vp a fayr welle wherof al the peple meruayled to see the colde Water sprynge vp in the hote sondy grounde/ and so hygh on the toppe of an hylle/ which water flowed al aboute & in large stremys rennyng doun the hylle /

And thenne the peple ranne to the wa ter and dranke so that they were well refressched /and thus by the merytes of saynt albone their thurst was clene quenchyd / but yet for alle the grete goodnes that was shewyd they thur sted strongely the blood of thys holy man & his dethe / and gaue the pray; syng and lawde to theyr godes/ and toke this holy man and bounde hym first to a stake/ and after hynge hym on a bought by the heer of his hed / and sought emonge the peple one to smyte of his hed/ and thenne a cruel man was redy/ and in an angre toke his swerde and smote of the hed of thys holy man at one stroke / that the body fyl to grounde /& the hede hynge styll on the bought / & the tormentour as he had smyten of his hed / lothe his eyen sterte out of his hed / & the wretche myght in no wyse be restoryd ageyn to his syght/

Thenne many of the paynyms sayd that this vengeaūce came of grete rigt; wysnesse /Thenne the knyght which was lefte for dede vpon the sonde a lyt; tyl before/ enforced hym self as moche as he myght and crepte vpon his hon des vnto the toppe of the hylle / Where as saynt albone was byheded / And the Juge seyng hym began to scorne hym and alle the myracles that had ben shewed by saynt albone /and sayd to hym/ o thou lame and crokedy nolb praye to thyn albone/ that he restore the to thy fyrst helthe /renne and hye the & take the heed by which thou mayst receyue thyn hele/ why taryest thou soo longe /goo and burye his body and do hym seruyce /Thenne this knyght brennyng in charite sayd I beleue fermely that the blessyd albone by hys merites may gete to me parfyte helthe /& gete to me of our lord that/ which ye say in scorne/ and when he had thus sayd he toke and enbraced the holy hed in his armes / and reuerently losed hyt fro the bought and sette it fayre to the body/ and by the myracle of our lord he was forthwith restoryd to his firste helthe /and forthwyth began to preche the grete powere of our lord Jhu cryste and of the merytes of saynt Albone /

And thenne he was strenger to labour than euer he was tofore/ wherof he yafe thankynges and laude to godꝫ and to thys holy martyr saynt Albone / Andꝫ there in the same place he buryed the holy body / andꝫ layedꝫ a fayre tombe ouer hym / andꝫ afterwardꝫ the paynyms tokꝫ thys knyght audꝫ bondꝫ hym to a stake andꝫ after smotꝫ of his hedꝫ that same day / andꝫ after the juge gaue lycence to the people to departe andꝫ goo home / andꝫ the nyght after was seen a clere leme comyngꝫ doun fro heuen to the sepulcre of saynt albone / by whiche aungels descendydꝫ andꝫ assendydꝫ alle the nyght durynge syngyng heuenly songes emonge whiche thys songe was herde / Albone the glorious man is anoble martyr of Jhesu cryste / andꝫ the people came to beholde thys syght / wherfore many were tornedꝫ from theyr false byleue / andꝫ byleuedꝫ in Jhesu cryste / & many of them sone after wente in to walys for to seche amphybel for to be baptyzed andꝫ enformedꝫ in the feythe of Jhesu cryste / andꝫ there they fonde hym prechynge the worde of godꝫ / Andꝫ thenne they tolde hym how that albone was martyrdꝫ andꝫ for a token they broughte the crosse whiche he helde in his hondꝫ and was yet blody of hys blood / wherby he myght euydentlye knowe that he hadꝫ suffredꝫ dethe / wherof this holy man gaue laude and thankynges to our lordꝫ / andꝫ maadꝫ thenne vnto them a noble sermone in suche wyse as alle that peple that came fro verolampe were baptyzedꝫ andꝫ receyuedꝫ the feythe / andꝫ sone after the juge hadꝫ knowlecke of the departynge of thys people fro the cyte / andꝫ were gone in to walys to receyue the feythe of amphybel / saynt albons mayster / wherof he was moche angry andꝫ sore moeuyd / andꝫ enquyrydꝫ of the nombre of them that were gone / and he fonde a thousandꝫ andꝫ moo whos names were wryton / andꝫ thenne he ordeyned a multytude of people wel armed andꝫ in deffence for to seche amphybel andꝫ those people that were goon to hym / whiche wente in to walys andꝫ there fonde alle thyse peple awaytynge on amphybel and herynge hym preche the

wordꝫ of godꝫ to whome one of them that were soo sente saydꝫ to amphybel O thou deceyuer and moste wyckedꝫ of alle menꝫ / why hast thou dyceyuedꝫ this peple with thy deceyuable prechyng steryng them to forsake our trewe lawes andꝫ goddes / commaunde theym to leue theyr errour andꝫ to retorne home ageyn to our cyte / andꝫ yf thou doo not / we shal slee al them / & brynge the to our cyte there to be tormentydꝫ / to the dethe / To whome one of the crystenꝫ men saydꝫ certeynly/ thys manꝫ is the verey trewe seruaunte of godꝫ for whome godꝫ doeth andꝫ shewyth dayly myracle / andꝫ we al knowlecke vs to be veray trewe crystenꝫ menꝫ / andꝫ be redy for the loue of the feyth of our lordꝫ Jhesu cryste to suffre dethe / for to haue therfore our rewarde in heuen euerlastynge ioye andꝫ blysse / andꝫ counceyl you to be baptyzed and to receyue the feythe of cryste / andꝫ whanꝫ the paynyms herde this they in a grete furye ranne vpon al that blessyd companye / and cruelly slewe / which gladly offred them self to suffre dethe for our lord / There the fader slewe the sone and the sone the fader / brother slewe brother/ andꝫ cosyns theyr cosyns / Thenne the holy man amphybel seyng this blessyd companye thus cruelly put to dethe/ recomended their solules to almyghty god/ & thēne the tormentours tokꝫ amphybel & swore by theyr godꝫ des that they wold brynge hym to ferolampe quycke or ded/ & bonde his hondes behynde hym faste/ and drewe hym forth goyng a fote/ & they rydyng that his feet bledde grucously/ tyl they came to the place where saint albone was buryed / & by the waye there was a seek man which was goyng fro verolampe towarꝫ amphybel for to receyue the feythe/ & he cryed to amphybel for to be releuyd of his sekenes/ whom the paynyms scorned/ & amphibel by ꝑ name of our lord made hym al hole / & hys bondes that his hondes were boūde with were losid/ wherof sōme of the paynyms glorifyed our lord / they said that amphybel was brought & shold come / wherof they of the cite were glad andꝫ supposed he shold haue forsake his feyth but the tormentours tokꝫ & bonde hym

& j

furye and woodnes encreaȝ/ & sayd to hym thou arte false / For it is not as thou sayest ne as thou affermest / For this ryuer is thus dryed by the knygnyte of our godes / & therfore we worshyp Jubyter and appollyn / which for our ease haue take vp thys Water by thys grete hete/ and by cause thou takest away the worshyp of our godes / and wtwardest it to other by euyl Interpretacion thou hast deserued the payne which longeth to a blasphe mar And thenne forthwyth they drewe out his tethe of his hed / and the holy mowthe that had borne wyt nesse of trouthe was greuously hete with soo many of them / that or they lefte they tare alle the membris of his body and to brake al his bones / and alle to rente his body / and lefte hym lyeng vpon the sonde /

Aut who myght without weping of terys expresse how thys holy man albone was drawe and ledde thorugh bryres and thornes and sharpe stones/ that the blood of his feet coloured the waye as they went in/ and the stones were blody / Thenne atte laste they came to the hylle Where this holy al bone shod fynysse and ende his lyf / In whyche place laye a grete multy tude of peple nygh dede for hete of the sonne and for thurste / & whan they salue albone they grynted with theyr tethe on hym for angre sayeng/ O thou moste wycked man how grete is thy wyckednesse that makest vs to deye with thy sorcerye and wytchecraste/ in thys grete myserye and hete /

Thenne albone hauyng pyte on them sorowed by grete affeccion for them / & sayd lord that madest mannes body of erthe/ and his solble vnto thy lyknesse suffre not thyse creatures to perisshe for ony cause commysed in me /& blessyd lord make the ayer attemperate / and sende them Water to refresshe them /

And thenne anone the Wynde blewe a fresshe cole / and also at the feet of thys holy man albone sprange vp a fayr welle wherof al the peple meruayled to see the colde Water sprynge vp in the hote sondy grounde/ and so hygh on the toppe of an hylle/ whyche water flowed al aboute & in large stremys rennyng doun the hylle /

And thenne the peple ranne to the wa ter and dranke so that they were well refressched / and thus by the merytes of saynt albone their thurst was clene quenchyd / but yet for alle the grete goodnes that was shewyd they thur sted strongely the blood of thys holy man & his dethe / and gaue the pray syng and lawde to theyr godes/ and toke this holy man and bounde hym first to a stake/ and after hynge hym on a bought by the heer of his hed / and sought emonge the peple one to smyte of his hed/ and thenne a cruel man was redy/ and in an angre toke his swerde and smote of the hed of thys holy man at one stroke / that the body fyl to grounde /& the hede hynge stylle on the bought/ & the tormentour as he had smyten of his hed / lothe his eyen sterte out of his hed / & the wrotche myght in no wyse be restoryd ageyn to his syghte/

Thenne many of the paynyms sayd that this vengeaūce came of grete rizt wysnesse /Thenne the knyght whyche was lefte for dede vpon the sonde a lyt tyl before/ enforced hym self as moche as he myght and crepte vpon his hon des vnto the toppe of the hylle / Where as saynt albone was byheded / And the Juge seyng hym began to scorne hym and alle the myracles that had ben shewed by saynt alboue /and sayd to hym/ o thou lame and crokked nolb praye to thyn albone/ that he restore the to thy fyrst helthe /renne and hye the & take the heed by which thou mayst weye thyn hele/ why taryest thou soo longe /goo and burye his body and do hym seruyce /Thenne this knyght brenyng in charite sayd I beleue fermely that the blessyd albone by hys merites may gete to me parfyte helthe /& gete to me of our lord what/ whyche ye say in scorne/ and whan he had thus sayd he toke and enbraced the holy hed in his armes / and reuerently losed hyt fro the bought and sette it fayre to the body/ and by the myracle of our lord he was forthwith restoryd to his firste helthe /and forthwyth began to preche the grete powere of our lord Jhu cryste and of the merytes of saynt Albone/

And thenne he was strenger to labour than euer he was tofore/ wherof he yafe thankynges and laude to god and to thys holy marter saynt Albone / And there in the same place he buryed the holy body / and layed a fayre tombe ouer hym / and afterward the paynyms toke thys knyght and bonde hym to a stake and after smote of his hed that same day / and after the Juge gaue lycence to the people to departe and goo home / and the nyght after was seen a clere leme comyng doun fro heuen to the sepulcre of saynt albone / by whiche aungels descended and assended alle the nyght durynge syngyng heuenly songes emonge whiche thys songe was herde / Albone the glorious man is anoble martyr of Jhesu cryste / and the people came to beholde thys syght / wherfore many were turned from theyr false byleue / and byleued in Jhesu cryste / & many of them sone after Wente in to walys for to seche amphybal for to be baptysed and enformed in the feythe of Jhesu cryste / and there they fonde hym prechynge the worde of god / And thenne they tolde hym how that albone was martyrd and for a token they brought the crosse whiche he helde in his honde and was yet blody of hys blood / wherby he myght euydentlye knowe that he had suffred dethe / wherof this holy man gaue laude and thankynges to our lord / and maad thenne vnto them a noble sermone in suche wyse as alle that peple that came fro berolampe were baptysed and receyued the feythe / and sone after the Juge had knowlecke of the departynge of thys people fro the cyte / and were gone in to walys to receyue the feythe of amphybal / saynt albons mayster / wherof he was moche angry and sore moeuyd / and enquyryd of the nombre of them that were gone / and he fonde a thousand and moo whos names were wryten / and thenne he ordeyned a multytude of people wel armed and in deffence for to seche amphybal and those people that were goon to hym / whiche wente in to walys and there fonde alle thyse peple awaytynge on amphybal and herynge hym preche the

worde of god to whome one of them that were soo sente sayd to amphybal O thou deceyuer and moste wyckedy of alle men / why hast thou dyceyued this peple with thy deceyuable prechyng steryng them to forsake our true laWes and goddes / commaunde theym to leue theyr errour and to retorne home ageyn to our cyte / and yf thou doo not / we shal slee al them / & brynge the to our cyte there to be tormentyd / to the dethe / To whome one of the crysteyn men sayd ertaynly/ thys man is the verey true sernaunte of god for whome god doeth and shewyth dayly myracle / and we al knowlecke Vs to be verray trewe crysteyn men / and be redy for the loue of the feyth of our lord Jhesu cryste to suffre dethe / for to haue therfore our reward in heuen euerlastyng ioye and blysse / and counceyl you to be baptysed and to receyue the feythe of cryste / and whan the paynyms herde this they in a grete furye ranne vpon al that blessyd companye / and cruelly slewe / which gladly offred them self to suffre dethe for our lord / There the fader slewe the sone and the sone the fader / brother slewe brother / and cosyns theyr cosyns / Thenne the holy man amphybal seyng this blessyd companye thus cruelly put to dethe / recomended their soules to almyghty god / & thēne the tormentours toke ampybal & sware by theyr goddes that they wold brynge hym to fire lampe quycke or ded / & bonde his hondes behynde hym faste / and drewe hym forth goyng a fote / & they rydyng that his feet bledde grucously / tyl they came to the place where saint albone was buryed / & by the waye there was a seek man which was goyng fro berolampe toward amphybal for to receyue the feythe / & he cryed to amphybal for to be releuyd of his sekenes / whom the paynyms scorned / & amphibal by ꝑ name of our lord made hym al hole / & hys bondes that his hondes were bounde with were losid / wherof some of the paynyms glorifyed our lord / they said that amphybal was brought & shold come / wherof they of the cite were glad and supposed he shold haue forsake his feyth but the tormentours toke & bonde hym

not wyth stoudyng that he allway pre-
chyd the wordy of gody / Andy one of
them tolde to them how that their fren-
des were slayn / andy what myracles
gody shewdy for them at theyr deth / in
suche wyse that many were conuertidy
to the fayth / Andy the peple ran out
of the cyte to the place where as thys
holy man was andy stode / which was
at that tombe of saynt albon / & one of
those tormentours in a grete furye toke
this holy man andy bonde hym fast /
Andy after opened his nauel and toke
out one ende of his bowelles / Andy
fastenedy it to a stake which he pyght
in the ground / andy made the holy man
to goo rounde about the stake / andy
dwof hym with whippes & bete hym
tyl that his bowelles were wounden
out of hys body / Andy in al thys
payne thys holy man yaf no token of
sorow ne of dysease / Andy thenne in
theyr wodnes they ronne vpon hym
with speres andy swerdys to compelle
hym to renne aboute / tyl alle were
dralven out / which was a meruaylle
to the peple that he so pacientely myzt
endure suche greuous tormentes so lon-
ge / wherfor many of them forsoke
theyr ydolles / andy beam crysten /
Andy when the Juge salue andy knewe
that the peple were becomen crysten he
commandedy to slee them incontynent /
andy so ther were slayn to the nombre
of a thousandy peple / which amphya-
bel salue andy thankedy god recomman-
dyngy to hym theyr sowles / andy then-
ne the tormentours seeyngy yet the lyf
in this holy man caste stones at hym &
stonedy hym and he allway perseverydy
in prechyngy to them / andy counseyl-
led them to be baptysedy / Andy they
shody haue forgeuenes of al theyr syn
nes / andy the yates of heuen shody be
openedy to them / But they ceassedy not
of theyr cruel castyng of stones /
Thenne atte laste thys holy man am-
phyabel lyfte vp his eyen in to heuen
besechyng our lord to receyue his spirite
Andy thenne he salue saynt albon ston-
dyngy emonge the angellys to whom
he saydy / O holy saynt albon I beseche
the that thou pray to our lordy for me /
that hit plese hym to sende his angel to
lede me surely that I be not lette in my
way by the cursydy ennemy the fende /
Andy vnnethe he had saydy the wordy
but two angellys descendid fro heuen
andy saydy to hym thys day shalt thou
be in heuen wyth albon / Andy whan
the paynems herde thys heuenly voys /
They were sore aferdy andy abasshydy /
Andy the angelys tokc his sowle with
heuenly songe andy myrthe / andy bare
it vnto heuen / Andy so departidy
this holy sowle from the body /
Andy the paynems perseueryng in their
malice threwe alway stones at the dede
body / andy anone after fyl a debate
emongy the paynems that eche fought
wyth other / andy in the mene whyle
a cristen man stale alway the body and
hydy it / Andy anon after our
lordy shewde a grete myracle /
Andy that was that the vysages of the
tormentours were dyssygurdy /
theyr hondes / armes andy other mem-
brys dryedy vp / Andy the juge
lost hys myndc andy was madde /
By cause they strood agayn the wyll
of gody / Andy suffredy grete payne
afterwardy Andy thus suf-
fredy thys two holy martres sayut al-
bon andy sayut amphyabel martyrdom
andy deth for the fayth of Jhesu crist
which by theyr merites bryngc vs
vnto hys euerlastyngy blysse Amen

Thus ende the passyons and
martyrdom of sayut Albone
And sayut Amphyabel

Here folowyth the natyuyte of Sayut Johan Baptyste

Saynt Johan Baptyste is named in many maners he was named a prophete frende of the spouse / lanterne / an aungel / voys / helyas / baptist of the sauueur / messager of the Juge and forgoar of the kynge / by prophete is signyfyed prerogatyf of knowleche in the frende of the spouse / noblesse of loue / In the lanterne brennyng / noblesse of holynes / in an aungel prerogatif of byrgynyte / In voys / noblesse of mekenes / in / helye / noblesse of brennyng loue / In baptiste prerogatyf of meruayllous honour / In messager / prerogatyf of prechyng / and in forgoyng prerogatyf of preparacyon or makyng redy / Alle thyse vertuous thynges were in hym /

THE NATYUYTE of saynt Johan baptyste

Of saynt Johan Baptyste

was aūcient & shelved by the archaungel gabryel in thys manere / It is said in thystorye scolastyke that dauyd the kyng wyllyng to encrese & make more the seruyse of god / Instytued xxiiij bysshoppes or hyghe prestys of whome one was ouerst & grettest & was named prynce of the prestys / and he ordeyned that eche prest sholde serue a weke / abias was one and had the viij weke / of whos kynrede Zacharyas was descendyd / fader of Saynt Johan baptyste / Thys Zacharye had to wyf one of the doughters of the kynrede of aaron / whos name was elysabeth doughter of esmeria whyche was suster of saynt anne moder of our lady Thenne thys Elysabeth and our lady were cosyns germayns / doughters of two susters / Thyse two Zacharye & his wyf elizabeth were just tofore our lord lyuyng in al the Justyfycacions / & holdyng al the cōmaūdementes of the lawe Without murmure ne complaynt prysyng & thankyng our lord god /

They had no chyldren for the holy wo
man was barayn / They had grete de;
syre to haue a sone that myght be byf;
shop of the lalbe by succæssyon of lyg;
nage after zacharye / And herof had
they in theyr yongthe prayed mocke to
our lord / but whan it plesyd not
vnto our lord they toke it a worthe
and thanked god of alle / They ser;
uyd the more deuoutly our lord god
For they had no charge but onely to
serue and entende vnto hym / Many
there be that withdralbe them fro the
seruyce and loue of our lord for the
loue of theyr chyldren / They were
bothe olde he and his wyf Elysabeth /
It happed at a solempnyte that the
Jelwes had after auguste / that the byf;
shop dyd holy sacræfise in doyng the of;
fyce that apertayned to hym & to his
weke / he went for to encæns and en;
tryd in to the temple / and the peple
abode wythout makyng theyr prayers
and alwaytyng the compyng ageyn
to them of the holy byfshop / Thus as
he was alkone and encæncyd the aul;
ter / The aungel gabryel aperyd to
hym stondyng on the ryght syde of
the aultr / and whan the holy byf;
shop saWe hym he was abasshyd and
had grete drede / The auugel sayd to
gym / be no thynge aferde zacharye
thy prayers ben herde / And hast fou;
dyn grace tofore our lord / Elysabeth
thy wyf shal conæyue and bere a sone
whome thou shalt calle Johan of
whom thou shalt haue grete gladnes
And mocke peple shall make grete
feste and ioye of his natyuyte / For
he shal be grete and of grete merite
tofore our lord / He shal not drynke
wyne / ne syther / ne thynge wherof he
myght be dronken / and in his moders
Wombe he shal be sayntefyed and fyl
fylled with the holy ghoost / he shall
conuerte many of the sones of Israel
that is to say of the Jelwes / to our lord
And shal goo tofore hym in the spirite
and vertue of helye the prophete / for
to conuerte fader and sones / olde and
myscreauntes to the sens of right wys;
nesse / and to the sernyce of god /
Whan the aungel had thus sayd to
zacharye / he answerd hold may I
byleue and knolwe that this is trouth
that thou sayst / I am now al olde &
auncyen / and my wyf olde & barayn
The aungel answerd and sayd / I
am gabryel the aungel and seruaunt
tofore god which in his name am sent
to speke to the and to shelwe to the thyse
thynges aforsayd / and by cause thou
hast not byleuyd me thou shalte lese
thy speche / and shalt not speke tyl the
day / that this which I haue sayd shal
be accomplisshed eche thyng in his tyme
The peple were abydyng & alwaytyng
Whan zacharye the byfshop shold come
out and merwayled Where he tarryd so
longe / he came out of the temple / but
he myght not speke / but the holy may
made to them signes / by whych they
thought wel that he had seen somme
vysyon of our lord / but more knelwe
they not / he abode in the temple alle
that weke / and after went home to
hys holws / his wyf conæyued and
waye grete / and whan she præyued
it she was shamefaste / and kepte hyr
in hyr holws wel fyue monethys /
In the syxthe monethe the same aun;
gel Gabrye was sente from our lord
vnto the blessyd Vyrgyn marye nelly
espolwsed to Joseph / which shelwed the
conæpcion of Jhesu criste sone of god
our lord / and the aungel tolde to hyr
that she shold conæyue of the holy
ghooste wythout knolwleche of man /
for our lord may do al that it pleaseth
hym / lyke as it apperyth sayd he of
Elysabeth thy cosyn the which she be;
yng olde of age and barayn by nature
of hir body / hath conæyued by the ple;
sure of our lord and hath nold borne
abowte hi monethes / whan our lady
herde that saynt elizabeth hir cosyn was
grete she went to Jherusalem and accompa
nye her in the montayns where she
dwelled / right ferre harde and eupll
waye / whan she come thyder / she salu;
wyd hir mocke courtoysye / Our
lady Was thenne grete with the bles;
syd sone of god our lord Jhesu criste /
whome she had conæyned whan she
sayd to the aungel / Ecce ancilla domi;
ni / And thenne she was replenys;
shed with the deyte and humanyte of
onr lord Jhesu Cryste /

Thenne whan the salutacyon yssued out of the body of our lady / the gretyng entryd in to the eeres of the body of Saynt Elyzabeth and in to hir chylde that she had within hyr / whyche chylde was enoynte of the blessyd holy ghoost / and by the presence of our lord sayntefyed in the wombe of hys moder / and replenyssshed with grace / wherof he remeuyd hym for ioye in his moders wombe / in makyng to our lord reuerence suche as he myght make not of hym self / but by the grace that he had receyued of the holy ghoost / Of whiche by the merytes and grace doon to the blessyd chylde saynt elysabeth was replenyssshed / And anone prophecyed in sayeng and cryeng with an hygh voys / Thou arte blessyd emonge and aboue alle wymmen / and blessyd be the fruyte of thy wombe From whens cometh to me suche grace so grete that the moder of my lord comyth to vysyte me / I knowe wel that thou hast conceyued the sone of god / For as sone as thy salutacyon entryd in to myn eeres / the chylde that is in my lely made ioye and feste & remeuyd thou arte wel blessyd and happy that thou hast gyuen feythe and byleuyd the wordes of the aungel / whiche he sayd to the / for al thynges shal be performed that he hath sayd to the /

Of alle thyse thynges saynt elyzabeth knewe no thynge whan our lady came ne yet our lady had no thynge sayd to hyr but the holy ghoost by the merytes of hyr holy chylde that she bare replenyssshed hir and made hyr to prophecye Thẽne answerd our lady & made the holy psalme sayeng ¶ Magnificat aia mea dominum / & alle the remenaunte / Our lady abode with Saynt elysabeth thre monethes or there aboutes / tyl she was delyuerd and layd a bedde and it is sayd that she dyd the office and seruyse to receyue Saynt Johan Baptyst whan he was borne /

Whan thenne he was borne / and the neyghbours and cosyns and frendys knewe the grace that our lord had done to thyse holy folke noble of lygnage / riche of goodes / and of grete dygnyte to whome in the ende of theyr age he had gyuen an heyr male ayenst double or treble nature /

They maad grete ioye and feste with them / whan the viij day came and the chylde sholde be circumsyzed / they callyd hym after hys faders name Zacharyas / The moder sayd that he sholde be named Johan and not Zacharye / And they wente vnto the fader and sayd that there was none in that kynrede that soo was callyd /

An thenne the fader demaunded pẽne and ynke and wrote ¶ Johannes est nomen eius / Johan is hys name / And alle they merueyled / Anone after by the merytes of saynt Johan his faders mowthe was openyd / and had ageyn hys speche / and spake gloryfyeng our lord god /

And thyse tydynges of thys holy chylde thus borne were anone spradde alle a boute the contrye / And eche man sayd in hys herte / and without forth one to another / what suppose ye shal be of thys chylde / he shal be grete and a man of our lord /

For he is al redy nowe with hym and the hande / the werke and the vertue of our lord is with hym / The fader holy zacharye replenyssshed with the holy ghoost sayd and prophecyed / and made thenne the holy psalme ¶ Benedictus dominus deus israhel / which psalme is alwey songen in thende of matyns /

It is sayd that holy zacharye dwellyd vpon the montayns two myle nyghe to Jherusalem / and there Saynt Johan baptyst was borne / & after that saynt Johan was circumcysed / he was nouryssshed as a childe of a noble and riche man and sone of grete dygnyte / But whan he had vnderstondyng & strength of body / god our lord and the herte perfourmed the werke / he yssued out of his faders holde / and lefte richesses honours / dygnytes / nobleesse / and al the worlde / and wente in to deserte ony from iordan / Somme say he wente in the eage of xv yere accomplyssshed / And other say he departed at viij yere of eage for to serue our lord without empesshement by whyche he kepte silence & bydwonge his lyf & his soluble frydele wordes / This holy saynt Johan dwellyng in deserte ware an heyr maad of the heyr of camelys /

Somme say that he ware the skynne of a camell in whiche he had maady an hole to put his hedy in / andy gyrded it with a gyrdle of wulle / or of lether cut out of any hyde or a bestys skynne He ete hoeustes not suche as we haue here / that we calle hony sokellys /
Somme say that it is flesshe of somme bestys that haboūde in deserte of Judee where he baptysedy / with wylde hony he ete it / That it was flesshe the le-gende of sayntaustyn doth vs to vn-derstonde / whyche sayth that Saynt austyn ete flesshe by the exaumple of helye the prophete / whyche ete the flesshe that a crowe brought to hym / andy so sayntJohan ete hoeustes / somme saye that there ken wotes so callydy /
There seruydy he our lordy solytarylye vpon the flome Jordan / tyl that he was a boute xxix yere olde / the aun-gel of our lordy came to hym and saydy that he sholdy shewe the compngy of our lordy / andy preche penaunce for to purge them that were baptysedy in a custompngy the baptesme of our lordy Jhesu cryste / This aungel saydy to sayntjohan baptyste that Jhesu crysteSaueour of the worldy shoddy come to hym for to be baptysedy / and it shuldy be he on whome the holy ghoost sholdy descende in semblannce of a dowue /
Saynt Johan drewe hym to wardy he-thanye vpon the ryuer or deserte not fer fro Jherusalem / there prechydy he andy taughte / & baptysedy them that wolde amende theyr lyf / andy sayd to them that the sauyour andy helthe of the worldy was nyghe / Thenne came to hym many / andy he saydy to somme religyons meny of euyl lyf / ye chyldren of serpentys / who hath gyuen to you counceyl to eschewe the yere of our lord yf ye wyl be baptysedy in sygne of pe-naunce / do ye the werkes of penyten-tes / leue the euyl / humble you / do the werke of mercy / Wene ye to pauseye be cyrcumsysedy andy be the chyldreny of abraham / that ye shal be sauedy /
Our lordy shal make of thsey stones yf it plese hym the chylde of abraham whyche wyth abraham shal be sauydy /
Saynt Johan prechydy aboute a yere tofore that our lordy came to hym for to be baptysedy /
Whan the pharysees herde say that he baptysedy / they sente to knowe what he was / and they demaūded yf he were cryste the grete prophete that was pro-mysedy in theyr lalbe / and he said nay they demaundedy hem yf he were helye andy comen fro paradyse terrestre / He saydy nay / They demaundedy hym yf he was a prophete / he saydy nay /
They demaundedy hym wherof he med-lydy thenne to baptyse / sythe he was neyther cryste / ne helye / ne prophete / Saye to vs saydy they who that thou arte that we may answer to them that haue sente vs hyther /
He answerdy I am he of whome ysaye prophecyedy / I am the voys of the cryar in deserte / Adresse ye and make redy the wayes to godly / andy make ye right the pathes of our lordy /
They saydy to hym wherfore baptysest thou thenne / He answerdy I baptyse andy wasshe the body wyth the watre in sygne of penaunce / but emonge you is he that ye knowe not / whyche was tofore me / & came after me / of whome I am not worthy to lose the latchet of hys shoo / He shal gyue you baptesme in the vertu of the holy ghoost in watre andy fyre af penaunce / Whan Saynt Johan abonge the flome Jordan hady prechydy andy baptysedy a boute a yere Our Lordy came vnto hym andy wolde be baptysedy of hym / Saynt Johan enlumynedy of the holy ghost knewe hym / Andy dydy to hym reuerence as to hys god hys maker andy lordy /
He was so espyredy that humayn na-ture whyche was pure in hym myght not susteyne so grete knouleche / Andy he saydy ryght humbly / Syr thou co-mest to me whych arte pure and clene to be baptysedy and wasshen of me that am foule andy wastedy Whyche oughte to be baptysedy of the andy wasshen / how dare I laye on the myn handes /
Our lordy saydy to hym do thys that I say nowe / For thus behoueth it to ful-fylle alle Justyce / andy to humble and gyue ensaumple of baptesme to al peple and thenne in humylyte andy pacyence he baptysed our lord andy wyssh hym where he hady neuer fylthe /

And al by holy mysterye / on whome the holy ghoste dyscendyd bysybly in lykenes of a dowue /
And the voys of the fader was herde sayeng here is my wel belouyd sone / in whome I am plesyd / Thenne our lord was thyrty yere olde fro hys natyuyte and viij dayes begynnyng of the xxxi yere /
On that same day our lord chaunged water in to wyne in chana galylee /
And thys suffyseth for the natyuyte of saynt Johan baptyst / and the resydue of his lyf and of his dethe shall be sayd at the feste of his decolacyon by the grace of god Who brynge vs to his blysse Amen /

Thus endeth the natiuite of saint Johan Baptiste

Th lyf of Saint Loey

SAYNT Loye was borne in the contree of lymoges / his fader was named eucherye / and his moder terrigia / what tyme his moder was conceyued with hym / she salde in hir slepe an egle flee ouer her hedde / and thryes bowed and enclyued to hyr / and promysed to hyr somme thynge / and with the voys of the egle she awoke / and was moche abasshed / and began to thynke what hyr dreme myght sygnefye / & whan the tyme came of childynge and that she shold be delyuerd / she was in grete peryll / and anone she sente for an holy man to come and praye for hyr / whan the goody man was come anone he sayd to hyr / haue no doubte dame ne drede / for this chylde shal be holy & moche grete in the chyrche / and after that he was borne thys chylde greue in vertue / and his fader sette hym to goldsmythes crafte & whan he knewe wel the crafte & arte of goldsmythrye he came in to fraūce and dwellyd with a goldsmyth that made werke for the kynge / It happed that tyme that the kynge sought for one that conde make for hym a sadle of golde and of precious stones / Thenne the mayster of saynt loye sayd to the kyng that he had founden a Werkman that shold right wel make what someuer he wolde / The kynge delyuerd to hym a grete masse of golde / which masse the mayster delyuerd to saynt loye Whoof he made two right fayre sadels / & presented that one to the kynge / and that other he retayned hym self / whan the kynge salwe thys sadyl soo fayre / he & alle his peple merueyled moche herof and the kynge rewarded hym moche largely / Thenne after this saynt loye presented to the kynge that other sadyl sayeng to hym that of the remenaunte of the golde he had maad the same /
And thenne was the kyng more esmerueylled than he was tofore / and demaunded how he myght make thyse ij sadelys of that weyght that was delyuerd to hym / saynt loye sayd wel by the pleasure of god / thenne greue the name and fame of hym in the kynges courte / Saynt loye louyd wel poure people / for alle that he wanne and myght wynne / he dyrst yaued it to them in so moche / that ofte he was almoste naked / The poure people also louyd hym / that where he wente they folowed hym / and that they that wolde speke with hym must aske and enquyre of the poure peple where he was /
On a tyme it happed that as he deled almesse with hys owne honde / there was a poure man that had his hande stryffe and lame / And put forth the lefter honde to receyue the almesse /
Thenne Saynt Loye sayd to hym that he sholde put forthe that other hande whyche as wel as he myght he put forth / Saynt Loye toke and handled it and enoynted it with a litel oyle and anone it was guarisshed and hool

Another tyme whan he had gyuen to the poure peple al the golde and siluer that he had / many other poure men came and demaunded of hym almesse and beholdyng hym self that he had nomore to gyue / Anone he departed emonge them a marcke of golde that he had borowed of his neyghbour/and anone after came moo poure folke to demaunde almesse / he put hys hande anone to his purse for he remembryd not that it was voyde / & by the wylle of god he fonde therin a marcke of gold/and whan he had founde that he began gretly to thanke our lord god therof/and destrybued it and departed it to the poure peple for the loue of god/ He was of hye stature wed of vysage and angelyk of symple and prudente regarde and chere / at the begynnynge he was clade with precious vestemen; tys of golde adorned wyth gemmys and ouches/and ware gylte gyrdelles wyth precious stones / but vnder that on his fare flesshe he ware alweye the hayr/after thys he gaue al his pre-cy; ous vesture to the poure people for to socour them in theyr necessytees /

And fro than forthon he vsed alweye symple and poure clothyng and ofte despoyled hym self for to clothe the poure peple/and whan the kyng salue hym in suche wyse / he gaue to hym his owne vestementes and gyrdelys / for he loued hym as his propre soule /

And abandoned to hym all his hows and commaunded to al his folke that al that saynt loye wolde haue/shold be delyuerd to hym wythout delaye and alle he gaue and destribued to poure folke prysonners and to seek /

Fro the tyme of Bruneshylde quene Vnto the tyme of dagoberte the pesty; lence of symonye regned strōgly whiche for to take alweye and destroye / seynt loye and saynt Oney labourd sore / Thenue was saynt loye chosen bysshop of noyon after achayre bysshop of the sayd cyte/and wyth hym was chosen saynt oney archebysshop of Roen/saynt loye was pastour spyrituel of tournay cyte ryal of noyon of gaunte and of alle flanudres and of courtray / he had a certeyn place in whiche by certeyn dayes he callyd to poure and seek men and seruyd them deuotely /

And made clene theyr fredes & wyssh them and them that were lousy and ful of vermyne he hym self wold wyke and make them clene / and gaue hem mete and drynk / and clothyd them and whan they departed anone came other to whome he dyd ry lyke wyse & whan grete companye came somtyme he made them to sytte doun & refresshed them alle/but euery day at the leste he had twelue /the whyche he made sytte doun / and at certeyn houre ete and dranke wyth hem / but fyrst he wyssh theyr hondes and serued them /

On a tyme he Impetred and gate of the kyng/that al the bodyes that were dampned to dethe that he coude fynde in townes and citees hanged & rated that he myght take them doun & burye them /& ordeyned men of his collegys to doo it / It happed on a tyme that in the companye of the kynge in the partyes of arastreye in a towne named stratoz/he fonde a man that was hanged that same day / & was thēne ded and men made the sepulture for to bury hym in / And saynt Loye approchyd hym / and began to take hym doun / and apperceyued that the soule was in the body / he wold not appropre the myracle to hym but kept hym fro vayneglorye / and sayd full Wetely / o what euyl haue we doon for to lete thys man to be take of yf god almyghty haue not holpen vs/ The soule is yet in hys body/ whan he was rayssed he was clade and he dyd hym to take his reste / whan they that had made hym to deye kne We hit/they wold haue made hym reuyue dethe ageyn / and wyth grete payne Saynt loye delyuerd hym fro theyr handes/ Yet he gate lettres of grace for hym for to be more sure /

There was a preest in his dyoseye whiche was Infamed / and ofte he repre; uyd hym and eyhorted to be confessyd but the preest alwey hyded his synne Whan saynt loye sawe that hys fayre admonycion auayled not he excommyned and acursed hym and deffendyd hym that he sholde nomore synge masse /

Vnto the tyme he hadd doon open pe; nauuce / The preest sette nought by

hys commaundemente ne deffence in despytynge his sentence / a lytel after this the sayd preest wolde goo synge masse / and as he approched vnto the aulter he fyl doun to grounde & deyed / Many other myracles dyd he by hys lyue and doeth yet / he edefyed at noyon the ancelys of Jhesu cryste /

By hym god shewed the body of saynt quyntyn / he fonde at saysons the bodyes of two brethern germayns martirs / saynt cryspyn and cryspynyen and ordeyned a precious vessel to put them in / he fonde also at beauuays the body of saynt lucyen Whiche was of the companye of saynt quyntyn / Whiche he put in a precyous vessel /

At parys vpon the grete brydge he maad a blynde man to see / the sextayn of the chirche of saynt colombe at parys came to saynt loye and sayd to hym that theuys had born alweye by nyght al the jewelrys and parements of the sayd chyrche /

Thenne saynt loye went in to the ora tarye of saynt colombe and sayd to hym / herke thou colombe what I say to the / My redemptour wyl that anone thou bringe agayn thornamentes of thys chyrche that haue ben take alweye Or I shal in suche wyse close the dorys with thornes / that neuer hereafter thou shalt in this place be seruyd ne wor shyped / whan he had sayd thus he departed / on the morne the sextayn of the sayd chyrche that was callyd martyn rose vp and fonde al the parements and jewelrys that had be borne alweye / and were satte in the place as they had been tofore /

Saynt loye dyd doo ordeyne moche ryche ly the body of saynt germayn / and the bodyes of saynt seueryn / Saynt platon / saynt quyntyne / saynt lucyen saynt genouefe / saynt colombe / Saynt mayyme / saynt Julyen / & specyally of saynt martyn at tours by dagoberte the kynge / and the tombe of Saynt bryce / and another tombe where the body of saynt martyn had be longe in and the hows of saynt denys the martir at parys / and the ergurgon of marble whyche is vpon hym of merueylous werke of golde & of gemmes whan saynt loye deyed he was lyx yere age & in the ende of the yere he was translated in to another place /

And was founde also fresshe & whyte out wotynge as he had ben a lyue in his sepulture / Nold here ye yet a more grete myracle / his berde & his heeryes were shauen whan he deyed / But in his tombe whan he was translated they were founde as grete and longe as they had alweye growen in hys tombe / + Legit Gesta quem in Gest le pueple Gen.

Thus endeth the lyf of saynt Loye

And begynneth the lyf of Sayne wyllyam

SAYNT wyllyam was dralwen out of noble lignage / in his chyldehode he was made chanonne of parys and of sopsson / & whan he came to parfyte age and was a man rype and attemperyd he myght nomore suffre the pestylencys and the perylles of thys deceyuable worlde / but brake alle the bondes of the worlde and went vnto a deserte named gran monte / and lyued there a grete whyle in pure conscience and in holy contemplacion / but as he ladde this lyf ther greue on hym a grete tribulacyon that he had grete fere that the tranquylite of his contemplacion myght be troubeled / and went in to an abbey of cisteaux / and there he was professyd and prouffyted moche in vertues fro than forth on / and after he was there made pryour / Afterward he was translated from thens in to another abbey / that is called Garoloscnse / and there by election he was chosen abbotte And there in alle humylite he treatyd debonayrly his dysciples & subgettys in shewyng to them ensaumples of good vertues and good maners / After he was chosen to be archebysshop of bourges / & how wel it was ageynst

his wylle he accepted it / neuertheles
Whan he had accepted & taken hit yet
therfore chaunged he not the habyte of
the ordre which he had tofore taken ne
the obseruaunce also / and how wel
that he had metes delicious ynough as
to suche a prelate ben ordeyned and
arayed / Neuertheleſſe he lefte not the
sobrenes that he had mayntenyd tofore
in humylite in holy medytacion / and
in deuoute prayers / in whiche gladly
alwaye he occupyed his tyme /
And he was moche besy for the helthe
of the soules that were commyted to
hym and charged to kepe / gladly &
dyligently he herde theyr confeſſyons
he norisshed them swetly / Ofte and
dylygently he prechyd to them or dyd
doo preche / he deserued so moche grace
of our lord / that by his deuoute pray
ers and merytes in his lyuyng lyf
god shewed many myracles /
On a day it happed that a preest na
med gerald had lost the helthe of one
of his handes that he myght synge no
masse / whiche came to saynt wylliam
and saynt wyllyam bad hym that he
shold confesse hym / & without doubte
he shold be hool / and so he dyd / and
at thende of thre dayes he sange masse
hool and sounde / Another tyme
there was a yonge chylde that had
his brayne sore troubled in suche wyse
that his eyen torned in his heed / his
frendes brought hym tofore this holy
man / on whome he had grete pyte &
began humbly to handle hym & layed
his honde on his hed / and anone the
payne ceſſyd and he was anone alle
hool / he was alwey glad & ioyous
and that displeſyd moche to somme that
were of hard and rude lyuyng /
Aboue al thynges the synne of detrac
cion displeſyd hym moche / and loued
no detractours / and to his power with
grete dylygence he made hem escheue
this synne / and where they wold not
he withdrewe hym fro theyr companye /
Fynably he toke the croſſe for to goo
ouer ser ageynst heretykes and hethen
men / and as he made hys purueaūce
for to make the sayd viage he rendryd
and yaue vp his soule to almyghty
god the fyfte ydus of the monthe of
Janyuer / & was buryed in the chyrche
of burges / the whiche anone after be
gan to doo myracles / whan the pope
honorius the thyrd herde his lyf and
holy dedes shewed myracles for hym
After that he by grete dyligence had
made Inquyſycyon he canonyſed hym
to the honour and prayſyng of god
whyche by the prayers of the said saint
wylliam bryng vs to his euerlastyng
blysse in heuen amen /

Thus endeth the lyf of saynt
wyllyam

Here begynneth the lyf of
Saynt Eutrope

SAynt Eutrope was
borne and came of the
moste excellente lygnage
of al the worldy & was
borne in the royame of
perse and was sone of the admyralle
of babylone whiche was named eperses
whome the sayd eperses engendryd
on a quene which was called guyne
and saynt eutrope was endoctrynedy
in his yongthe in letters of caldee and
of grece so ferforth that he was compa
ryd to the moste greteſt clerke of the
royame / After he went to galylee in
to the courte of kyng herodes for to see
somme curyosyte or somme nouelte of
the barbariens that were wyth the
kynge herodes / Whan he had dwelled
there xxtryn dayes in the courte / he
herde the fame and renommee of the
myracles of our lordy Jhesu cryste / &
began to enquyre and serche soo moche
that he herde say that our lordy wold
goo ouer the see of galylee / and he put
hym self in the multitude of peple that
folowyd hym / It happed that this day
our lordy by his Infenyte largeſſe re
freſshed and fedde fyue thousandy men
wyth fyue loues of barley brede and
two fyſſhes in the presence of Saynt
eutrope / whan saynt eutrope had seen

thys myracle / and herde saye of hys other myracles / fro than forthon he began to byleue a lytel in hym / but he durst not for his pedagoge or his gouernour whiche was with hym / For the admyralle his fader had cõmysed hym in hys garde / Whan he had fedde hym with the other / he wente to Jherusalem in to the temple / for to praye & adoure his creatour in his lalue / and after this wente home to his fader / and tolde hym alle that he had seen in the contre fro whens he came / I haue seen a man sayd he that is callyd cryste / but in al the world is not his parelle ne lyke / For he tryseth deed men / he heleth the lazers / maketh blynde men to see / the deef to here / the lame to goo ryght / and heleth al maner sekenesses and yet more tofore me he hath fedde with fyue loues of barley & ij fyssches fyue thousand men /

Wherfore yf it plesyd hym that hath made heuen and erthe to sende hym in to thys contreye / I shold be glad and ioyous / yf it plesyd you to doo hym honoure and reuerence / Whan thadmyral herde the wordes of the chylde / he wente thynkyng how he myght see hym A lytel whyle after the chylde that had grete desyre to see yet Jhesu cryste toke leue of his fader / whyche he gate with grete payne / and came sythe with grete companye for to worshyp & adoure in the temple / Where he salue on a day how the chyldren of Jherusalem came with a grete companye of people tofore our lord Jhesu cryste vnto betha / nye making to hym grete reuerence / and tokē the bowes of palme and of olyues and of other trees and many other flowres / whyche they threwe in the waye where he shold passe / and songen with hye voys osanna /

Thenne saynt eutrope hym self began to caste flowres in the waye / but he was moche angry by cause he myght not see Jhesu cryste for the multitude of the peple that was there / and after that is contryned in the gospel he was in the companye of them that were come for to adoure and worshyp in Jherusalem at the feest that was there /

Whyche sayd to saynt philippe / Syr We wold see Jhesu cryste / Thenne Saynt philippe accompanyed with saynt Andrewe tolde it to Jhesu cryste /

And anone after saynt eutrope & hys compayne salue hym sytting vpon an asse / wherof he was right glad / & fro than forthon he byleuyd secretly / and accompanyed with him / but he doubted his felawshyp / for as moche as his fader had commaunded them to kepe hym wel / and that they shold brynge hym ageyn with them / Thenne he herde say that the Jewes sholde shortly brynge Jhesu cryste to dethe / and by cause he wold not see soo grete cruelte do on to so trewe and Juste a man / he departed on the morne and wente in to hys contrey and recounted al that he had seen of our lord / a lytel whyle after he returned and herde say how he was put to dethe wherfore he was sory / For he louyd hym moche / But whan he herde say that he was ryseu fro dethe to lyf / and ascendyd in to heuen he was moche ioyous / and returned in to iudy bonye fulfylled with the holy ghoost And al the Jewes that he fonde in hys contreye for angre he destroyed / by cause they of Jherusalem had put our lord to dethe / After this a certayn tyme whan thapostles were departed thorugh the world / two shynyng candelstykes of golde were sente in to perse whych were of veray fayth / that is to saye Symon and Thadeus the apostles of god / And entryd in to babylone / and hid chaced out of the contrey two enchaunters zaroen and arphaxat / which had peruerted the peple by false & decepuable spekyng & in this cyte thyse two apostles began to solue the worde of god / and to do many myracles / & hele seke peple of dyuers maladyes /

Whan this holy yonge man kneelue of theyr comyng he was ryght glad / & admoneste his fader to leue his errours & his ydollys / and that he shold receyue the cristen feyth to thende that he myght gete therby heuen /

And what by the predycacyon of the apostles and by the counceyl and exortyng of his sone / his fader & many other were conuerted and regenerate in the holy fonte of baptesme by the handes of the apostles / and after alle the cyte was conuerted to the feythe /

& dyd do make a moche notable chirche
there / and ordyned there a prelate an
holy man and true whome they had
brought with them fro Jherusalem na
myd abdyas endoctryned in the doc /
tryne of the gospellys / and they or /
deyned saynt eutrope archedeken / and
whan they had al thus ordyned / they
departed and went in to other cytees
for to preche the feythe of god /
And anone after they receyued the
palme of martirdom / After Saynt
eutrope wrote theyr passyon in lettres
of caldee and of greke / a lytel whyle
after saynt eutrope herde speke of the
myracles that saynt Peter prynce of
the appostles dyd / whyche that tyme
was pope of rome / he toke leue of the
byssshop pryuelye without wetyng of
his fader and came to rome / whan
saynt peter salue hym he receyued hym
moche agreably and endoctryned and
taughte hym the lalue of god moche
dylygently / whan he had dwellyd
with saynt peter a longe whyle by the
ordenaunce and commaundemente of
saynt peter he went in to fraunce with
many other for to preche the crystem
feythe / and thus as he entryd in to
the cyte of yayntes he went thorugh
the stretes and places prechyng the
feythe of cryste / anone as they of the
cyte salue hym / they knewe wel that
he was a barbaryen by his speche /
And whan they herde hym preche thyn
ges that they neuer herde tofore / they
brente hym with brennyng fagottes &
bete hym with poles vylaynsly / and
they put hym out of the cyte / but the
glorious frende of god bare ful pacy /
ently thys persecucyon / and made in
a mountayn right nyghe the cyte a ly /
tel lodge of bowes / wherein he dwellyd
a grete while / and by day tyme he came
and prechyd in the cyte / and at nyght
he retorned vnto his lytel lodge / where
he abode in fastynges and prayers &
in orysons / Thenne whan he had been
longe there & had conuerted but felue
of the peple / he went ageyn to saynt
peter to rome / and whan he came thy
der / he fonde that he had suffred passyon
on the crosse / and fonde there Saynt
clemente in his stede / which cõmaũded
and counceylled hym to retorne in to
the sayd cyte of yaintes / and that in
prechyng the commaũdementes of god
kenygnely he shold abyde the palme of
victorye for the loue of our lord / that
is to wete passyon and martirdom /
Thenne saynt clemente ordyned hym
a byssshop / and also saynt denys which
was come out of grece to rome & many
other brethern / whiche saynt clemente
sente in to fraunce / and thus departed
they fro Rome / and arryued in the
cyte of auerre / and there in grete
loue they kyssed and enbraced eche
other in takyng leue for to departe one
fro another and tenderly wepte /
Saynt denys and his felawes came
to parys / and saynt eutrope went to
yaintes strongely confortyd & ferme
in the loue of god alle prest and redy
to suffre alle tormentes / and moche
constauntly prechyd the feyth in suche
wyse that many were baptysed /
Emonge whome the doughter of the
kynge of the sayd cyte whyche was
named euscelle was baptysed / whan
hyr fader knewe hit he had therof soo
grete Indygnacyon / that he put hir out
of the cyte / and anone as she was
out for the loue of god / she went
strayte vnto the lodge of the holy man
and abode there / Alwey the fader for
loue that he had to his doughter / was
sory that he had put hyr out / and sente
oftymes to hir messagers for to come
ageyn home to hym /
To whome she answerd that she had
leuer for the feythe of Jhesu cryst dwelle
out of the cyte / thenne to retorne in
ageyn to sacrefyse the ydolles / For
which answer the fader was so angry
and wroth that he wyst not what to do
and dyd do assemble alle the boucliers
of the towne / and gaf to theym an
hondred and fyfty scyllynges for to
put to dethe saynt eutrope / and that
they shold brynge agyyn his doughter
to his howe /
Thenne the day tofore the kalendys of
maye they assemblyd with them many
sarasyns & came to the lodge of saynt
Eutrope / and fyrst they stonyd hym
and after they bete this holy man with
staues and scourges leded alle nakyd
and after they cleuyd his heed with

a lockers axe / and ſaWyd hym Wyth a ſalue / The mayde Wyth moo other buryed hym by nyght in his tegurion or lodge / and kepte hym in Vygylles Wyth lyghtes and in deuyne obſequyes as longe as ſhe lyued / A lytel Whyle after ſhe departed out of thys World right holyly and Was buryed beſyde hyr mayſter / as ſhe had requyred by hir lyf / After thys a certeyn ſpace of tyme they of yaunres edefyed ouer thys holy corps a mocke notable chyrche / In Whiche alle ſeek folke of dyuers maladyes and ſekeneſſes haue ben helyd / and yet dayly ben / And alſo many pryſonners ben alſo by the prayer of thys holy ſaynt delyuerd of theyr prons / as gupues boltes and other Whiche ben hanged in the ſayd chyrche / in remembraunce that they haue ben loſed and Vnbounden by the prayers of Saynt eutrope / Saynt denys Wrote the paſſyon and marterdom of ſaynt eutrope in greke / and ſente it in to grece to his frendes that lyued tho in god by the handes of ſaynt clemente that tho Was pope of Rome / in exaltyng and glorefyeng the name of god Whiche Wythout ende regneth and ſhal regne amen /

Thus endeth the lyf of ſaynt Eutrope

And begynneth of ſaynt Marcyal

In the tyme that our lord Jheſu cryſt preched in Jurye in the lygnage of beniamyn / mocke peple came to hym for to haue that Was neſſarye to them as Wel of drynke as of mete / and in eſpecyall for to here and Vnderſtonde ſuche thyng as touched the ſauacyon of the ſoWle / On a day in the myddes of al the companye came a man that Was of the ſayd lygnage of beniamyn the mooſt noble of alle the JeWes named by his right name marcial / and his Wyf Was called elyſabeth Whiche had lytWene them bothe a chylde of the eage of yB yere / that Was named alſo marcialle Whan they herde our lord Jheſu cryſte preche / Whiche ſayd in his predycacion Doo ye penaunce / the royame of heuen is nygh to them that doo penaunce / And Who that is not regenerate in Water by the ſacramente of baptiſme he may not entre in to the royame of heuen / Thenne by the commaundement of our lord Jheſu cryſte / Marcial / his Wyf / and theyr ſone marcial Whiche Was a chylde replenyſſhed in holy doctryne Were baptyſed of Saynt Peter / Thenne Zaches and Joſeph the Whiche buryed our lord Were baptiſed alſo and many other of the people of the JeWes Whiche Were ouer longe to telle here alle theyr names / Whan alle thys Was acomplyſſhed / and that euericke torned homeWard to hys hous / The chylde marcial retorned not Wyth his fader and moder / but gafe hym ſolf alle ouer Vnto our lord Jheſu cryſte / and put hym in the companye as one of his diſciples / and helde hym alWeye by Saynt Peter / Whiche Was ryght nygh of his kynne / and fro than forthon he Was ſoo enlumyned and endoctryned of our lord and of Saynt Peter that he no thynge dred / yred ſo mocke as for to acomplyſſhe commaundementes ſolytayre / After thys saynt peter came to rome and prayed to marcial that he Wold goo Wyth hym / and thus as they had ben to gyder endoctryned Wyth one holy doctryne / and of one merytorye dylecacion / In lyke Wyſe that to gyder they receyue the comyn reWarde of the ioye perdurable / & thus as they Went / they Were accompanyed of ſomme diſciples of antyoche / emōge Whome Were alphynyen / and auſtri dynyen and many other / Whan they Were entryd Wythin Rome / they Were receyued of a man named martelle at that tyme conſul of the Romayns / Thus as they dWelled there god apered to saynt peter / and commaūded hym that he ſhold ſende saynt marcialle in to the prouynces of gaule for to preche the feythe and the byleue to the

peple whiche were in the bondes of the deuyl of helle) Thenne Saynt Peter callyd to hym saynt marcial and tolde hym alle by ordre that our lord had sayd and commaundyd hym / Whan saynt marcial herde that / he began stron gely to wepe by cause he doubtyd the feere vengeon and the peple whych had no knowleche of god / Whan Saynt Peter salue hym thus wepe / he began moche swetely to comforte hym in say enge to hym / my holy brother be not heuy ne sorouful / for god shal be al weye with the / lyke as he hath pro mysed to vs sayeng / loo I am alwey and shal be with you vnto the consum macion of the world / Thus my swete broder he commaundyd vs after hys resurreccion sayeng / Goo ye vnto & thorugh the vniuersal world & preche the gospel to alle creatures / that who shal byleue and shal be baptysed / he shal be saued / and they that wyl not so do shal be dampned / Whyche thyn ges my blessyd broder behoueth vs to kepe and put in effecte / to the ende that we forgete not the commaunde mentes of god / anone after thyse bles syd wordes / saynt marcial toke leue of saynt peter / and brought with hym the two dysciples aforsayd / that is to wete alpynyen and austrudynyen and departed lyke as god had commaun dyd to seynt peter / Thus thenne as they went / and that they were wery and sore trauayled by the waye which was longe and greuous saynt austru dynyen departed out of thys World & deyed / Whan saynt marcial salue that he was deed / he returned in grete haste to come and tolde to saynt peter that whiche was byfalle in theyr weye / Whan Saynt Peter had herde hym he sayd returne as hastely as thou mayst and take my burdon in thy honde and thou shalt come where thou hast lefte thy broder / touche hys body with thys burdon / and anone he shal aryse and goo in thy companye as he dyd tofore / Whan saynt marcial came ageyn to the corps he touched it with the burdon lyke as saynt Peter had hym / And anone he was reysed fro deth to lyf / After whan saynt marcial had iour neyd longe by dyuers contrees in longe prechyng and solwyng the word of god / they came in to guyan vnto a castel callyd tulle / and there were re cryued of a ryche and a myghty man named arnold / which had a doughter that dayly was tormentyd with the enemye / Thus as saynt marcyall entryd in to the hows / The fende began to crye sayeng I knowe wel now that I must yssue out of the body of thys mayde / For the aungels of paradyse that been with the marcial tormente me right greuously / but I praye the by the name of hym that was crucyfyed whome thou prechest of / that thou send me not in to thabisme of helle / Thenne saynt marcial sayd to hym I comaun the in the name of Jhesu cryste that was crucyfyed for us that thou yssue out of the body of this mayde / & neuer retorne ageyn / but that thou goo vnto a place deserte where herde ne folde ne persone dwellyth / with this commaun demente the mayde caste out the enemye and she fyl doun as deed / Thenne saynt marcyal toke hyr by the hande and reysed hir vp and delyuerd hyr to hyr fader hool and sauf / Holynes & benygnyte with al humylite shoon in saynt marcyal / and was alwaye in prayers / Another myracle also our lord shewed by the prayers of saynt marcial in the same place / The prynce of the sayd castel whiche was called nerua / and was cosyn to the emperour nero / had a doughter whiche was suffocate and murdred by the fende and was dede / Thenne the fader and moder of the chylde that were moche sorouful and heuy with a grete parte of the people brought the body of the chylde tofore saint marcial tenderly we pyng and sayeng to hym / O man of god helpe vs at thys tyme / thou seest hold it is with vs / whan saynt mar cyal salue the lamentacyon and the sorowe that they maad / he had pyte on them / and sayd with an hygh voys I praye you al as wel cristen as pay nyms / that ye wyl denoutely praye god almyghty / that by his benygne grace hit please hym to gyue ageyn the lyf to thys chylde / The two dysaples of saynt marcial and a felwe of cristen people that were there put theym to

prayers/ and syth saynt marcial hym self made his prayer sayeng/ Syre I pray the in the name of thy blessyd sone/ and of thy good frende saynt peter / by thordenaunce and commandement of whom I am comen hyther / That it please the to reyse thys chyld her to thende /that whan he shal be reysed many may beleue in thyn holy & precious name/ Thenne saynt marcial trustyng in the helpe of god toke the chyld by the hande sayeng to hym / In the name of our lord Jhesu criste / That of the Jewes for vs was crucyfyed and the thyrd day rose fro deth to lyf / arise vp and stand right on thy feet/ Anone the chyld arose rizt vpon his feet/ and syth kneled doun to the feet of the holy man sayeng to hym / O man of god I requyre the to baptyse me to thende that I may be saued and marke me with the sygne of the holy crosse / for other wyse may non be saued/ but yf he be baptysed / anon saynt marcial baptised hym / And with hym in the same place were wel cristened also as wel men as wymen thre thousand and vj C

And after this seynt marcial went and destroyed the ydolles and brought them to nought / Fro thens went saynt marcial and his two disciples & departed and cam to lymoges where they were kenyngly receyued of a mayden that was named susanne / In whos presence saynt marcial heled one that was frenatyke / whan the good woman susanne salue the myracle that soo was made in her presence / anone she and her meyne were baptysed / After this saynt marcial went in to the temple where the prestes of the ydolles were / The which kept hym greuously / and syth put hym in prysone On the morn as he made his prayer / ther descended a light so grete vpon him that men myght not beholde hym / The chaynes of yron to breste and the dores of the prysone opend / the kepers and they that were there requyred to be baptysed / and the prestes that had so kept hym were smeten to deth by thonder and lyghtnyng / Thenne the other that were there cam to saint marcyal in to the pryson/ and prayd hym that he wold reyse them that so were smeten to deth by the thondre / promisyng to hym that yf he so dyde they al wold be baptysed / Thenne our lord by hys prayer reysed them ageyn fro deth to lyf / Thenne that same tyme were torned to cristen faith & baptysed vij M creatures as men and wymen / And after thys on a tyme deyde the holy woman susanne and tofore her deth she recomanded to saynt marcyal her doughter that was callyd valeriene / whyche had promysed and auowed to our lord chastite as longe as she lyued/ after whan the holy mayden knelde that ther shold come to lymoges a lord named steuyn whiche was lorde of al the prouynce fro the ryuer of rosne vnto the see / She was sore afeerd leste he wold do to her ony gryef or noyance ayenst her auowe / And gaf away al her richesses to poure folk for the loue of god / Whan the sayd steuen was come to limoges he made to do come tofore hym the holy mayde to thende to haue his wylle of her / but whan she was come / and salue that she wold not consente to do his wylle anon he made her heed to be smyten of Than the squyer that bylxred her herde thangels synge that bare the soule of the holy vyrgyne in to heuen with moche grete Joye and sollempnyte / anon he retorned vnto his mayster/ and tolde hym al that he had seen & herde & sythe fyl doun deed at his feet / Thenne the duc and al his compayne had moche grete drede/ and the duc hym self clad hym next his flesshe in a sharp heyr & hard for grete repentaunce/ and prayd saint marcial that he wold praye god that hit myght plese hym to reyse his squyer fro deth to lyf / and he wold beleue in the fayth of Jhesu criste and be cristened / anone after that saynt marcial had prayd/ our lord reysed the squyer / Thenne the duc and wel a vb M persones in his compayne were baptysed / In this tyme the same duc by the commandement of the emperour Nero went in to Italye with a grete compayne of men of armes / whan he had accomplisshyd the commandement of nero/ they went to rome for to see seynt peter / whom they

fonde prechyng to the peple / whiche peple were barefote and had clothed them with the heyr lyeng on the grounde tofore saynt peter in demaundyng hym pardon of theyr synnes / whan Saynt peter salue the duc and so moche fayre people in his companye / he demaunded them what they were & of what contre Thēne the duc tolde hym by ordre how he and his campanye had ben conuerted and baptysed of saynt marcyal /

After whan they were departed from rome / they thoughte that they wolde goo see saynt marcial tofore or they re tornede in to theyr contrey / Thus thēne as they were lodged nyghe by a ryuer and the sone of the erle of poytiers bay ned hym in the sayd ryuer / thenemy the deuyl drowned and smorde hym to the dethe / whan his fader knelde it he wente Weppyng tenderly to Saynt marcyal / and prayed hym to reyse his sone fro dethe to lyf / Thenne Saynt marcial wente to the place where he was drowned / and commaunded to the fende to brynge the body out of the water / and that he shold appere in a lykenes vysyble tofore theym alle /

Anone yssued out of the water thre fendes lyke ethyopyens more blacke than coles / and had terryble feet and eyen / and grete heyr that couerd alle the body / and caste out at theyr mouthes and nosethrilles fyre lyk sulphur and cryed lyke rauens / whan they had tolde to saynt marcial the harmes and euylles that they had doon / He commanded them that they shold departe and goo in to places deserte / where as they myght neuer noye ne greue persone lyuyng / Saynt marcial whiche had pyte and compassyon on them that wepte for the dede chylde reysed hym fro dethe to lyf / & thenne the chylde tolde tofore them alle that were there / how the fende had drowned and smoldred hym / and how they wold haue bounden hym with chaynes of yron brennyng / but an anngel of heuen delyuerd hym and shelded hym the fyre of purgatorye / and fro thens ledde hym to the yate of paradis and as the fendes requyred to haue hym / a voys came fro heuen and commaunded that he shold aryse ageyn & that he shold lyue yet yerr / whan he had tolde al this / he gaue hym self al ouer to saynt marcial / and fro thayn forthon lyued in grete abstynence and holy lyf lyke as thaungel had taught hym / Saynt marcial dyd many myracles and vertues / There was in that tyme a woman that had an husbond seke of the palseye / to whiche woman saynt marcial delyuerd his burdon / with whiche she touched a lytel hyr husbond and Incontynent he was hool / Another tyme the fyre was so grete in the cyte of bourdeus / that alle was on a flame / Synt marcial held vp his burdon ageynst the fyre and anoue hit was quenchyd /

Another tyme as he wold haue halowed a chyrche at lymoges / the prynce aforsayd conueyed and sommoned al the perle poure and riche to come to the dedycacion of this chirche / And whan they were al assembled saynt marcial admonested and warned them to be in veray chastyte / It happed emonge them whyles the masse was on saying that there was a knyght whiche he & his wyf were sore vexyd & troubled with fendes / & as they were brought tofore saynt marcial / he demaunded of the fendes why they vexyd theym soo / and they answerd to hym thou haste commaunded them that the peple shold mayntene chastite / and thyse two haue al this nyght exposed them in lekcrye and this is the cause that wherfore we ben entryd in to them / saynt marcial at the requeste of the prynce and peple helped them / This same yere that is to say the xl yere after the passyon of our lord Jhesu cryste / the same our lord Jhesu cryste apperyd to hym & shelded hold that hastely he shold departe fro thys World and be with hys other frendes in the royame of heuen /

Thenne he dyd doo assemble alle the crysten people that he had conuerted & to them made a moche swete sermone in taking leue of them / Sone after he was seek of the feuers / and thenne our lord apperyd to hym with a grete quantyte of aungelys whyche with moche ioye and gladnes lade the soule of saynt marcyal in to heuen / Vbi est honor & gloria in secula seculorū amen

This Saynt marcyal of whome we speke here was the same childe as some saye .on whome our lord layed hys honde vpon his hed/whan the contencyon and strysse was emonge the apostles whiche of them shold be gretest in the royame of heuen/and then our lord sette the childe marcyal in the myddle of thē layeng his honde vpon his hed as sayd is/and sayd to them yf ye be not lytyl and humble as this childe is / ye shal not entre in to heuen he that shal be leste emonge you / he shal be gretest in my royame / as the gospel maketh more playne mencyon/ the whiche gloryous saynt/saynt marcial lete vs praye vnto hym that he procure vnto our sayd lord Jhu criste that all we may haue parte with hym in the ioye and glorye perdurable amen /

Here endeth the lyf of saynt marcyal one of the disciples of our lord Jhesu cryste

And folowyth the lyf of Saynt Geneuefe

The noble saynt Geneuefe was borne at nāterre beside parys in the tyme of themperours honorius and theodosius the lasse/& was with hir fader & moder vnto the tyme of themperour valentynyen / anone after hir natyuyte the holi ghoost shewed vnto saint germayn of auxerre how she shold serue god holy & virgynely/ the which thynge he told to many/after she was sacred of the bysshop of chartres vyrgines/& came to dwelle at parys ful of vertues & of myracles in the tyme of saynt nychase the martyr whom the hōgres martred & after in the tyme of saynt remyge vnder childrik kynge of fraūce / & after vnder clopus his sone first crysten kynge of fraūce / and was named hildys in his baptesme / whome saynt remyge cristened / And an aūgel of paradyse brought to hym an ample ful of crysme/of which he was enoynted and also his successours kynges of fraūce ben enoynted & sacred at theyr coronacion/& after he was of good lyf & foūded the chirche that is now called saynt geneuefe on the mount of paris in honour of saynt peter & saynt poule at the requeste of saynt clote his wif of whome the body resteth in the sayd chirche/at thynstacion of saynt geneuefe / and saynt remyge dyd halowe & dedefye hit/ the sayd kyng dyd encrece & moche the royame of fraunce/& fraūchyse it by his pnysshaunce fro the romayns / he conquered meleun and the londe lyenge by sayne & by loyre / tourayn thoulose and lyguyan /and at his comyng to engoulesme fonde walles of the cyte fyl doun/he made almayne and burgoyn his tributayres / he ordeyned and Instytuted parys to be the chyef syege of the royame/and he regned xxx yere/ & after he was entred in the sayd chirche the yere of our lord fyue hondred & xviij/ In the tyme of the sayd kyng lyued the sayd virgin vnto the tyme of kyng clotayr his sone of which vyrgyn the soule fleiwe in to heuen & the body abode in erthe/in the sayd chirche in which she is yet hoole & honourably entred and deuoutely worshypped by the good and deuoute crysten peple / In the tyme that the sayd vyrgyn saynt geneuefe was a childe/ Saynt germayn of auxerre/ & saynt lelu of troyes electe of the prelates of fraunce for to goo quenche an hereſye that was in grete bretaygne nold called englond came to naūterre for to be lodged and herbrowed / the peple came ageynst theym for to haue theyr benesson / Emonge the people saynt gemayn by thenspygnemente of the holy ghoost espyed out the lytel mayde saynt geneuefe /and made hyr to come to hym and kyste hyr hed/ and demaunded hyr name/and whos doughter she was / and the peple about hyr sayd that hir name was geneuefe /and hir fader Seuere /and hyr moder gerone / which came vnto hym/ and the holy man sayd is thys childe youres/they answerd ye /

Blessyd be ye sayd the holy mā Whan
gody hath gyuen to you so noble lina;
ge / knowe ye for certeyn that the day
of hyr natyuyte the aungels sange &
hahowed grete mysterye in heuen wyth
grete ioye and gladnes / She shal be
of so grete meryte ageynst gody / & of
hyr goody lyf and conuersacion many
shal take ensaūple that they shal leue
theyr synne / and shal conuerte them
to gody and shal lyue religyously by
which they shal haue pardon and ioye
perdurable / Thenne he sayd to gene;
uefe / my doughter telle to me and be
not asshamed / yf ye wyl be sacred and
lyue in Virgynyte vnto the dethe as
espouse of Jhesu cryst / The mayde an;
swerd holy fader ye demande that I
desyre / there lacketh nomore but that
by your prayers our lord wyl accom;
plysshe my deuocyon / the holy man
sayd / haue ferme bylyue in gody and
preue by Werkys the goody thynges
that ye lyue in your herte and saye
with your mowthe / and our lord shal
gyue you force and vertue / Sayut
Germayn helde his honde on hir heed
tyl he came vnto the mynstre / there he
gaue to the peple the beneyson / Sayut
Germayn saidy to the fader and moder
of the mayde that they shold brynge
hir ageyn on the morne to hym / whan
she was brought ageyn on the morne
sayut germyan salue in hir a sygne ce;
lestyal / I woote not what / and sayd
to hyr / gody the saluyeth Geneuefe /
Doughter remembrest thou what thou
promyseste to me yersterday of the vyr;
gynyte of thy body / holy fader sayd
the mayde I remembre wel that by the
helpe of god I desyre and thynke to
accomplysshe my pnrpoos / Thenne the
holy man loked on the grounde & salue
a peny sygned wyth the crosse which
came by the grace and wylle of gody /
he toke hit vp and gaue hit hyr and
sayd fayre doughter take thys and bere
it in mynde of Jhu cryst your espouse
and suffre not aboute you none other
arayement of golde ne syluer ne of
precious stones / for yf the beaute of
thys Worldy surmounte a lytyll your
thought / ye shal lose the goodes of he;
uen / he commaunded hir to gody and
prayed hir that she wold remembre
hym in hyr orysons and prayers / and
recommanded hyr to fader and moder
The two holy bysshoppes Wente from
thens in to englond / there were her;
tykes agenst the feythe / Whyche sayd
that chyldren borne of fader & moder
baptysed had no nede to be crystened
Which is not trouthe / for our lord
Jhesu cryst sayth clerrly in the gospel
that none may entre in to the kyngdom
of heuen / yf he be not regenerate of wa
ter & of the holy ghost / That is to say
regenerate by ꝑ sacramēte of baptesm;
By thys scripture and by semblable
the holy prelates destroyed theyr false
creaunce and byleue and by vertu also
and by myracles / For in a solempnyte
of ester by many that were newe bap;
tysed / in syngynge alleluya they cha;
ced and droof alweye theyr enemyes
of scotlandy / and straungers of other
places that were come for to greue
them / Hyt happed on a day that
Geronce the moder of the holy mayde
Geneuefe wente on an holy and feste;
ful day toward the mynstre / And
hyr doughter wente after sayeng that
the feythe that she had promysed to
Sayut german she sholde kepe by the
helpe of gody / and that she wold ofte
goo to the mynstre to the ende that she
myght deserue to be espouse of Jhesu
criste / and that she myght be worthy
of hys loue / the moder was angry and
smote her an hyr cheke /
God auengyd the childe that the mo;
der became blynde / and that in yyj
monethes she salue not / Whan the mo
der had ben longe in this payne which
mocke enoyed hyr / She remembred
of the goodnes that Sayut germayn
had sayd of hyr doughter / and called
hir and sayd my doughter goo to the
pytte and fetche me water / the mayde
wente hastely / whan she was at the
pytte she began to wepe by cause hyr
moder had loste hyr syghte for hyr
sake / and toke vp water and bare
it to hyr moder / The moder stratched
hyr handes to heuen and toke the wa;
ter with grete feythe and reuerence /
And maad hyr doughter to sygne hir
wyth the sygne of the holy crosse and
wesshe hyr eyen / and anone she began
for to see a lytell /

Whan ſhe had tWyes or thriſe weſſhen hir ſyght came hole to hir ageyn as it had ben tofore / after thys it happed that the holy mayde was offred to the byſſhop of chartres Syrylique for to be ſacred with two other elder maydens / For men offred hem after theyr eage But the holy byſſhop kneWe by the holy ghoſt that geneuefe was the moſte Worthy and dygne and ſayd to hyr that was behynde ſholde come before / For god had tho ſanctefyed hyr / After the dethe of hir fader and hyr moder the holy damoyſel came & dWelled at parys for to aſſaye and proue hyr there / and for to auayle the more ſhe was ſeek of the palſye ſo moche that it ſemyd that hir mẽbris were diſioynedy and departed that one fro that other / wherof ſhe was ſo ſore tormentyd that durynge thre dayes ſhe was kepte as for dede / for there apperyd on hir noo ſygne of lyf / ſauf that hyr Jowes were a lytel redy / In thys ſpace and tyme as ſhe confeſſed after an aungel ledde hir in ſpyrytc where as the reſte was of goode folke and where the tormente was of euyl peple afterWarde ſhe ſhewed to many the ſecretes of theyr conſcience as ſhe that was taught and enſeygned of the holy ghoſt / The ſeconde tyme ſaynt germayn retorned fro englond and came to parys / The peple almoſte al Went ageynſt hym With grete ioye / & tofore al other tynges ſaynt germayn demaũded hold genouefe dyde / but the people Whiche more is Inclyned to ſay euyl of goode peple thenne Wel / anſWerd that of hir was no thynge in blamynge hir / Whyche was to hyr a prayſynge of other mennys preyſyng is none the better / ne of othe blamynge is none the Werſe / therfore the holy man ſette nought of theyr ianglyng / but aſſone as he entryd in to the cyte he Went ſtraȳte to the hoWs of the holy Vyrgyn Whome he ſaluted in ſoo grete humylite / that al they meruayllede / & ſhewed to them that dyſprayſyd hyr the grouȳde Wele of hir teeres / and recyted to them the begynnynge of hir lyf / And how he fonde at nanterre that ſhe was choſen of god / and recommendyd hir to the peple / Tydynges came to parys that accyle the felõ kynge of hougrye had enterpryſed to deſtroye and Waſte the partyes of fraunce and to ſubdue them to his domynacion / The bourgeyſes of parys for grete drede that they had ſente theyr goodes in to other cytees more ſure / Saynt geneuefe Warned and admoneſted the goode Wymmen of the tolbn that they ſhold Wake in faſtynges and in oryſons by Whiche they mygh aſſWage the yre of our lord and eſchelue the tirannye of theyr enemyes lyke as dyd ſomtyme the two holy Wymmen Judyth and eſter / They obeyed hir & Were longe & many dayes in the chirche in Waklynges faſtynges & in oryſons / She ſayd to the bourgeyſes that they ſholde not remeue theyr goodes ne ſende them out of the tolbne of parys / for the other cytees that they ſuppoſed ſholde be more ſure ſholde be deſtroyed and Waſted / but by the grace of gode parys ſholde haue none harme / and ſomme had Indygnacion at hir / and ſayd that a falſe prophete Was ryſe and apperyd in theyr tyme / and began emonge them to aſke and trete Whether they ſhold dWelle hir or ſtone hyr / Whyles they Were thus tretynge as gode Wolde came to parys after the decrees of ſaynt germayn that cheſen of ãcerre / & Whan he Vnderſtood that they treted to gyder of hir deth he came to them & ſaid fayre ſyres for gode des ſake do not this myſchyef / For ſhe of Whome ye trete ſaynt germayn Wyt neſſeth that ſhe Was choſen of gode in hyr moders Wombe /

And ſoo here been the letters that he hath ſente to hyr in Which he recommendeth hym to hyr prayers / Whan the bourgeyſes herde thyſe Woordes receyted by hym of saynt germayn and ſalue the letters / they mernayllede & ferede gode and lefte theyr euyl counceyl / and dide nomore therto / Thus our lorde kepte hyr fro harme / Which kepeth alle Weye them that be his / & deffendeth after that thapoſtle ſaith / & for hir loue dyde ſo moche that the tyrauntes approchyde not parys / Thanke and glorye to gode & honoure to the Vyrgyne / This holy mayde dyde grete penaũce in tormentynge hyr body al hyr lyf and became lene for to gyue goode exaumple /

For ſyth ſhe was of ꝑ age of xv yere
vnto fyfty ſhe faſtyd euery day ſauf
ſonday and thurſday In her refection
ſhe had no thyng but barly bred and
ſomtyme benes / the whych ſoden after
viij dayes or thre weks ſhe ete for
alle delyces alway ſhe was in prayers
in wakynges and in ꝓuannes ſhe
dranke neuer wyne ne other lycour
that myght make hyr dronke in al hyr
lyfe / whan ſhe had lyued and v ſ
ſyd thys lyfe fyfty yere / the byſſhoppes
that ꝑ ther that tyme ſalve and beheld
that ſhe was ouer feble by abſtynence
as for age warned hyr tenere a ly ſ
telle hyr fare / The holy woman
durſt not gaynſaye them / For our
lord ſayth of the prelates / who herith
you herith me / and who deſpyſeth you
dyſpyſeth me / and ſoo ſhe began by
obedyence to ete wyth hyr brede fyſſhe
and mylke / and how wel that ſhe ſo
dyd / ſhe beheld the heuen and wepte
wherof it is to byleue that ſhe ſalve ap
ertly our lord Jheſu criſte / after the
promeſſe of the goſpel that ſayth that
bleſſyd be they that be clene of herte /
for they ſhall ſee god / ſhe had hir hert
and body pure and clene / There ben
twelue vertues Virgynal ſayth ber ſ
mes paſtour wyth out whyche no vir ſ
gyne may be agreable to god / that is
to wete fayth abſtynence patience mag ſ
nynymyte / ſymplleſſe / Innocence con ſ
corde / charyte / dyſciplyne chaſtyte /
trouthe / and prudence / Thiſe vertues
accomplyſſyd / the holy Virgyne by
werke ſhe taught and enſeygued by
word / and ſhewed oft by enſaumple
Oft and tofore alle other holy places
ſhe viſyted the place where as reſtyd
saynt denys and his felawes / & had
grete deuocyon to edyfy vpon the sayd
holy bodyes a chyrche but ſhe had not
wherof / On a tyme came to hyr the
preſtys / as eſte they had doon tofore
to whoome ſhe sayd reuerent faders in
god I praye and requyre that eche of
you doo his pouer and his deuoyr to
aſſemble matere wherof myght be made
and edyfyed a chyrche in the honoure
of the glorius martyr saynt Denys
and hys felawes / for the place where
they reſte ouȝt moche to be worſhyped
and doubted / whyche fiſte taught to
our aunceſtres the fayth / Dame an ſ
ſwerd the preſtys / we wold fayne
and haue grete wyll therto / but we
can gete no chalke ne lyme / Thenne
sayd the holy Virgyn wyth a glad cher
in prophecyeng as ſhe that was reple ſ
nyſſhed wyth the holy ghoost / Goo ye
I praye you to parys vpon the grete
brydge / and bryng that ye ſhal fynd
there / they went thyder / & abode there
a whyle merueylled and abaſſhed /
And anoue came by them two ſwyne ſ
herdes ſpekynge to gyder of whyche that
one sayd as I went yeſterday aſtyr
one of my ſolves I fonde a furneyll of
lyme merueylouſly grete / That other
anſwerd and I fond in the wood
vnder the roote of a tre that wynde
had throwen down a fourneſe of lyme
of whyche I twelue was neuer none ta
ken awey / whan the preſtys herde
thys they had grete admyracyon and
bleſſyd our lord that had gyuen ſuch
grace to geneuefe hys handemayde /
They demaũded where the fornels were
and after retorned and tolde to the vir
gyne what they had founden / She
began to wepe for ioye and aſſone as
the preſtys wer gone and departed ſhe
ſatte on hyr knees and was alle the
nyght in oryſons and in teres in re ſ
quyryng helpe of god to perfourme
thys werke / and on the morne erlye
alle mate and trauaylled of walkyng
ſhe went to geneſe a good preſt / and
praye hym that he wold do hys payne
and labour that the chyrch myght be
edyfyed / and tolde hym tydynges of
the lyme / whan geneſe herde thys / he
was alle amerueyllede / and fyl doun
to hyr feet / and promyſed to hyr that
nyght and day he wolde doo hys la
bour to accomplyſſhe hyr commaun ſ
dementes / By the helpe of god and
of saynte Geneuefe and of the people
of parys the sayd chyrche was begonne
in the honoure of the bleſſyde martres
Saynt denys / Saynt Ruſtyque / and
saynt Eleuthere whyche now is callyde
saynt denys de leſtree / There ben yet
the holy bodyes where our lorde ſhewith
fayr myracles / For as the werkemen
entendyd to make the edefyce eche af ſ
ter hys craft / It happed that theyr
drynke fayled and was doon /

And̄ geneſe the preeſt ſayd to geneuefe
wherof knewe not hewof that ſhe ſholde
talke wyth the werkemen ſo longe that
ſe myght goo to parys & fetche drynke
whan ſhe herde thys ſhe demaunded for
the veſſel that they had̄ emptyed̄ /and̄
it was brought to hyr/ ſhe maad them
to departe fro hyr /Thenne ſhe knelyd̄
doun on hyr knees & prayed god wyth
Warme terys to helpe hyr /and whan
ſhe felte that our lord̄ had̄ herde hyr
prayer / She arose vp and̄ maad̄ the
ſygne of the croſſe vpon the ſayd veſſel
and̄ a meruayllous thynge happed̄ /
For the veſſel was ful / the Werkmen
dranke her ynough ful and̄ as ofte as
they wolde vnto the tyme that ꝑ chirche
was parfytely made / Wherof they than
kyd̄ our lord̄ /The holy Vyrgyne had̄
deuocyon to wake the nyght that our
lord̄ roſe fro deth to lyf after the cuſ-
tome and̄ ſtatutes of auncyent faders/
It happed̄ on a tyme that ſhe put her
on the waye tofore day to goo to the
ſayd̄ chirche of sayntdenyſe/and̄ made
to bere a candyl brennynḡ tofore hyr /
The nyght was derke the Wynde grete
and̄ it mayned̄ faſte/wherche quenched
the lyght of the candel / The maydens
that were in hyr compayne were ſore
troubled̄/ She aſked̄ after the candel
and̄ aſſone as ſhe had̄ hit in hyr hande
hit was lyghted̄ by godes Wylle a-
geyn and̄ ſo ſhe bare it brennyng vnto
the chirche / Another tyme whan ſhe
had̄ endyd̄ hir prayer a candel that ſhe
helde/light in hir hande by the grace of
god̄ / Semblably in hyr celle on a
tyme was a candel lyght in hir hande
wythout ony fyre of thys world̄ / of
which candel many ſeek folke by theyr
feyth and̄ reuerence haue ben helyd̄ /
That taper is kepte yet at noſtre dame
de parys/ A Woman which by the
temptacyon of the deuyl Whyche to his
power alway deſyreth the good̄/ſtale
awey hir ſhoes/but aſſone as ſhe was
at home/ ſhe loſte hir ſyght/whan ſhe
ſalde that our lord̄ had̄ auengyd̄ the
wronge that ſhe had̄ doon to the Vyr-
gyne / She dyd̄ hyr to be ledde to hyr
wyth the theefte / whan ſhe came tofore
the holy Vyrgyn / ſhe fyl doun to hir
feet and̄ requyred̄ hyr of forgyuenes
and̄ reſtorynge of hyr ſyght /

Geneuefe that was right debouair toke
hir vp fro the grounde and̄ in ſmy-
lynḡ gaue to hyr the ſyght ageyn of
hyr eyen / The holy Vyrgyn on a
tyme wente to laon / and̄ the peple of
the towne went out ageynſte hyr /
Emonge whome were the fader and̄
moder of a mayde that had̄ ben iy yere
ſo paralatyke/ that none myght ſtire
the ioynture of hyr membrys / They
beſought and̄ requyred ſaynt geneuefe
that ſhe wold̄ vyſyte the ſeek mayde
She went and̄ salve hyr / and̄ ſyth
made hyr prayer as ſhe was acuſtomed
and after handled the membrys of the
mayde / and̄ commaunded̄ hyr to doo
on hir clothes and̄ hoſen and̄ ſhoes /
Incontynente ſhe arose in good̄ helthe
in ſuche wyſe that ſhe went vnto the
chyrche wyth the peple / the folke that
ſalve thys, bleſſyd̄ our lord̄ that had̄
gyuen ſuche grace to hys damoyſel ge-
neuefe / and̄ whan ſhe retorned̄ they
conueyed̄ hyr ſyngynḡ with grete ioye
The kyng of fraunce chyldryke hold̄ be
it he was à paynym held̄ hyr in grete
reuerence / ſoo dyd̄ alſo the barons of
fraunce for the fayr myracles that ſhe
dyd̄ in the name of our lord̄ Jheſu
cryſte / wherof it happed̄ on a tyme
that the ſayd̄ kynge held̄ certeyn pry-
ſonners Juged̄ to dethe / but by cauſe
geneuefe ſholde not demaunde them / he
yſſued̄ out of paris and made to ſhytte
the yates after hym / the holy Vyrgyn
knelve hit anone and̄ went haſtely
after hym for to helpe to delyuer theym
As ſone as ſhe came to the yates they
openyd̄ without keye ſeyng al the peple
which thought it a grete wonder/ She
purſelved̄ the kynge and̄ obteyned̄
grace for the pryſonners /

In the partyes of the orient beyonde
Antyoche was a good̄ man named̄
Symeon which had̄ deſpyſed̄ this
world̄ and̄ was of meruayllous holy
lyf which demaunded̄ of ſaynt gene-
ueſe of the marchaundes that went
vnto the partyes / And̄ by them he
ſalewyd̄ hyr moche honorably/
And̄ recommaunded̄ hym vnto hyr
prayers / hyt was a grete meruayle
that the holy man which had̄ neuer
ſeen ne herde ſpeke of hir dyd̄ do grete
hyr by hir name/

ſtrayly the frendes of god that knowe
his wylle & do thereafter haue tydyn-
ges that one fro that other by admynyſ-
tracion of the holy ghooſt/ they ſhal ne-
uer be ſeperate ne departed/ as Saynt
ambroſe beyng at melan kneelde of the
dethe of ſaynt martyn at toures/ At me-
aux Was anoble damoyſel which Was
named by hyr propre name orlyne /
which whan ſhe vnderſtode of the grace
that god had gyuen to ſaint genouefe/
ſhe requyred hir to chaunge hir habyte
a ponge man hady fyaūced & trouthed
hir/which had grete Indygnacion whā
ſhe herde of thoſe tydynges and came to
meaux in a grete Ire where the ij Byr-
gynes dwelled/& whan they kneelde of
fyre comyng they fledde vnto ꝑ chirche
there happed a fayr myracle / For as
they came to the chirche dore whyche
was locked & faſt ſhette /the dore that
was ſo locked opened by hys gyre by
hym ſelf/thus ſaynt geneuefe delyuerd
ſaynt orlyne fro peryl & fro the conta-
gyon of the worlde/the which yſcuerid
in aſtynence & in chaſtyte to hyr ende
In thys tyme the ſaid orlyne offred to
ſaynt geneuefe one hir chamberer whi-
che had leyen ſeek ij yere & myght not
goo / the holy Byrgyne handled hyr
membres with hir worthy handes.and
anone ſhe was hool & in goody poynte
Ther Were brought to hir xij men that
were wood & byſet with deuyls vnto
parys whych were ouer harde byſtad &
tormentid of thenemye/the Virgyn had
grete pyte & went to prayer & oryſons
in requyryng our lord with ſalte teris
that by his grace & goodnes he wold
delyuer them of thys peſtylence / & as
ſhe perſeuerid in hir prayers/they Were
hanged in the ayer in ſuche maner as
they touched no thynge/ ſhe aroos fro
hir prayer & ſaid that they ſhold goo
to saynt denys/the wode men anſWerd
that they myght not but ſhe vnbonde
them/the Byrgyn which Was for them
in grete ſorowe commaūded them that
they ſhold goo/thenne anone they ſuf-
fred them to be ledde ſecretly / theyr
handes bounde behynde theyr backes/ſhe
went after them / & whan ſhe was in
the chirche of saynt denys ſhe ſtratched
hir ſelf on the grounde in oriſons & in
Weppynges/Thus as ſhe perſeuerid in
prayers and Weppynges the wode men
cryed With an hyghe voys / that they
approched whome the Byrgyn called in
to theyr helpe / none ought to doubte
that the enemye that ſalve that he muſt
nedys yſſue and go out ſignefyed by
the moldthe of the demonyaks that the
apoſtles martirs & other ſayntes that
the holy Byrgyn called came vnto hyr
helpe by the yfte of god which is redy
to do the wylle of them that drede hym
& calle hym in trouthe / whan the holy
Byrgyn herde this that they ſaid/ ſhe
aroos vp and blyſſyd eche after other
with the ſygne of the croſſe/ & anone
they were delyuerd of the enemye/
They that were preſente felte ſoo grete
ſtenche that they doubted no thynge but
tho ſolales were delyuerd fro the vexa-
cion of the deuyl & blyſſyd our lord for
thys myracle/ There was at bourges
a damoyſel which herde ſpeke of the
grete renomee of this holy ſaynt/came
to parys for the ſpeke to hir/ſhe had ben
ſacred / but after the conſecracion ſhe
hady loſte hir Virgynyte / the holy ge-
nouefe demaunded of hir yf ſhe was a
Byrgyn nonne or wyf or a wydolve /
She anſwerd that ſhe was a Byrgyne
sacred / Geneuefe sayd nay / telkyng
to hir the place & tyme of hir defloura-
cion & the man that hady done the feyte /
whan ſhe ſalve that it was for nought
that ſhe sayd ſhe was a Byrgyne / hir
conſcience remorſed hir and fyl doun
to hir feet in requyryng pardon / In
ſemblable wyſe the holy geneuefe dyſ-
couerd to many the ſecretes of theyr
conſciences which ben not here written
by cauſe it were ouer noyous & longe
to wryte / A woman whome the holy
Byrgyn had helyd hady a chylde of the
age of foure yere / which fyl in a pyt
he was therin the ſpace of thre houres
the moder came and dreive it out and
kaut it al dry vnto the ſaynt in ren-
dyng hyr heyre and betyng hir breſte
and pappes and Weppyng bytterly /
and layed the childe dede at hir feet
The holy Byrgyn couerd hit with hyr
mantel/and after ſhe fyl doun in hir
prayers and wepte / and anone after
whan ſhe aſyd of hyr Weppyng our
lord ſhewyd a fayre myracle/ for the
chylde that Was dredy reuyued / the

which was baptysed at erste after / & was named Cronyer / by cause she was rysen in the alle of saynt Genouefe / There came fro meaux a man to thys holy Vyrgyne which had hys hande dryed vnto the Wriste / and she handled hys ioyntes and fyngres and maad theron the sygne of the crosse / and anone the hande became alle hool / Genouefe that knelue wel that our lord Jhesu cryste was baptysed the day of eppyphanye / and after went in to desert in gyuyng ensygnement to them that ben regenerate in the sacrament of baptesme / to faste wake and adoure besely and to accomplysshe by werke the grace that they haue taken in the baptesme by the ensaumple of swete Jhesu cryste / Thenne entryd the holy Vyrgyn in to hir alle the sonday tofore the sayd feste / and abode there as recluse vnto the thursday absolute in walkyng in prayers in fastyng ges and orysons / Thyder came a wo man to see hir more for enuyosyte than for goody feythe / And therfore god punysshed hir / For assone as she aproched the dore of the alle / she loste hir syght and became blynde /

But the holy mayde by hir debonayre & by hir prayer gate hir syght ageyn and by the sygne of the holy crosse whan she yssued out of hir alle in the ende of lente / In the tyme that the cyte of parys was assyeged by the treme of fry yere lyke as thauncyent hystorye reherce that there folowed so grete fampne and hungre that many dyed for hungre / The holy Vyrgyne the ? pyte constrayned hir went to the sayne for to goo fetche at none somme vytaylles / whan she came vnto a place of sayne where as of custome shyppes were wonte to peryssshe / She made the shyppe to be drawen to the ryuage and commaunded to cutte doun a tree that was in the water / and she sette hyr to prayer / Thenne as the shyppes shold haue smyten vpon the tree / hit fyl doun And two wylde bredys graye and horyble yssued therout which stanke so sore that the peple there were enuenymed by the space of two houres / and neuer after peryssshed shyp there thanke be to god and to hys holy saynt /

Cowe arcy the castel went thys holy Vyrgyne / and there came ageyn hyr a grete lord which requyred hir that she wold vysyte his wyf which had had longe tyme the palseye The holy Vyrgyn went and vysyted hir which had ben longe seek with prayers and orysons / and after blessyd hyr with the sygne of the crosse & commaunded hir that she sholde aryse / She thenne that had ben four yere seek and myght not helpe hyr self aroos seyng alle the poole which thanked our lord /

Fro arcy she went to troyes in champayn / the peple came to mete with hyr and offred to hyr grete multytude of seek people without nombre / She blessyd them and sygned them with the sygne of the crosse / & Incontynent they were helyd in the syght of al the people which meruayled moche and rendryd thankynges to our lord /

There Was brought to hir a man which che by the pugnyaō of god was made blynde by cause he wrought on the sonday / And a blynde mayde also the holy Vyrgyne blyssyd them in the name of the fader and sone and of the holy ghost / and anone theyr syght was restored to them / There was a subdeken present and salue thys / he Went and fette a chylde which had ben seke .y. yere of the febres ryght sore the holy Vyrgyn dyd do brynge holy water and blyssyd it and gaue hym drynke / and that doon by the grace of god the chylde was in good helthe /

In thys tyme many toke of the cuttinges of hir vesture by deuocyon wherof many seek were helyd / and many keyed by spyrytes were delyuerd & remyssed in to theyr goody mynde /

Fro arcy retorned the holy Vyrgyne to parys With .vj. shyppes charged with vytayl / wynde tempeste & orage assayled them soo strongely that they wend to haue peryssshed without remedye / the holy Vyrgyn lyfte vp hyr handes to heuen requyring helpe of our lord / and anone the tempeste cessed Thēne dessus a preest that was present and sawe it which to fore had trembled for fere began to synge for ioye cante : mus domino gloriose / Al that there were thanked our lord that had saued

them by the prayer of the damoyſel geneuefe / Whan the goodes came to paryps that she hadde brought she departedde them and gaue for the loue of godde / to somme poure / Wulle / and to other hool loues of breed / and somtyme she so hasted for pyte / that she tolke the loues hote out of the ouen secretly and gaue it to the poure / The Wymmen merueyled why she tolke theyr loues but they spoke ne sayd no thynge / And they mocke doubted that they sholde not fynde theyr counte ne tale / But not withstondynge that she had so taken by the grace of god they fonde al theyr loues and lacked none / by the merytes of the holy saynt / hyr hope was no thynge in worldly thynges but in heuenly / for she lyeuyd in the holy scripture that sayth who so geueth to the poure / leneth for auayle / The reward which they receyue that gyue to poure peple / the holy ghoost hadde she Wyst to hyr longe before / and therfore she ceſſed not to Wepe / to adoure / and to do werkys of pyte / For she knewe wel that she was none other in thys worldy but a pylgryme paſſyng /

There was at meaux a bourgeys that by the space of foure yere he myght not here no goo / he dyde hym be brought to the holy Virgyn Which dwelled at parys / & requyred hir that she Wolde restore to hym hys helthe and heryng she touched his eeres & bleſſyd hym and anone he was hole and went & herde as he dyde before thankyng our lord / On a tyme as the holy Virgyne went to orleaunce / a Woman named fraterne was in grete sorowe for hyr doughter that laye deyeng / anone as she Wyste the comyng of the holy Virgyne she went to hyr to saynt aignen where she fonde hyr in prayer / fraterne fyl doun to hir feet sayeng / Dame geneuefe gyue me agen eftsoone my doughter / whan geneuefe salue the goody feythe of hyr she sayd / dyscomforte the no thynge / thy doughter is in helthe / the which by the meruayllous puyſſaunce of god at the worde of the holy Virgyne was brought fro the wycket of dethe and came al hool ageynſt hyr moder and mete with hir at the portal of the holes / The people thanked our lord for thys fayre myracle /

In the sayd cyte there was a ſeruaũt culpable ageynſt hys mayster / the holy mayde prayed hys mayster that he Wold forgeue hym hys treſpaas / The mayster as felonous and proude deyg-ned not to doo hit at hyr requeſte / Thenne sayd the holy Virgyne / though ye deſpyſe me / our lord Wyl not haue me in deſpyte / aſſone as he was at home he Was taken With an hote feure ague Which lefyd hym in ſuche Wyſe that he myght not ſlepe of al the nyght On the morne he came to the holy Virgyne renneyng With open mouth lyke a lere of almayn the tonge hangyng out and fomyng lyke a mor / requyryng pardon / Which Wold gyue no pardon / The saynt had pyte on hym and bleſſyd hym / and the feure left hym / thus made ſhe the mayster hool / and the ſeruaunte excuſed / Fro orly-ouner the holy Woman Went to tours by the Water of loyre where she ſuffred many perylles / Whan she arryued at tours / grete foyſon of demonyaks cam ageynſt hir out of the chirche of saynt martyn and the ſpyrytes cryed by the mouthes of them that Were made & lefyd Which Were brente by the mery-tes of saynt martin & saynt geneuefe and the perylles that the Virgyn had in the Water of loyre they had doon hit by enuye The holy Virgyn Went Into the chirche of saynt martyn Where as she helyd mony demonyaks by pray-yers and by the ſygne of the croſſe and the demonyaks sayd at the houre of the torment that the ſyngres of the saynt brente about them as tapres en flamed With fyre of henen / herof herde thre men Which kepte their Wyues mad they Went to the chyrche and prayed hyr that she Wold Vyſyte theyr Wyues The bleſſyd Virgyne Whyche Was retour-nayr Went and Viſyted them and de-liuerd them fro thenemye by Vnction of holy oyle and by prayer / Anone after it happed as she Was in oryſons in a corner in the chyrche of saynt mar-tyn that one of the ſyngars Was ſoo ſore Vexed With the enemye that he ete his membris / Which Went out of the chaunel and came ſtrayte to the holy Virgyn / the bleſſyd Virgyn cõmaũded

the spyrit to yssue out/ he answerd yf he yssued he wold yssue by the eye She commaunded that he shold no lenger abyde ne dwelle there/ and thenne he yssued out anone wold he nold he by the fluxe of the wombe and left foule ensegynes and tokenes and the seek mā was al hool & in good mynde Wherof he thanked our lord/ They of tours honourid mocke thys blyssyd byrgyn hold wel hit was agenst her wylle/ On a tyme as she was at hyr dore she salu a mayd passe by bryng a bueret of oyle/ she calkyd hyr and askyd hyr what she bare She answerd and sayd oyle wyche she had bought/ the holy mayd wich salue the enemye sytte on the mouthe of the buyrette/ bleuue on hit and the buyrette brak/ she blessyd the oyse and bad the mayd bere it forth saufly / the peple that salue thys had gret meruayll that theenemye coude not hyde hym but that she preuey uedy hym / and thankyd our lord/ There was brought to hyr a chyld by hys fondes wheche Was domb blynde and lame/ the blyssyd byrgyn enoyntedy hym with the holy oyle / and the same oure he salu clerely spak and wēt and rayuedy hole the entyerly / In the terroyr of meauy the holy mayd dyd do labour a feld that she had and a storme and tempeste of wyndy and rayn aroos which troubledy mocke the werkmen She lay doun stretchyng on the erthe in orison and prayer / and oure lorde shewyd ther a fayr myracle for the rayn fyll on all the corne in the feldes ther about and in hyr felde fyll not one droxe / Another tyme as she was on the sayn ther was a grete tem past / and she besoughte godys of helpe and anone it cessidy in suche wyse that they that were present salue well that our lord at hyr requeste and for hyr loue made wynde and rayne to cesse alle seek men that she enoyntedy with holy oyle deuoutelye were helydy and made hool / hit happedy so that on a tyme When she wold haue enoynted a demonyak she fonde no oyle in hir ampolle / wherfore she was so sory that she wyste note what to do / For there was no bysshope present for to blysse hyt / She laye doun in orysons and prayer besechyng god that he wold deliuer the man from the enemye/ Our lordy shewyd there two fayr vertues / for assone as she aroos / hyr ample was full of oyle keyng in hir handes of wheche she enoyntedy the madde mā and anone was delyuerdy of the wycked spirite wheche ample wyth the oyle salue the same man that wrot hir lyfe yBin yere after hyr dearsse Many other myracle e wythout nombre shewyd our lordy, for the loue of the holy and blessyd saynt saynt geneuefe the wheche lyued in thys world full of myracles more than four score yere / and departyd out of thys worldy and deyed worthely the thyrdy day of Janyuer And was buryed in the mounte of parys calkyd in the mounte parlouer / And nowe is calkyd the mounte of Saynt geneuefe in the chyrche of saint peter and poule /the Whyche as said is at the begynnyng the kyngs bo wys somtyme namedy clopus dyd doo make by thenhortemente of thys holy byrgyn / for the loue of whom he gaue grace to many prysonners at hyr departyng / and after there were many fayr myracles whyche by negligence by enuye and not reckyng were not wryten / as he confessyd that put hir lyf in latyn / except two whiche he sette in thende of his book / as here folowyth / Unto the sepulcre of the holy Virgin was brughte a yonge mā that was soo seek of the stone that his frendys hady no hope of lyf / In grete wepyng and sorowyng they brought hym thyder requiryng ayde of the holy byrgyn / Anon after theyr prayer the stone yssuedy and was forthwyth alle hoole as he hady neuer ben seek / Another man come thyder that gladly wrought on the sonday / wherfore our lordy punyssedy hym / for his handes were so bynommen & so lame that he myght not werke on other dayes/ He repentyd hym and confessyd his synne and came to the tombe of the sayd byrgyne and there honouredy and prayd deuoutly / and on the morne he retorned alle hoole prayseng and thankyng our lordy by the worthy merites and prayers of the holy byrgyne graūte & gyue vs pardon grace & ioye pardurable

After the dethe of the blessyd Virgyne saynt geneuefo was assygned a lam; pe at hir sepulcre in which the oyle sourded and sprange lyke water in a welle or fontayn/ Thre fayre thynges she; Wyd our lord by thys lampe /for the fyre and lyght brennyd contynuelly/ The oyle lassed not ne mynysshed / & the seek peple were heled there /
Thus wrought our lord by the merites of the blyssyd Virgyne corporally / which mocke more habundantly Wyrcheth by hyr merites to the soules spirituelly/ Many moo myracles hath our lord shewyd at hyr sepulcre / Whych ben not here wryton / for it sholde be ouer longe to remembre them al / and yet dayly ben shewyd/ wherfore in euery neessyte & nede lete vs calle on thys glorious saynt/the blyssyd geneuefe that she be medyatryce vnto god for vs wretchid synnars that we may so lyue and amende vs in this present lyf that we may come whan we shall departe hens by hir merytes vnto the lyf perdurable in heuen Amen/

Thus endeth the lyf of saynt Geneuefe/

Here folowyth the lyf of Saynt Maturyne/

Saynt maturyn was borne of the dyosyse of sens/and his fader was callyd maryn/which by the commaūdemēt of the emperour maxymyen persecutyd mocke strongely cristē men/but his sone maturyne fro the tyme of his Infancye pryuyly in his herte/and in wyll was dyscyple of Jhesu criste / & was mocke sorowful of the predycacyon of his fader & moder/for as mocke as they were paynyms & myscreauntes/ wherfore he prayed many tyme our lord Jhu criste that by his benygne grace he wolde conuerte them /So it happed on a nyght as he slepte/a voys said to hym maturyn thy petycion is herde and graūted/ who anone arose & gaue and rendrid grete thankynges to our lord / The moder of saynt maturyne beyng enspyred wyth the holy ghoost/came to hym and sayd/O my sone What reward & what meryte shalle we haue yf we byleue in Jhesu cryste/as by many tymes thou hast desyred vs/thenne saynt maturyne sayd to hir / Moder I lete you wite that after the generall resurrexion body & soule shal haue ioye wythout ende/and that so mocke that herte humayn may not thynke/ne tonge speke ne pronounce/ anone thenne the moder of saynt maturyn wēte to hir husbond his fader/for to telle to hym what hir sone had sayd/ To whome the fader sayd thus /I haue thys nyght seen in a visyon/that our soue maturine Was entryd in to a shepcote/and that there was delyuerd to hym a grete multytude of sheep/and thēne they bothe two receyued the holy sacremente of baptesme/of an holy bysshop named poly carpe/ which ordeyned and made saint maturyn preest whan he Was but yet yere olde /After that/that saynt maurycye and his felowes were martyrd and that the peple of the romayns had suffryd many dyuerse trybulacyons / The emperour maxymyen had a doughter which had a Wycked spyryte in hir body which tormentyd hir mocke and persecutyd for whome hir fader the emperour dyd do make many craftes of enchaūtementes for to guarisshe and hele / but hit auayled no thynge Thenne the fende that was wythin hyr cryed and sayd by the mouthe of the mayde/ O emperour it auayleth the no thynge that thou doest/ For I wyl not departe from hens/tyl thou hast brouzt hyther out of fraunce maturyn the seruaunte of god/which by his prayers shal gete helthe to thy doughter / and vnto the peple/and anone themperour wyth a grete multitude of peple wente to seche hym / and broughte hym to rome vpon thys condycion / that they sholde swere and promyse that yf it happed that he deyed by the waye / they

shold brynge or sende hym to the place to be buryed where as they had taken hym /and when they came nygh to rome/ the peple came agenst hym and receyued hym mocke reuerently/
And anone as he was comen to rome he helyd and delyuerd the doughter of themperour fro the handes of the fende Semblably all the other seek men that were presentyd to hym he helyd them Neuertheles it happed so that the day of the kalendys of nouembre he rendrid and gaue vp hys soule to god mocke holyly/Thenne took they the precyous body and enoynted it with noble oynementes / and kerved it with mocke reuerence / and when they had keyed it in the erthe/ on the morne they came vnto the sepulture/and fonde the holy body aboue the erthe nygh vnto the same sepulture/ and thenne were they alle abasshed/ and wyste not what to do/ hold be it when one of the knygh=tes that had brought hym out of Fraunce had remembryd of the pro=messe that they had made anone he said to the peple the cause wherfore it was/ And anone after by the commaunde=mente of the Emperour the knyghtes brought the body agayn mocke solemp=nely in to his contreye in a place/ where our lord by the merytes of the holy body hath shewed many myracles and vertues / Of whyche by the blessyd prayers & hys Intercessyons we may haue parte Amen/

Thus endeth the lyf of saynt Maturyne

Here folowyeth of Saynt Victor martir

Saynt Victor the glo=rious knyght & martyr in the tyme of anthonyn and aurelyn emperours was presented as a cryss=ten man vnto a duc called Sebasten / whyche wold haue mad saynt Victor do sacrefyse to thydolles, to whom saynt Victor answerd that he was a trewe knyght to Jhesu cryste/ & that he wold not do sacrefise/ whan the duc vnderstode that / he commaunded that hys backe shold be al to kroked / and his syne=wys to be drawen out/ and thys holy man gaue grete thankynges to god / for the tormentes that were done to hym / and also of that/ that he abode alwey in veray feythe / The duc was mocke moeuyd and angry/ comman=ded that he shold be put in a brennyng furneys/ whan saynt Victor was ther=in he made his prayers vnto our lord / & he was therin thre dayes hool with=out grefynge of ony fyre or flamme / or fume/ and without ony dōmage and on the thyrd day he was foūden hool and sounde / after the duc dyd do take kenym / and to make by an enchauntour mortal mete/ and maad hym to ete it / whiche mete thys holy man ete without ony greuaunce or hurte/ and yet he dyd do make by the sayd enchaūtour/ more stronger kenym thenne he dyd tofore / and gaue it to saynt Victor / whiche ete hit without ony hurte lyke as he dyd that other / Whan the enchauntour sawe that the kenym myght in no wyse greue the ho=ly man / he brente al his bokes / and renounced al worldely goodes/ and conuerted hym to the feythe of god / After alle thyse thynges the duc yet admonested saynt Victor that he shold doo sacrefyse to his goodes / whyche thynge saynt Victor refused as he dyd tofore / Thenne the duc commaunded that al the synewes of his body shold be al drawen out/and after put hym in boyllyng oyle/ and after dyd doo hange hym by chaynes/and sette vnto his sydes pottes alle brennyng / but neuertheles he was alwey in suche wyse recomforted of our lord / that he felte no payne/ Thenne the Juge was mocke abasshed / And commaunded

to take quycke lyme & vynagre med-
lyd to gyder / and made it to auale in
to his throte / and after dyd doo put
out his eyen Thenne saynt Uyctor sayd
to hym / spare me not / for I am al prest
and redy to suffre alle tormentys /
And thenne the tyraunte commaūded
that his feet hynge vpwarde / and so
lenge thre dayes longe in suche wyse /
that the moste partye of the blood of
his bodie ranne out at his nose thrilles
and at the ende of thre dayes the other
knyghtes came for to see yf he were
ded / and they that were blynde came
and were nyghe hym / by the prayers
of this glorious saynt / they were en-
lumyned ageyn and had theyr syght
The whiche knyghtes whan they were
retorned to the duc / they tolde to hym
thys aduenture / how by the prayers
of the holy mā they had receyued their
syght / and that they lefte hym a lyue
and hool / Thenne the duc commaun-
ded that he sholde be flayne / and in the
mene whyle a wyf of a knyght named
corone cryed with an hygh voys Uyc-
tor thou were borne in a good tyme /
and thy werkys ben blessyd / for thac-
ceptable sacrefyse of the holynes of
thy thought / the whiche our lord hath
receyued in gree / as he dyd the sacre-
fyse of abel / whan this woman which
was but yuel yere olde had sayd thys
and other good thynges and wordes
she ynt more to and sayd / loo see ye
not thaungels of paradys that bringe
two crounes / of whiche thou shalte
haue the gretter and I the lasse / and
holde wel that I be a feble vayssel / ne-
uerthelesse I haue ferme hope in our
lord Jhesu cryste that he shal gyue to
me his heritage / and whan the duc
vnderstode the wordes that she had said
He commaunded that she sholde doo
sacrefyse to the goddes / & she answerd
and sayd I am named corone / & thou
requyrest me to lese my corone /
whan the duc had herde hir answer / he
commaunded his knyghtes / that by
force they shold make two trees to en-
clyne ayd bolde down / that one ageinst
that other / and therwyth they henge co-
rone / and sodaynly lete the trees goo
and so they dyd / whome by the vadour
and force of the trees in sprynginge
she rendred hir sowle to our lord in
ferme feythe and affyaunce of the lyf
eternal / And as the two sayd trees
adressyd / hyr glorious body abode in
two pyeces on the gronde / After
that the duc commaunded that Saynt
Uyctor sholde be byheded / who at the
smytynge of / of his heed bledde mylke
and blood to gyder / whiche myracle
mocke peple salue / whycke thenne by-
leuenden in our lord Jhesu cryst /
Qui cum patre et spiritu sancto viuit
et regnat deus / per omnia soecula scea-
rum Amen /

Thus endeth the passyon of say
Uyctor martyr

Constance the dough
ter of constantyn them ;
perour hadȝ ij prouostes
that one was namedȝ
johȝ / Andȝ that other
paule / It happed in that tyme that gal
lyany whiche was duc and conduytour
of thoste of the romaynes shold goo in
batayle ayenst the barbaryns / Whyche
had taken dacyr and the contray aboute
& he demaūded that cōstance doughter of
thēperour shold be gyuen to hym in ma
nage for a rewarde / Themperour wold
wel as for hym / But he thought it
myght not be / bycause constance after
that seynt agnes had heled her wold ne
uer consent to be maryed / for she had a
vowed virginyte / wherfor she wold ra
ther suffre deth than enclyne therto / Bnt
neuertheles the mayde that trusted in
godȝ said to her fader / that at his retor ;
nyng fro the batayle / yf he had victorye
might wel be spoken of ꝑ mariage / &
in hope therof she desired to haue ij dough
ters of gallican for to dwelle with hir
that by them she myght knowe the bet;
ter the maners of their fader / & she
delyuerd to hym her ij pronostes johȝ
& poul to go with hym to batail / which
was so don / thēne this duc went to ba;
tail & was descōfyted & fledde in to a
cite of tharse / & anon the barbaryns as
siged hym / thēne said seint johȝ & seynt
poul make thyn abold to god of heuen
that thou shalt nener wedde wyf & ꝑ
shalt veynquyssh thyn enemyes better
thā thou hast / & thēne he dide after their
cōseill / & on the morne a ponglyngȝ ꝑ
bare a crosse on his sholdȝ apperedȝ to
hym & said / take thy swerde & com af;
ter me / whan gallican the duc had take
his swerdȝ / he ledc hym thrugh al hys
enemyes to the kyng / whom he slewe / &
al the host was so aferde that they yel;
ded them al to hym / whom thēne he sub;
dued & made thē subgettis & tributari
es to rome / & whan he went by his ene
myes ij knyghtes apered & cōfermedȝ
hym in the faith / & after he becam cristē
Andȝ retornedȝ agayn to rome /
And was receyued with grete honour
Andȝ thenne he prayedȝ the Emperour
to pardonne hym of takyngȝ of hys
doughter / For he purposedȝ neuer
to haue wyf / But kepe hym
contynent andȝ chaste /
Andȝ that presydȝ wel to the emperour
Thenne were hys two doughters also
conuerted / & he lefte hys duchye / & gaf
all to poure peple / and hym self seruedȝ
god & dydȝ after many myracles / In
so moche that deuyls & wicked spirites
went out of the bodyes of creatures by
his symple regarde & syghte / Andȝ
herof the renommee and fame went fro
the est vnto the west / & the peple cam
fro ferre for to see this grete man how
he was chaungedȝ / For he wesshe the
feete of poure men / andȝ sette them atte
table / andȝ gaf them to ete / he seruedȝ
the seek men / andȝ dydȝ the offyce of
seruytude moche besily / It happed that
whan constantyn was dede an Empe ;
rour sone of the grete constantyn was
emperour alle of the herresie of the Ar;
ryens andȝ held thempyre / He hadȝ ij
neuevves of whom that one was called
gallus andȝ that other julyan / thys
gallus was so badde that he dyd do sle
hym / Thenne julyan doubtyng andȝ
beyngȝ afferde entridȝ in to relygyon
Andȝ dyssymyledȝ andȝ semedȝ to be ho
ly andȝ was made lector / He was a
magycyen andȝ counseylledȝ wyth fen ;
des / Of whom he hadȝ answere that
he sholdȝ yet be emperour / & so it hap
pedȝ afterwardȝ / For suche nedes cam
to constantyn that he createdȝ julyan
gouernour of his oste / Andȝ namedȝ
hym Cezar / He was a grete batryller
andȝ man of werre / Thenne whan con
stantyn was dede / He becam emperour
Thenne commaundedȝ he that galleyan
the duc whyche was becom so blessydȝ a
manȝ / sholdȝ make sacrefyse to thidollys
or elles go out of the contraye / For
the emperour durst not slee so grete a
manȝ / Thenne he went to alexādrye
And there the mescreantes made one to
renne hym thorough wyth a swerdȝ /
Andȝ so deseruedȝ he the crolvne of
martirdom / Thenne shewedȝ
julyan the emperour the couetyse of
hys herte Andȝ he confermedȝ
by wytnes of the gospel seyengȝ / our
lordȝ Jhesus saydc who that renounceth
not alle that he hath / May not
be my dyscyple / Andȝ therfor whan
he herdȝ that the blessydȝ saynctes / johȝ

to take quycke lyme & vynagre med ; lyd to gyder / and made it to auale in to his throte / and after dyd doo put out his eyen Thenne saynt Uyctor sayd to hym / spare me nat / for I am al prest and redy to suffre alle tormentys /
And thenne the tyraunte commaūded that his feet hynge vpwarde / and so lenge thre dayes longe in suche wyse / that the moste partye of the blood of his bodie ranne out at his nose thrilles and at the ende of thre dayes the other knyghtes came for to see yf he were ded / and they that were blynde came and were nyghe hym / by the prayers of this glorious saynt / they were en ; lumyned ageyn and had theyr syght The whiche knyghtes whan they were retorned to the duc / they tolde to hym thys aduenture / how by the prayers of the holy mā they had receyued their syght / and that they lefte hym a lyue and hool / Thenne the duc commaun ; ded that he sholde be slayne / and in the mene whyle a wyf of a knyght named corone cryed with an hygh voys Uyc ; tor thou were borne in a good tyme / and thy werkys ben blessyd / for thac ; ceptable sacrefyse of the holynes of thy thought / the whiche our lord hath receyued in gree / as he dyd the sacre ; fyse of abel / whan this woman which was but yvj yere olde had sayd thys and other good thynges and wordes she put more to and sayd / loo see ye not thaungels of paradys that bringe two crownes / of whiche thou shalte haue the gretter and I the lasse / and holde wel that I be a feble vayssel / ne ; uertheleſſe I haue ferme hope in our lord Jhesu cryste that he shal gyue to me his heritage / and whan the duc vnderstode the wordes that she had said He commaunded that she sholde doo sacrefyse to the goddes / & she answerd and sayd I am named corone / & thou requyrest me to lese my corone /
whan the duc had herde hir answer / he commaunded his knyghtes / that by force they sholde make two trees to en ; clyne ayd bolde down / that one ageinst that other / and theron they henge co ; rone / and sodaynly lete the trees goo and so they dyd / whome by the vadour and force of the trees in springynge she rendred hir sowle to our lord in ferme feythe and affyaunce of the lyf eternal / And as the two sayd trees adressyd / hyr glorious body abode in two pyeces on the grounde / After that the duc commaunded that Saynt Uyctor sholde be hyghed / who at the smytyng of / of his heed bledde mylke and blood to gyder / whiche myracle mocke peple salve / whyche thenne by ; leuenden in our lord Jhesu cryst /
Qui cum patre et spiritu sancto viuit et regnat deus / per omnia secula seculorum Amen /

Thus endeth the passyon of sayn Uyctor martyr

Constance the dough
ter of constantyn them ;
perour hady ij prouostes
that one was namedy
johy / Andy that other
paule / It happed in that tyme that gal
lyany whiche was duc and conduytour
of thoste of the romaynes shold goo in
batayle ayenst the barbaryns / Whyche
had taken dacye and the contray aboute
& he demaūded that cōstance doughter of
thēperour shold be gyuen to hym in ma
riage for a relwarde / Themperour wolde
wel as for hym / But he thoughte it
myght not be / bycause constance after
that seynt agnes had heled her wolde ne
uer consent to be maryed / for she had a
volued virginyte / wherefor she wolde ra
ther suffre deth than enclyne therto / but
neuertheles the mayde that trusted in
gody said to her fader / that at his retor
nyng fro the batayle / yf he had victorye
might wel be spoken of þ mariage / &
in hope therof she desired to haue ij dough
ters of gallican for to dwelle with hir
that by them she myght knowe the bet
ter the maners of their fader / & she
delyuerd to hym her ij pronostes johñ
& poul to go with hym to batail / which
was so don / thēne this duc went to ba
tail & was descōfyted & fledde in to a
cite of tharse / & anon the barbaryns as
siged hym / thēne said seint johñ & seynt
poul make thyn avow to god of heuen
that thou shalt never wedde wyf & þ
shalt kepnquysshe thyn enemyes better
thā thou hast / & thēne he dide after their
cōseill / & on the morne a yonglyngy þ
bare a crosse on his sholdey apperedy to
hym & said / take thy swerde & com af
ter me / whan gallican the duc had takē
his swerdy / he lede hym thrugh al hys
enemyes to the kyng / whom he slewe / &
al the host was so aferde that they yel
ded them al to hym / whom thēne he sub
dued & made thē subgettis & tributari
es to rome / & whan he went by his ene
myes ij knyghtes appered & cōfermedy
hym in the faith / & after he becam cristē
Andy retornedy agayn to rome /
And was receyued with grete honour
Andy thenne he prayedy the Emperour
to pardonne hym of takyngy of hys
doughter / For he purposedy neuer
to haue wyf / But kepe hym
contynent andy chaste /
Andy that plesydy wel to the emperour
Thenne were hys two doughters also
conuerted / & he lefte hys duchye / & gaf
all to poure peple / and hym self seruedy
god & dydy after many myracles / In
so moche that deuyls & wicked spirites
went out of the bodyes of creatures by
his symple regarde & syghte / Andy
herof the renommee and fame went fro
the est vnto the west / & the peple cam
fro ferre for to see this grete may holy
he was chaungedy / For he wesshe the
feete of poure meny / andy sette them atte
table / andy gaf them to ete / he seruedy
the seeli meny / andy dydy the offyce of
seruytude moche besily / It happed that
whan constantyn was dede an Empe
rour sone of the grete constantyn was
emperour alle of the herresie of the Ar
ryens andy held thempyre / He hady ij
neuelues of whom that one was called
gallus andy that other julyan / thys
gallus was so badde that he dyd do sle
hym / Thenne julyan doubtyng andy
keyngy afferde entridy in to relygyon
Andy dyssymyledy andy semedy to be ho
ly andy was made lector / He was a
magycyen andy counseylledy wyth fen
des / Of whom he hady answere that
he sholdy yet be emperour / & so it hap
pedy afterwardy / For suche nedes cam
to constantyn that he createdy julyan
gouernour of his oste / Andy namedy
hym Cezar / He was a grete batyller
andy may of were / Thenne whan con
stantyn was dede / He becam emperour
Thenne commaundedy he that galleyany
the duc whyche was becom so blessydy a
may / sholdy make sacrefyse to thidolkys
or elles go out of the contraye / For
the emperour durste not slee so grete a
may / Thenne he went to alexādrye
And there the mescreantes made one to
renne hym thorough wyth a swerdy /
Andy so deservedy he the crolwne of
martirdom / Thenne shelwedy
julyan the emperour the couetyse of
hys herte Andy he confermedy
by wytnes of the gospel seyengy / our
lordy Jhesus sayde who that renounceth
not alle that he hath / May not
be my dyscyple / Andy therfor whey
he herdy that the blessydy saynctes / johy

and poule had the richesses that custance theyr lady had lefte to them / and they susteyned the pore cristen peple of our lord Jesu crist / he demaunded them that lyke as they had ben with constantyn so wold he that they shold be with hym thenne they sayd to hym what the glorious Constantyn / and constant his sone glorysyed them to be crysten / we wold wel serue them / but syth that thou hast forsaken thy relygyon ful of vertues / we ben departed fro the / ne we wyl nomore obeye to the / Julyen thenne sayd to them / I had the estate of a clerke in the chirche / and yf I wold haue abyden / I had had the moste worshipful / But byeause it is vanyte and folye to serue parisshis / & to be pole / I haue sette my herte in eternallrye / And therfor I haue made sacrefise to the goddes / And they haue gyuen to me the empyre / And thus ye that haue be brought forth and norisshed in paleys ought to be by my syde / & yf ye haue me in despyte / I shal do so mocke that I shal not be despysed / thēne answerd they / we loue better god than the / & we doubte nothyng thy menaces by cause that we wyl not angre our god thenne sayd Julyan / yf ye do not my wylle within .x. dayes with your agrement / ye shal do it after ayenst youre wylle / The sayntes said to hym / thynke ye as though nold the ten dayes were goon / And do thys day that whiche thou purposest to doo thenne / to whome Julyan wene ye that crysten men shall make you marters / but yf ye consent to me I shalle punysshe you / Not as martirs / but as comen enemyes / thēne John and poule durynge thyse .x. dayes entended to prayer and to almesse / And after on the tenth day terrencyen was sent to them whiche sayd to them Our lord Julyan hath sent me to you That ye sholde honour the ymage of Jouys whiche we bryng to you / Or ellys ye must deye / Thenne they sayd to hym / Yf Julyan be thy lord / Haue thou pees with hym / we haue none other lord but Jhesu cryst / whan Julyen herde thyse wordes / he made theyr hedes to be smyten offe secretlye and to be buryed in theyr howses / and after made to be said that thei were sent in to exyle / Thenne anon after the fende entred in to the sonne of terrencyā And began to crye in that hous that he was brent of the deuyl / Whan tiren cyan salue thys / He knoulechyd hys trespaas / And after became crysten & put in wrytynge the passyon of thys .ij. holy seyntes / And hys sonne was delyuerid of the deuyl / This was don in the yere of grace four hondred sixty and four / Seynt gregory recordeth that a lady vysitid ofte and gladly the chirche of thyse two seyntes / And whan she cam on a tyme she fonde two monkes in straunge abbyte And she supposed they had be monkes / She commaunded to gyue them her almesse / But whyles hyr despencier approched to them / They approched to her and sayd / Thou visetest nold vs / But we shalle visyte the atte day of Jugement / And shalle gyue that / that we may /
And whan they had so sayde / Anon they vanysshed alwaye / Thenne late vs praye vnto god that by theyr merites / He gyue to vs in thys worlde hys grace / And in that other hys glorye / per Cristum Dominum nostrū Amen

Here endeth the lyues of the holy Seyntes Johan & Paule

Here folweth of Seynt leon the Pope

Leon the Pope as it is rede in the myracles of our blessyd lady / In the chirche of seynt marie the more as he song there masse / & moche people by ordre were comyned & houseled / and a matrone a certeyn woman kissed his honde / wherof he was temptyd felle & mently in his flesshe / And this holy man was a grete wreker and auenger on hym self and cutte of hys honde that same day pryuelye and threwe it fro hym / Afterward the people murmured among them / by cause the pope song no masse / And dyd not

dyuyne seruyse solempnly as he was wont to doo / Thenne leon tornedy hym vnto the blessidy virgyne our lady / & cõmysed hym self holy to hir prouydẽce Thenne she anon apperedy to hym / andy restoredy to hym hys hondy & refocmedy it with hir holy handes / cõmaundynge that he sholdy goo forth andy offre sacrefyse vnto hir sonne / Thenne thys holy man leo precheby vnto alle the people that cam theder / andy shewedy euydently how his hondy was restoredy to hym agayn / This leo the pope helde the cõsyle at Calcydon / andy ordeyned vyr gynes to be bayledy / It was also made there a statute / that the virgyne marye sholdy be calledy the moder of gody / that same tyme attila destroyedy Italye / thenne leo walkyng prayed in ỹ chirche of thapostelys thre dayes and iij nyghtes / andy after sayde to hys meny who that wyl folowe me late hym folowe / Whan thenne he approched to Rittylle / And̄ as he salue seint leony / he descẽdedy fro his hors andy fyl doun platte to hys feet / and prayed hym that he sholde aske what he wolde / Andy he desyredy that he sholdy goo out of Italye / andy relese the cristeny peple that he had in captyuyte / Andy his seruauntes reprued hym that the tryumphyng prynce of the worldy sholde be ouercomen of a prest / he answerd / I haue prouydedy for my self and to you / I salue on his right syde a knyght stondynge with aswerdy drawen and sayeng to me / But yf thou spare this mā thou shalt be slayn andy alle thy men / Thenne seynt Leo wrote a pistle to fabyane bisshop of constantynople ayenst enticium andy nestorium / which he layde vpon the sepulcre of seynt Peter and was in contynuelle fastynges and prayers sayeng / O holy peter what that I haue erredy in thys epystle as man / thou to whome the cure of the chirche is commysed correcte & amende / And after yl dayes Peter apperidy to hym prayeng / and sayde I haue redde it andy amended it / Thenne leo toke the epistle / and fond it correctyd and amendedy with the handes of thapostele / Other also yl dayes he was contynuelly in fastynges and prayers at the sepulcre of seynt Peter / Besechyng to gete hym forgyuenes of hys synnes / To whom peter apperedy andy sayd / I haue prayed our lord for the / and he hath forgyuen the alle thy synnes / sauf only of thymposicion of thy honde thou shalt be examynedy / He deyed aboute the yere of our lordy four hondred andy sixty

Thus endeth the lyf of Seynt Leon the Pope

Here folowyth of Seynt peter thappostle and first of his name

PEter had a grete name / For he was called Symony bariona / & symon is as moche to saye as ryght obeysaunt / or commyxyng grete humylyte / bariona is as moche to saye as sone of a doue or of a culuer / he was obedyent whan our lord callyd hym / For atte dys of one only callyng he obeyed to our lorde / he was cõmyxing humylnes andy sorowe whan he tempted Jhesu cryst / For he went out andy wepte bitterly / he was sonne of the doue / For he serued godi with symple Intencyon / Secondly he was callyd Cephas whiche is as moche to saye as chief / or stone / or blamynge with the mouth he was sayd chief by reson of the prynapalyte in prelacyon / A stone by reson of his stedfastnes in his passyon / blamyng with his mouth by reson of confessiõ in his prechynge Thirdly he was calledy peter whiche is as moche to say as knowyng on vnbyndyng / knowyng / & shoyng or vnbyndyng / knowyng / for he knewe the dygnyte of cryst whan he sayd thou art cryst sonne of the lyuyng godi / In vnbyndyng and shoynge / whan he vnbonde hys feet fro thaffectyon of alle dedely & erthely werke sayeng / loo we haue lefte alle thynge & ẽ vn byndynge / For he hath vnbounden the bondes of synne / And that was by the keyes that he receyuedy of our lorde / And he

had thre surnames/he was sayd simon Johanna which is as mocke to saye as the beaute of our lord / Secondly he was sayd symon Johānis / that is to saye / to whom it is gyuen / And thyrdly he is sayd Symon bariona / that is to say sonne of the douue / Wy which is gyuen to vnderstonden/ that he had beaute of maners / vertu of vertues / and habundance of trewes / For the douue hath waylyng for her songe This name peter / Jhesus promysed to put to hym / Johis primo/ Thou shalt be called cephas that is to saye peter / Secondly he dyd that he promysed / as it is sayd Mathei quarto / And he named symon / peter & c̄ / Thirdly he confermed it mathei xvj / And I saye to the that thou art peter & vpon thys stone & c̄/his martirdom wrote marcellus / linus papa/Egesippus / and leo the pope

Of Seynt Peter

Seynt Peter thapostle among al other & aboue alle thother was of moost feruent and brennyng loue/ For he wold haue knowen the traytre that sholde betraye our lorde Jhesu cryst As seynt austyn sayth yf he had knowe hym he wolde haue torn hym with his tethe / And therfore our lord wold not name hym to hym/ For as Crisostome sayth yf he hadde named hym / peter had arysen / and alle to torn hym Peter went vpon the see/he was chosen of godde to be at his transfiguracōn And vesyted a mayde from deth to lyf he fond the statere or piece of money in the fisshes mouth / He receyued of our lord the keyes of the kyngdom of heuē he toke the charge to fede the shepe of Jhu crist / he conuerted at a whitsontide thre thousand men/he held claude with John & thenne conuerted v thousand men / he sayde to Ananye and saphyre their deth byfore / he held Enee of the palsey/he vysed thabyte/he baptysed cornelye / with the shadowe of his body/ he heled seek men / He was putte in pryson by herode / But by the angelle of our lorde he was delyuerd / what his mete was and hys clothyng the boke of seynt Clement wytnessith/ For he sayde brede only wyth olyues and selde with wortes is myn vsage / And I haue suche clothyng as thou seest a Cote and a mantel / And whan I haue that / I demaunde no more/ It is sayd for certeyn that he bare alway a sudary in his bosom with which he wyped the teres that ran from his eyen / For whan he remembryd the swete presence of our lord for the grete loue that he had to hym he myght not forbere wepyng / And also whan he remembred that he had renyed hym he wepte habundauntly grete plente of teres / In suche wyse that he was so acustomed to wepe that hys face was brent wyth teres as it semed / lyke as Clement sayth/ And sayth also that in the nyght whan he herde the cocke crowe he wold wepe customably / And after that it is redde in historia ecclesiastica / That whan Seynt Peters wyf was ledde to her passyon / He had grete ioye / And called hyr by hir propre name and sayd to her / My wyf remembre the of our lord/ On a tyme whan Seynt Peter had sente two of hys dysciples for to preche the faythe of Jhesu Cryst / And

whan they had goon twenty daye Journeyes / one of them deyed / And that other thenne retorned to seynt peter and told hym what was happened Som say that it was seynt mercyal that so deyde / And somme saye it was seynt maternus / And other saye that it was seynt Franke / Thenne seynt peter gaf to hym hys staffe and cõmaunded that he shold retorne to his felawe and lay hit vppon hym / which he so dyd / Thenne he whiche had ben yl dayes deed / anone arose al lyaynge / That tyme Symon thenchaunteur was in Jerusalem / And he sayd he was first trouthe / and affermed that who that wold bylieue in hym he wold make them perpetuel / And he also said that nothyng to hym was impossyble / It is redde in the boke of seynt Clement / That he sayd that he shold be worshipped of alle men as god and that he myght doo alle that he wold / And he sayd yet more / whan my moder Rachel cõmaunded me that I shold go repe corne in ꝑ felde & salue the ziekke redy to repe with / I commaũded the siekke to repe by it self alone / And it roped ten tymes more than ony other / And yet he added herto more after Jherom / And sayd I am the worde of god / I am the holy ghost / I am almyghty / I am al that is of god he made serpentes of brasse to moeue / & made thymages of yron and of stone to lawhe / and dogges to synge / and as seynt lyne sayth he wold dysputte with seynt peter / and shewe at a day assygned that he was god / and peter cam to the place where the seruf shold be and sayd to them that were there / Pees to you brethern that loue trouth To whom symon sayd / We haue non nede of thy peas / For yf peas and concorde wer made we shold not prouyde to fynde the trouth / For theuys haue peas among them / And therfor desyre no peas but bataile / for whan ij men fyghten / and one is ouercomen thenne is it peas / Thenne sayd peter why dredest thou to here of peas / Of synnes growde batayles / where ys no synne there is pees / Ay dysputyng is trouthe founden and in werkis ryght wysnes / Thenne sayd symon it is not as thou sayest But I shalle shelde to the / the power of my dygnyte / that anon thou shalte adoure me / I am fyrst trouthe and may flee by the ayer I can make welde trees / and torne stones in to brede / Endure in the fyre wythout hurtyng / And alle that I wyll / I may doo / Seynt peter disputed ayenst alle thyse / And disclosed alle his malefyces / Thenne symon magus seeyng that he myght not resyste peter / cast alle his bokes in to the see lest seynt peter shold preue hym a magycyen by his bokes / And went to Rome where he was hade and reputed as a god / And whan peter knewe that / he folowed and cam to Rome / The iiij yere of claudyus themperour peter cam to Rome / And satte there xxv yere and ordeyned two bisshoppis as hys helpers / Lyne / and Clete / one within the walles / And that other without / He entended moche to prechyng of the worde of god / by whiche he conuerted moche peple to the fayth of cryst / And heled many seek men / and in his prechyng alleway he preysed and preferred chastyte / He conuerted four concubynes of agrippe the prouost / So that thei wold nomore come to hym / wherfore the prouost sought occasyon ayenst peter / After this our lord appered to seynt peter sayeng to hym / simon magus and nero purposen ayenst the / drede the not for I am with the / and shalle gyue to the the solace of my seruãũt paule / whiche to morn shal come in to rome / Thẽne peter knolyng that he shold not long abyde here assembled al his brethern / & toke clement by the hond and ordeyned hym a bisshop / and made hym to sitte in his oune sete / after this as our lord had sayd tofore paule cam to rome / & with peter began to preche the fayth of crist / Symon magus was so moche byloued of nero / that he wend that he had ben the keper of his lif / of his helth / & of al the cite / on a day as leo ꝑ pope saith as he stode tofore nero sodenly his visage chaũged / nold olde / and nold yonge which whan Nero sawe he supposed that he had be the sone of god / Thenne sayd symon magus to nero / By cause that thou shalte knowe me to be the

the tyme when St Pet came to Rome.

very sonne of god / cōmaundy my hede to be smyten of/ & I shal aryse agayn the third day / Thēne nero cōmaunded to his broder to smyte of his hede / and whan he supposed to haue byhede symon he byhedeth a ramme/ Symon by hys art magyke went alway vnhurt and gadred to geder the mēbres of the rāme and hyd hym thre dyes / The blode of the rāme abode and congeledy/ The thirdy day he cam and shelbedy hym to nero sayeng commaundy my blode to be wasshen alwaye / For lo I am he that was byhededy / and as I promysedy I haue rysen agayn the third day/ whom nero seyng was abasshydy / & troubledy verily that he had ben the sōne of gody Alle this sayth leo / Somtyme also whan he was with nero secretly wyth in hys conclaue / The deuyl in his lykenes spake without to the peple/Thenne the womayns hady hym in suche worship that they made to hym an ymage/ andy wrote aboue thys tytle / To symon the holy godi / Peter andy paul entredy to nero/ & discouerd al thenchantemens and malefyces of Symon magus / Andy peter addedy therto seyeng that lyke as in Cryst ben two substaunces /That is of godi and man So is in thys magycyen ij substaunces That is of man and of the Deuyll/ Thenne saydy symon magus as seynt Marcelle andy leo witnessen / Lest I sholdy suffre ony lenger thys enemye/ I shal cōmaundy my angellys / that they shal auēge me on hym/ To whom peter saydy I drede nothyng thyn angellys / but they drede me /Nero saydy Dredest thou not simon that by certeyn thynges affermeth his godhedy/ To whom peter saydy / yf dygnyte or godhedy be in hym / late hym telle now what I thynke / or what I doo /whiche thoughte I shalle first telle to the / that he shal not mow lye what I thynke to whom nero saydy / come hether andy saye what thou thynkest / Thenne peter went to hym and saydy to hym secretly / commaundy som man to bryng to me a barley loof / andy delyuer hit to me pryuely / whan hit was taken to hym he blessydy hyt / andy hydy hyt vnder his sleue / andy thenne saydy he now symon saye what I thynke / andy haue saydy / andy doon / Symon answerdy / lat peter saye what I thynke peter answerd what symon thynketh that I knowe I shal do it whan he hath thought / Thenne Symon hauyng indygnacion axed a bolde / I cōmaund that dogges come andy deuoure hym / Andy sodenly there appeardy grete dogges/ Andy made an assaulte ayenst peter / He gaf to hem of the brede that he had blessydy / Andy sodenly he made them to flee/ Thenne sayd peter to nero lo I haue shelbedy you what he thought ayenst me not in wordes but in dedes / For wher he promysed angellis to come ayenst me / he brolbght dogges/ therby he shelbeth that he hath none angellys but dogges / Thenne sayd symon/ here ye peter and paul/yf I may not gruue you here / ye shal come where me shalle behoue to juge you / I shal spare you here / Hec leo / Thenne Symon magus as Egesippus andy lynus sayen / Elate in prydy auauntedy hym that he can reyse dede men to lyf / Andy it happedy that there was a yongy mandy / Andy thenne nero lete calle peter andy Symon / Andy alle gaf sentence by the wylle of Symon that he shold be slayne that myght not arey se the dede man to lyf / Symon thenne as he made his incantacōns vpon the dede body / he was sene meue his hede of them that stode by / thenne alle they cryedy for to stone peter /peter vnneth getyng sylence saydy/ yf the dede body lyue / lete hym aryse walke and speke ellys knowe ye that hit is a fantasye that the hede of the dede man meueth / lete Symon be taken fro the bedde/andy the body abode vnmeuable / peter stondyng aferre makyngy hys prayer cryedy to the dede body seyeng / yongy man aryse in the name of Jhesu cryst of nazareth crucifiedy / Andy anon he arose lyuyng and walkedy / thenne whan the peple wouldy haue stonedy Symon magus / peter sayde /he is in payney nough knowlyngy hym to be ouercomen in his herte/ Our mayster hath taught vs for to doo good for euyl / Thenne said simon to peter & poul/yet is it not comē to you that ye desyre/for ye be not worthy to haue martirdom / the which answerd that is that we desire to haue

To the shal neuer be wel / For thou lyest alle that thou sayest / Thenne as marcel sayth Symon went to the hous of marcel and fond there a grete dogge black / at the dore of the hous / and sayd nold I shall see yf peter whyche is accustomed to come hether shal come And yf he come this dogge shal strangle hym / And a lytil after that peter and poul went theder / And anon peter made the signe of the crosse and vnbond the hound / And the hound was as tame and meke as a lambe / and purselfed non but simon And went to hym & toke & cast hym to the grounde vnder hym and wold haue estrangled hym / And thenne ran peter to hym and cryed vpon the hound that he sholde not do hym ony harme / And anon the hound lefte and touched not his body / But he alle to rente and tare his goun in such wyse that he was almost naked /

Thenne alle the peple and specyally chyldren ran with the hold vpon hym And hunted and chased hym out of the toun as he had ben a wulf / Thenne for the repref and shame / he durst not come in to the toun of alle an hole yere after / Thenne Marcelle that was disciple of symon magus seyng thyse grete myracles came to peter / And was fro thēne forthon hys disciple / And after at the ende of the yere symon retorned and was receyued agayn in to thampte of Nero / And thēne as leon seyth this symon magus assembled the peple & shelwed to them how he had ben angred of the galyleens / And therfor he sayd that he wold leue the aire which he was wont to defende and kepe / And sette a day in whiche he wold ascende in to heuen / For he daygned nomore to dwell in therthe / Thenne on the day that he had stablissched lyke as he had sayd he went vp to an hye tour whiche was on the capytol / And there beyng crowned with lauer threlwe hym selfe out fro place to place and began to fle in thayer / Thenne sayd sayn̄t Poule to seynt peter / hit apertayneth to me to praye / And to the for to comaunde Thenne sayd Nero this man is very god / and ye ben two traytres / thenne sayd seynt peter to seynt poul / Poul brother lyfte vp thyn hede and see how simon fleeth / Thenne seynt Poul sayd to seynt peter / whan he salwe hym flee so hye / Peter Whi tarryest thou performe that thou hast bygonne gody nold calleth vs / Thenne sayd peter / I charge and coniure you Angelles of sathanas whiche bere hym in thayer by the name of our lord Jhesu cryst / that ye bere ne susteyne hym no more / but lat hym falle to the erthe And anon they lete hym falle to the grounde and brake his necke and hede and dyed there forthwyth / And whan Nero herd saye that symon was dede / and that he had loste suche a man / He was sorouful / and sayd to thapostles / ye haue don thys in despyte of me / And therfore I shalle destroy you / by ryght euyl example / Hec leo / Thenne he delyuerd them to paulyn whiche was a mocke noble man / And paulyn delyuerd them to mamertyn vnder the kepyng of two knyghtes proces and martiniani / Whom saint peter conuerted to the fayth / And they thenne openedy the pryson / and lete them alle goo out that wold goo / Wherfore after the passyon of thapostles paulyne whan he knewe that they were crysten / byheded both proces and martynyan / The brethern thenne whan the pryson was openedy prayed peter to goo thens / and he wold not but atte last he beyng ouercomen by theyr prayers went alwaye / And whan he cam to the gate as leo writnesseth which is called scā maria ad passus he mette Jhu cryst comyng a yenst hym / And peter sayd to hym Lord whither goost thou / And he sayd to hym / I goo to rome for to be crucyfyed agayn / And peter demanded hym / lord shalt thou be crucifyed agayn / & he sayd ye / & peter sayd then lord I shal retorne agayn thēne for to be crucyfyed with the / This sayd oure lord ascended to heuen / Peter beholdyng it / whiche wepte sore / & whan peter vnderstode that our lord had sayd to hym of hys passyon he retorned And whan he cam to hys brethern he told to them what our lord had

sayde/And anon he was taken of the mynysters of Nero/ & was delyuered to the prouost agrippe /thēne was his face as clere as the sonne as it is sayde Thenne agrippe sayd to hym / thou art he that glorifyest in the peple / and in wymen that thou departest fro the lede of theyr husbondes / Whom thapostel blamed & sayd to hym/that he glorifyed in the crosse of our lord Jhu cryst / Thenne peter was commaunded to be crucyfyed as a stranger/ and by cause that poul was a cytezeyn of rome hit was cōmaunded that his hede sholde be smeten offe / And of this sentence gyuen ayenst them sent dionyse in a pistle to Tymothe sayth in this wyse/ O my brother thymothe / yf thou hadest seen thagonyes of the ende of theym / thou sholdest haue fayled for heuynes & sorowe / Who sholde not wepe that hour whan the commaundement of the sentence was gyuen ayenst them that peter shold be crucified / and poul be bysheded /thou sholdest thēne haue seen the turkes of the Jelwes and of the paynēs that smote them and spitte in their vysages / And whan the horrible tyme cam of theyr ende/that they were departed that one fro that other/ they lond the pylers of the world/but this was not without waylyng and wepyng of the brethern/Thenne sayd seint poul to seint Peter/ Pees be with the /that art foundement of the chirche / and pastour of the schepe & lambes of our lord / Peter thenne sayd to poul /go thou in pees precher of good maners / Medycatour /leder and solace of right ful people/And whan they were with drawen fer fro other/ I folowed my mayster/ They were not both slayn in on strete / Thys sayth sent dyonyse / & as leo the pope and marcelle witnessen whan peter came to the crosse he sayd/ whan my lord descended fro heuen to therthe / he was put on the crosse right vp/but me whom hit pleseth to call fro therth to heuen / my crosse shall shelue my hede to therth / and adresse my feet to heuen / For I am not worthy to be put on the crosse lyke as my lord was Therfor torne my crosse & crucyfye me my hede dounward /thenne they tornede the crosse and fastened his feet vpward and the hede dounward / Thenne the peple wer angrye ayenst nero and the prouost and wold haue slayn hem by cause they made seint peter so to dye/but he requyred them / that they shold not lette his passyon/& as leo witnesseth Our lord opened the eyen of them that were there and wepte/so that they sawe the angelys wyth crolwnes of roses & of lylyes standyng by petr that was on the crosse with the angelys / And thenne peter receyued a loke of oure lord wherin he lerned the wordes that he sayd/Thenne as egesippus saith peter sayd thus/ lord I haue desired moche to folowe the / but to be crucyfyed vpryght I haue not vsurped / Thou art allwey ryghtfull / hye and souerayne/ & we ben sones of the first man whiche haue the hede enclined to therth of whō the falle signefyeth the forme of the generacōn humayne / Also we be borne that we ben seen enclyned to therthe by effecte /And the condicion is chāged For the world weneth that suche thyng is good whiche ys euyll & badde/lord thou art alle thyngs to me/ & nothyng is to me but thou only/ I yelde to the thankynges wyth alle the spyrite of whiche I lyue/by whiche I vnderstande And by whom I calle the/And whan seint peter salwe that the good crystyn men salwe his glorye/In yeldyng thankynges to god/and cōmendyng good peple to hym /he rendred vp his spirite Thenne marcel and apuleus his broder that wer his disciples toke of the body fro the crosse whan he was dede / and enoynted hit wyth moche precyous oynement /and buryed hym honourably Ysodore sayth in the boke of the natiuyte & deth of seyntes thus / peter after that he had gouerned Antioche he foūded a chirche vnder claudyus themperour / he went to Rome ayenste symon magus / there he prechyd the gospell yyb yere and held the bisshoprich / & yyyvi yere after the passyon of oure lord he was crucifyed by nero tornede the hede dounward for he wold be so crucyfyed /hec ysodorus / That same daye peter and poul appered to seynt dyonyse / as he saith in his forsayd epistle in thyse wordes/Vnderstond the myracle & see the prodyge my broder thymothe

of ꝑ day of the martirdom of them for I
was redy in the tyme of departynge of
theym/ After their deth I salde them to
geder hondꝛ in hond/ entrynge the yates
of the cyte & clad with clothes of light
and arayedꝛ wyth crolynes of clernes
& light / hec dionisius / Nero was not
vnpunyssydꝛ for their deth andꝛ other
grete synnes & tyrannyes that he com-
mysedꝛ/ for he slelde hym self with his
olden hond/ whiche tirannyes wer ouer
longe to telle but shortly I shall reherce
here somme/ he slelde his master seneca
by cause he was aferd of hym whan he
went to scole / Also Nero slelde hys
moder andꝛ sitte hyr kely for to see the
place where he lay in / The phisiciens &
maysters blamedꝛ hym andꝛ saydꝛ the
sone sholdꝛ not slee his moder that had
borne hym with sorow and payne/ then
sayde he make ye me with childꝛ & after
to be deliuerd that I may knowe what
payne my moder suffredꝛ / Whiche by
craft thei gaf to hym a yong frosshe to
drynke andꝛ grelde in his kely/ & then
he said but if ye make me to be deliuerd
I shal slee you alle/ & so they gaf hym
suche a drynke that he had a lompte &
cast out the frosshe / Andꝛ bare hym on
honde that bycause that he abode not his
tyme it was misshapen / whiche yet he
made to be kepte / Then for his plesyr
he set Rome a fyre / whiche brennydꝛ
vij dayes andꝛ vij nyghtes / and was
in an hye toure & enioyedꝛ hym to see so
grete a flame of fyre & songe merylye/
he slelde the senatours of Rome to see
what sorowe andꝛ lamentacyon theyre
wyues wolde make he wedded a man
for his wyf / he sisshed wyth nettes of
goldꝛ threde / Andꝛ the garment that
he hadꝛ worn one day / he wold neuer
were it ne see it after / Thenne the Ro-
maynes seyng his wodnes assayledꝛ
hym and purselued hym vnto without
the cyte/ Andꝛ whan he salde he myght
not escape them he toke a stake & shar-
pedꝛ hit with his tethe/ & therwith stak
hym self through the body / & so slelde
hym self/ In an other place it is redde
that he was deuoured of wolues/ then
the romayns retornedꝛ / and fonde the
frosshe & threlde it out of the cite andꝛ
there brent hit / In the tyme of seint
Cornelys the pope/ grekes stale alwaye
the bodyes ofthe appostles peter & poul
but the deuyls that wer in the ydoles
were constreynedꝛ by the deuyne vertue
of godꝛ & crydꝛ andꝛ sayde / ye men of
rome socour hastely your goddes whi-
che ben stolen fro you/ for whiche thyng
the goodꝛ crysten peple vnderstode that
they were the bodyes of peter and poul
Andꝛ the paynems hadꝛ supposedꝛ that
it had ben theyr goddes thenne assem-
bled grete nombre of cristen menꝛ andꝛ
of paynems also / Andꝛ purselvedꝛ
so longe the grekes /that they doubtedꝛ
to haue be slayn / & threlde the bodyes
in a pitte at catacumbas / but after-
ward they wer dralden out by crysten
men / Seynt gregorye sayth that the
grete force of thondre & lightnyng that
cam fro heuen made them so affrayedꝛ
that they departed eche fro other / andꝛ
so lefte the bodyes of thappostles at ca-
tacombes in a pitte/ But they doubted
whiche bones wer peters andꝛ whiche
poules / wherfor the good cristen men
put them to prayers & fastynges / andꝛ
it was answered them from heuen/ that
the grete bones longedꝛ to the prechour
& the lasse to the fissher/ & so were depar
ted/ & the bones wer put in the chyrche
of hym that it was dedicate of/ & other
saye that siluester the pope wolde hallowe
the chirches and toke all the bones to
gyder andꝛ departed them by weyghte
grete andꝛ smale / andꝛ put that one
half in one chirche and that other half
in that other / Andꝛ seint gregore recoũ
teth in his dyalogue/ that in the chirche
of seint peter wher his bones restẽ was
a manꝛ of grete holynes & of mekenes
namedꝛ gencyen / Andꝛ there came a
maydꝛ into the chirche whiche was cre-
pel andꝛ drelde hir body & legges after
hir with hir handes / Andꝛ whan she
hadꝛ longe requyred & prayed sent peter
for helth / he apperedꝛ to hir in a visiom
and sayd to hyr / Go to gencyen my
seruaunt /andꝛ he shall restore thy helth
Then began she to crepe here andꝛ there
through the chirche andꝛ enquiredꝛ who
was geneyn / andꝛ sodenly it happedꝛ
that she cam to hyr that hym sought/ &
she sayde to hym/ the holy appostle seynt
Peter sent me to the that thou sholdest
make me hole andꝛ delyuer me fro my
disease/ and he answerdꝛ yf thou be sent

to me fro hym/ Aryse thou anon and goo on thy feet / And he toke her by the hand and anon she was alle hole in suche wyse as she felt nothyng of her grief nor maladye/ And thenne she thanked god and seynt peter / and in the same boke seynt gregore sayth whā that an holy preest was com to thende of his lyf / he began to crye in grete gladnes / ye be welcom my lordes / ye be welcome/ that ye vouchesauf to come to so lytyl & poure a seruaunt/ and he sayd I shal come & thanke you / thēne they that stode by/ demanded who they were that he spack to / And he sayd to them wondryng / haue ye not seen the blessed appostles peter and poul / and as he cryed agayn his blessyd soule departed fro the flesh/ Som haue doubte whether peter & poul suffred deth in one daye/ For som saye that it was thesame one day/ but one a yere after the other And Jherome & alle the seyntes that trete of this mater accordē that it was on one day & one yere / And so is hit conteyned in an epystle of Denys/ and leo the pope sayth the same in a sermon sayeng we suppose / but that it was not don without cause that they suffred in one day & in one place the sentence of the tyraunt / And they suffred deth in one tyme to thende that they sholde goo to geder to Jhu cryst / and bothe vnder one persecutour/ to thende that egall cruelte sholde strayne that one & that other / The day for theyr merite the place for theyr glorye/ And the persecucyon oue come by vertue / hec leo / thaugh theyr suffred bothe deth in one day and in one hour / yet it was not in one place / but in dyuerce vn thin rome/ And herof sayth a versyfyar in this wyse / Ense coronatus paulus cruce petrus eodem / Sub duce / luce / loco/ duy new / Roma locus / That is to saye/ Paul crouned with the swerd And peter had the crosse reuersed / the place was the cyte of rome/ And how be it that they suffredy deth in one day yet seynt gregorye ordeyned that/ that day specyally sholde be the solempnyte of seynt peter / And the neyte day cōmemoracōn of seynt poul / For the chirche of seynt peter was halowed that same day/ And also for as moche as he was more in dygnyte / & first in conuercyon / and held the prynces palice at Rome/

Thus endeth the lyf of seynt Peter thappostle

Here begynneth the lyf of seynt Poul thappostle and doctour

POul is as moche to saye as the mouth of a trompe or of sence or merueylously chosen / or a myracle of electyon Or paul is sayd of pausa that is reste/ Or it is sayd stille of latyn / And by this key vnderston den vj prerogatyues/ which paul had before the other appostles / The first is a fruitful tongue / For he vneplenesshid the gospel fro Jerusalem to Jerico And therfore he is sayd the mouth of a tromp/ the ij was vertuouse charyte for he sayd who is seke/ & I am not seke & therfor he is sayd mouth of sens or vnderstondyng / The thyrd is conuercion moche merueylous/ and therfor he is sayd merueylously chosen/ For he was merueylously chosen & conuerted/ The fourth is the hand werchyng / &

therfor he is sayd merueyllous of election / For it was a grete myracle whan he chas to gete his dispences with the labour of his handes / and to preche without cessyng / The syste was contemplacyon delycyous / For reste of thought is requyred in contemplacyon / For he was rauisshid vnto the thirdy heuen / The syste was humylyte vertuous / and therof he is sayd lytyl / Of this name paule ben thre opynyons / Orygene sayth that he had alleway two names / and was called paulus and saulus / And Rabanus sayth that he was called saulus / and that was after Saul the proude kyng but after his conuercyon he was callid poul / as it were lytyl and humble of spyrite / And therfor he sayd I am leest of alle the appostles / And lede sayd that he was called paule of Sergio paulo proconsul whom he conuerted to the fayth / And lynus the pope wryteth his passyon

Of Seynt Poul doctour and Apostle

Seynt Poul thapostle after his conuersyon suffred many pseucions / the which the blessed hyllarye reherseth shortly sayeng / Poul thapostle was beten with wodis by philippis / he was put in prison / and by the feet fast sette in stockes he was stoned in listris / In peyne and thessalonyque he was purselwid of wicked peple / In Ephesym he was deliuerd to wyld beestis / In damask he was lette by a lepe doun of the wall In Ierusalem he was arested / beten / bounden / and awayted to be slayn / In Cezarea he was enclosed and deffamed Saylyng tolward ytalye he was in peryl of deth / And fro thens he cam to rome / and was Juged vnder nero and there fynysshid his lyf / This sayth seynt hyllarye / Poul toke vpon hym to be apostle among the gentyles / In lystris was a contracte which he losed and redressid / a yong man that fylle out of a wyndow and dyed / he reysed to lyf / and dyd many other myracles at the Jle of metylene / a serpent bote his hande / and hurted hym not / and he threwe it in to the fyre / It is sayd that alle they that cam of the progenye and lynage of that man that thenne herberowed poule may in no wyse be hurt of no venemous beestis / wherfore whan theyr childryn be born they putte serpentes in thayr cradelis for to preue yf they be verely theyr childryn or noo In som place it is sayd that paule ys lasse than peter / Otherwhile more / and somtyme egalle and lyke / For in dygnyte he is lasse / In prechyng greter and in holynes they be egal / haymond seyth that paule fro the cocke crowe vnto the hour of fyue he laboured with his handes / & after entreded to preching and that endured almost to nyght / the resydue of the tyme was for to ete / slepe / and for prayer / whiche was necessarye / He come to rome whan nero was not fully confermed in the empire and nero herynge that there was disputyng & questyons made ketwene paule and the Jewes he tetchyng not moche therof / suffred poul to go wher he wold and preche frely / Jeronimus saith in his boke De uiris illustribus that the xxxj yere after the passyon of oure lord / the second yere of nero seynt poul was sent to rome bounden / and ij yere he was in free kepyng and disputed ayenst the Jewes / and after he was lete go by nero / and prechid the gospel in the west partyes / and the viij yere of nero the same yere & day that peter was crucifyed his hede was smyten of Her Jerommus / The wysdom and relygyon of hym was publissched ouer alle / and was reputed meruellous he gate to hym many frendes in them seruours hous / and conuerted them to the fayth of cryste / and some of hys knyghtynges wer receyued and rede to fore the emperour / and of al men meruellously commended / and the senate Understode of hym by thinges of auctorite It happed on a day that poul prechid aboute euesong tyme in a lofte a yong man named patroclus boteler of nero and with hym welbyloued / went for

to see the multitude of peple / and the
letter for to here paul he went vp in to
a wyndowe / and there slepynge fyll
doun & dyed / which whan nero herde
was moche sory and heuy therfor/ and
anon ordeyned another in his offyce /
Paul knowyng herof by ꝑ holy goost
sayd to them stondynge by hym/That
they sholde goo and brynge to hym
patroclus which was dede and that
themperour louyd so moche / whom
whan he was brought he reysed to lyf
and sent hym with his felawes to the
emperour / whom themperour knelde
hym for dede & whiles he made lamen-
tacyon for hym / hit was told to the
emperour that patroclus was comen to
the yate / And whan he herd that pa-
troclus was alyue he moche merueyled
and cōmaunded that he sholde come in
To whom nero sayd /Patrocle lyuest
thou /and he sayd /ye emperour I lyue
and nero sayd / who hath made the to
lyue agayn / and he sayd the lord Jhu
Cryst kyng of alle worldes / Thenne
nero kenge wroth sayd / thenne shalle
he regne euer and resolue alle the Roy
ames of the world / To whom patro-
clus sayd/ye certenly emperour/thenne
Nero gaf to hym a buffette sayenge /
therfor thou seruest hym /and he sayd
ye verely I serue hym that hath reysed
me fro deth to lyf /Thenne fyue of the
mynystris of nero that assisted hym
sayd to hym / O emperour why smitest
this yong man truly and wysely an-
swerynge to the/ Trust verily we serue
that same kyng almyghty/And whan
Nero herd that / he put them in prison
for strongly to tormente them / whom
he moche had loued /Thenne he made to
enquyre and to take alle cristen men /
And without exampnacion made them
to be tormented with ouer grete torme-
tys / Thenne was paul emongy other
bounden and brought to fore nero / To
whom nero sayd O thou man seruaunt
of the grete kyngy /bounden to fore me
why withdrawest thou my knyghtes/
and drawest them to the / To whom
paul sayd / Not only fro thy corner I
haue gadred knyghtes / But also I
gadre fro the vnyuersal world to my
lord /To whom our kyng yeueth suche
yeftes that neuer shalle fayle / And
graunteth that they shalle be excluded
fro alle indygence and nede / And yf
thou wilt be to hym subgette / Thou
shalt be sauf/ For he is of so grete
power / that he shal come and Juge
alle the world/and destroye the figure
therof by fyre / And whan nero herd
that he sholde destroye the fygure of the
world by fyre/ cōmaunded that al the
crysten men sholde be brent by fyre / &
paul to be byheded as he that is gilty
ayenst his mageste And thenne so grete
a multitude of cristen peple ver slayn
thenne/that the peple of rome brake vp
his paleys / and cryed and meued se-
dycion ayenst hym sayeng/ Cezar amēde
thy maners and attempre thy cōuaun
dementis /For thyse ben our peple that
thou destroyest / and defende the empire
of Rome/Themperour thenne dredynge
the noyse of the peple / Chaunged hys
decree and edicte /that no man sholde
touche ne hurte no cristen man tyll the
emperour had otherwyse ordeyned /
Wherfore paule was brought a gayn
to fore nero/whom assone as nero sawe
he cryed and sayd take alwaye thys
wycked man and byhede hym / And
suffre hym no lenger to lyue vpon the
erthe / To whom paul sayd / Nero I
shalle suffre a lytyl while but I shalle
lyue eternally with my lord Jhesu crist
Nero sayd smyte of hys hede / that he
may vnderstond me strenger than hys
kyng / that whan he is ouercomen
we may see whether he may lyue after
To whom paul sayd/to thend that thou
knowe me to lyue euer lastyngly /
Whan my hede shal besmyten of/I shal
appere to the kynyng / And then thou
mayst knowe that crist is god of lyf
and of deth / And whan he had sayd
thys / he was ledde to the place of his
martirdom / and as he was ledde / the
iij knyghtes that ledde hym sayd to
hym/ Telle to vs paul/who is he your
kyng that ye loue so moche / that for
hys loue ye had leuer deye thenne lyue
& what reward shal ye haue therfore
Thenne paule preched to them of the
kyngdom of heuen / and of the payne
of helle in suche wyse that he conuerted
them to the fayth / And they prayed
hym to goo frely whyther he wold /
gode forbede / brethern sayd he that I

shold flee / I am not fugytyf / But the lauful knyght of cryst / I knowe wel that fro this transitorye lyf I shalle goo to euerlastyng lyf / Assone as I shalle be bylhedde / twelue men shal take awaye my body / Marke ye wel the place and come thyder to morowe / and ye shalle fynde by my sepulcre / two men lame and blynde praynge / to whome whan ye shall telle for what cause I haue sent you to them / they shal gyue you this yold / and make you heyres of the kyngdom of heuen / and whiles they thus spaken to gedre / Nero sent two knyghtes to loke yf he were slayn and bylhedde or no / And whan thus seynt poul wolde haue conuerted them / they sayde / whan thou art dede / And ryse agayn thenne we shalle beleue / Nolde come forth and reseyue that holy hast deseruyde / And as he was lede to the place of his passyon in the gate of hostyence / a noble woman named plantille a disciplesse of paule / who after another name was called Lemobia For happely she had ij names mette ther with paul / whiche wepynge com=mendyde her to his prayers / To whom paule sayde / Fare wel plantilla doughter of euerlastyng helthe / lene to me thy vayl or kercheef wyth whiche thou kourst thy hede / that I may bynde myn eyen therwith / and afterwarde I shall restore it to the agayn / And whan she hadde delyuerde it to hym the knyghtes scornede hir sayeng / Why hast thou delyuerde to this enchauntour so precyous a cloth for to lese it / Thenne whan he came to the place of his passyō he turned hym towarde the eest holdynge his hondes vp in to heuen right longe with teres prayenge in his owne langage and thankyng our lorde / And after that bad his brethern fare well and bonde his eyen hym self wyth the kercheef of plantille / and knelynge doun on bothe knees stratched forth his necke / and so was bylhedde / And assone as the hede was fro the body hit sayde Jhesus crystus / whiche had ben to hym so swete in his lyf / It is sayde that he named Jesus or crystus or bothe fyfty tymes / Fro his wounde sprang out mylke in to the clothes of the knyght / and afterwarde flowed out blood / In thayer was a grete shynyng light / and fro the body cam a mocke swete odour / Dyonyse in a pystle to thymothee / sayth of the deth of paule thus / In that hour ful of heuynes my welbeloued brother / the boucher sayeng Paul make redy thy necke / Thenne blessyde paul loked vp in to heuen makynge hys forhede and his breste wyth the sygne of the crosse / and thēne said anon / my lorde Jesu crist in to thi hondes I comende my spirite &c / And thenne without heuynes & compulsion he stratched forth his necke / and receyued the crowne of martirdom / The boucher so smytynge of his hede / The blessid martir poul toke the kercheef and vnbonde his eyen / and gadred vp his owen blood and put it therin / & delyuerde to the woman / Thenne the boucher retorned / and plantille mette hym and demaunded hym sayenge / Where hast thou lefte my mayster / The knyght answerde / he lyeth wythoute the towne wyth one of his felawes / and his visage is couerd with thy kercheef / and she answerde & sayd I haue nold seen peter and paul entre in to the cyte clad with right noble vestimentis / and also they hadde ryght fair crownes vpon theyr hedes more cleer and more shynyng than ꝑ sonne And hath brought agayn my kever=chyef alle bloody whiche he hath deliuerde me / For whiche thyng and werk many beleued in our lorde and were baptised And this is that seynt dyonyse sayth / And whan Nero herde saye this thynge he doubted hym and began to speke of al these tydynges with his philosophres and with his frendes / & as they spake to gydre of thys matre / paule cam in and the yates shitte and stode tofore Cezar and sayd / Cezar loo here is tofore the poul the knyght of the kyng perdurable / and not fayngauyssheth / Nold bileue thenne certeynly that I am not deed but alyue / But thou Chaytyf shalt deye of an euyl deth / By cause thou hast sleyne the seruauntes of god And whan he hadde sayde thus he vanysshyd alwaye / And nero whait for drede and what for angre he was nygh out of / his witte / and wist not what to doo Thenne by the counseyl of his frendes

he vnbonde patrocle and barnabe / and
lete them goo where they wolde / And
the other knyghtes longynus mayster
of the knyghtes and aggestus cam on
the morn to the sepulcre of poul / and
ther they found two men prayeng that
were luke and titus / And bytwene
them was poule / And whan luke &
titus salve them they were abasshyd &
began to flee / & anon poul vanyshyd
alwaye / and the knyghtes cryed after
them and sayde / we come not to greue
you / but knowe ye for trouth that we
come for to be baptised of yowe / Lyke
as paul hath said whom we salve nowe
prayeng with you / whan they herde
that / they retorned and baptysed them
with grete Joye / The hede of seynt paul
was cast in a galey / And for the grete
multitude of other hedes of men that
wer there slayn and throwen there it
coude not be knowen which it was / It
is redde in thepystle of seynt Dyonyse
that on a tyme the galey shold be made
clene / And the hede of seynt poul was
cast out with thother hedes / And a
shepherde that kept sheep toke it with
his staffe / and sette it vp by the place
where his shepe grased / he salve by iij
nyghtes contynuelly and his lorde
also a ryght grete lyght shyne vpon
the sayde heede / Thenne they went and
tolde it to the bisshop & to other goode
cristen men / which anon sayde truly
that is the hede of seynt poule / And
thenne the bisshop with a grete multi
tude of cristen men toke that hede with
grete reuerence / & sette it in a tablette
of golde / and putte it to the body for
to Joyne it therto / thenne the patriarke
answerde we knowe wel that many
holy men ben slayn and theyr hedes
ben desperpled in that place / Yet I
doubte whether this be the hede of poul
or noo / but late vs sette this hede atte
feet of the body and praye we vnto al
myghty gode that yf it be his hede / that
the body may torn and Joyne it to the
hede / which plesede wel to them alle
and they sette the hede atte feete of the
body of poul / And thenne alle they
prayede / And the body tornede hym &
in his place joynede hym to the hede / &
thenne alle they blessyd gode and thus
knewe verily that that was the hede
of seynt paul / this sayth seynt dionyse
And seynt Gregory telleth that there
was a man that fylle in despayre in
the tyme of Justyn themperour / And
made redy a corde to hange hym self / &
allwaye he cryede on seynt poul sayeng
Seynt paul helpe me / Thenne cam ther
a blacke shadowe sayeng to hym / Bye
the goode man make an ende of that
thou hast begonne / And he allewaye
made redy the corde sayeng / most bus
syde paule helpe me / And whan alle
was redy there cam another shadowe
as it hadde ben of a man sayde to hym
that stirede hym / Fle hens thou moste
wrecche / For paul the aduocate is come
Thenne the foule shadowe vanysshed a
waye / and the man comyng agayn to
hym self and castyng alwaye the corde
toke condigne penaunce for his offence
and trespas / In the same epistle a for
sayde seynt denyse bewayleth the deth of
his mayster paule with mylde wordes
sayeng / who shal yeue teres to myn
eyen / and to my browes a fountayn of
water that I may wepe day and nyght
that the lyght of ꝑ chirche is extynct
And who is he that shall not wepe &
wayle / and clothe hym with clothes of
mornyng and sorowe / And in hys
mynde be gretly abasshid / Loo peter
the foundament of the chirche & glorye
of seyntes and holy apostles is goon
fro vs / And hath lefte vs orphanes /
chaule also the techer and comfortoure
of the peple is fayled to vs and shalle
nomore be found / Which was fader of
faders / doctour of doctours / pastour of
pastours / profoundnesse of wysedom / a
trompe sounyng hye thynges / And a
prechour of trouthe / I say verily paul
to be moste noble of thapostles & newer
wery of prechyng of the worde of gode
he was an erthly angelle an heuenly
man / ymage and symylytude of dy-
uynyte / and hath vs alle forsaken ne
dy and vnworthy in thys dyspysed
worlde / And is goon vnto cryst hys
gode his lorde and frende / Alas my
brother thymothee best bywuede of my
soule / where is thy mayster / thy fader
and louer / Fro whens shal he gete
the ony more / loo thou art made an
orphane and remaynest allone / Nold
he shal nomore wryte to the with hys

othne hond / my derest sonne / woo to me my brother thymothee / what is happed to vs / of heupnes / of derknes / & harme / By cause we be made orphanes / Nold come not his epistles to the In which he wrote / paule the lytel seruaunt of Jesu crist / Nold he shal no more write to the aires sayeng / receyue ye my welbeloued sonne / Shette my brother the bokes of the prophetes and clapse them / For we nold haue none enterpretour of the parables ne paradygmes / ne theyr dictes / Dauyd the prophete belayled his sonne and sayd / wo to me / who shal graunte me to dye for the my sonne / wo to me / And I may say woo to me / mayster myn sterply wo to me / Nou the course of thy dysciples comyng to rome and sechyng cesseth and fayleth / Nold no man sayth / late vs goo and see our doctours / and aske we them hold vs behoueth to rule the chirches to vs commysed / And shalle enterprete and expoune to vs the seyenges of our lord Jesu cryst and of the prophetes / sterply wo to thyse sonnes my brother thymothee / that ben depryued of thayr spirituel fader / And also to vs that ben depriued of our spirytuel maysters which gadred to gyder vnderstondyng and seyence of the olde and nelde lalde / And put theym in theyr epistlis / where is nold the reneldyng of paule and the labour of hys holy feet / Where is the mouth spekyng and the tongue counseyllyng / and the spirite wel plesyng hys god / Who shal not wepe and waylle / For they that haue deserued glorye & honour toward god / ben put to deth as malefactours and wicked men / wo to me that he sholde in that hour his blessyd body alle belwrapped in his innocent blood / Alas my fader and doctour / thou were not gilty of suche a deth / nold whyther shal I go for to seche the / the glorye of crysten men and preysyng of good trewe men / who shalle steynt thy voys that solned so lye in the chirch in prechyng the worde of god / loo thou hast entred in to thy lord and thy god whom thou hast desyred with alle thyn affection Jerusalem and Rome be cuyl frendes For they ben egall in ylle / Jerusalem hath crucifyed our lord Jhu crist / and rome hath slayn his apostles Jherlm serupth hym that they crucyfyed / And Rome in solempnysyng glorifyeth them that it hath sleyne / and nou my broder thymothee thise ben they whom thou louedest / and desyredest with alle thy herte / lyke as saul and Jonathas that wer not departed in lyf ne in deth / and so I am not departed fro my lord and mayster / but whan ylle and wycked men departe vs / And the separacyon of one hour shalle not be alwaye / For his soule knoweth them that loue hym though they spekte not to hym whych nold ben fer from hym / And at the day of the grete resurrectyon they shalle not be departed from hym / Dec dyonysyus / Seynt John Grisostem saith in the boke of prayseng of seynt poul / and commendeth this glorious apostle moche sayeng / what is founden suffycyent in commendacon of hym syth al the goodnes that is in man / the soule possedeth it only / And hath it in hym / And not only of a man but also of the ãgelis / And in what maner we shal say to yold heer after Abel offred sacrefyce and of that he was praysed / but we shal shewe the sacrefyse of paul / And it shal appere greter in as moche as heuen is heyer than the erthe / For paul sacrefyed hym self euery day / And offrid double sacrefyse in herte and in bodye which he mortefyed he offrid not sheep ne nete / but he sacrefyed hym selfe in double wyse / and yet that suffised hym not / but he studyed to offre to god alle the world / For he enuirõned alle the world that is vnder heuen / and made angellis of men / And more ouer the men that wer lyke fendes / He chaunged them to angellis / who is he that is founde parayle or lyke to thys sacrefyse / which poul with the sword of the holy goost offred vp to the autar which is aboue heuẽ / Abel was slayn by treson of his brother / but paul was slayn of them whom he desyred to with dralde & saue fro Innumerable euillys His dethes were so many that thei may not wel be nombred / he had as many as he kenyd dayes / Noe as it is redde kepte hym self his wyf & his children in the ark / but paul in a more perrilous

and older ſhody in ay arke not made
with bordes with pitche & glelue/ But
with epiſtles made for bordes/ delyuerd
and ſaued the vnyuerſal world fro the
ſhodes of errour and of ſynne / Thys
Arke or ſhipe was not bory to one
place but it was ſent through the vny-
uerſal worldy / ne lymedy with pitche
ne glelue / but the bordes therof were
enoyntedy with the holy ghooſt / He
toke them that were worſhippers of reſo
nable beſtes almoſt more foles than
vnreſonable beſtes for to be the fobolwers
of angellis / He ouercam that arke in
which was reſeyuedy the crolue / andy
ſent hym out agayn / and cloſyng a
wolf therin / whoos wodenes he coude
not chaunge / But thys poule toke
falcons and kytes/ and made of them
doues / And excludedy alle wodenes
and ferocite fro them / andy broughte to
them the ſpirite of meknes / Somme
meruaille of abraham that at the com-
maundement of gody lefte hys contrey
andy kynredde/ but holw may he be com
compared to poule / which not onlye
lefte his contree andy kynrede/ but alſo
hym ſelf and the worlde alſo he forſoke
andy dyſpiſed alle thyng /and required
to haue but one thyng /andy that was
the charite andy loue of Jheſu criſt/ Ne
he deſyred thynges/preſent/ne thynges
to come & c but abraham put hym ſelfe
in parel for to ſaue his brothers ſonne
But poule ſuſteynedy many parellis
for to bryng the vnyuerſal Worlde fro
perellys of the deuyl/ and brought other
togrete ſurete wyth his olwn deth /
Abraham wolde haue offred his ſonne
yſaac to gody /but poule broughte ney
ther frende ne neyghboure/ But offredy
hym ſelf to gody a thouſandy tymes /
Some meruele of the paciens of yſaac
For he ſuffredy the pittes that he made
to be ſtoppedy /but poule not beholdyng
the pyttes ſtoppedy with ſtones/ ne his
olwen body betry onky / But them of
whom he ſuffred grete peynes/ he ſtudied
to bryng to heuen / Andy the more this
welle was ſtoppedy / ſo mocke the more
it ſholwedy out ſtremes in ſhedyng of
water of ſcripture of meknes andy of
pacyence / Of the pacyence of Jacob
ſcripture meruelleth / whiche abode vij
yere for hys ſpouſe/ But who hath
that ſoule of ay ademant ꝑ may ſoolwe
the pacyence of poule/ For he abode not
onky vij yere for criſt his ſpouſe/ bnt all
his lyf tyme / he was not onky brent
with the hete of the day/ ne ſuffred onky
the froſt of the nyght / But ſuffryng
temptacions/ nolw wyth betynges/ nolw
ſtonyd with ſtones/ Andy allway emōg
his tormentis caught the ſheep & drelwe
them to the fayth from the mouth of
the deuyll / And alſo he was made de-
corate andy made fayr wyth the chaſtite
of Joſeph / And here I doubte leſt ſōme
wold take it for a leſyng for to preyſe
here poule/ whiche crucifyeng hym ſelf
not only the beaute of mennis bodyes
but alle ſuche thynges that wer ſeen to
be fayre andy clere that he beheldе ſette
no more by them they we do by a lytel
aſſhes or fylthe/ and abode vnmeuable
as a dede man to a dede man /alle men
wondre at Job/ for he was a meruelous
champyon / but poule was not onky
troubled by monethes/ but many yeres
endurying m agonye/ and alle wey ap
perid clere/ He put not allway the wode
nes of his fleſſh with a ſherde or ſhelle
but he ran dayly as the vnderſtondyng
mouth of a lyon/ andy faughte ayenſt
innumerable temptacions whiche were
more tolletable than a ſtone/ which not
of iij or iiij ffrendes / but of alle men
andy of his brethern he ſuffred obpw-
bryes /andy was confuſedy and curſedy
of them alle/ and he toke euer meklye
and pacientky / Job was a man of
grete hoſpitalyte and had cure of poure
peple/ andy that he dyde was to ſuſteyne
the fylth of the fleſſhe/ But ſeynt poul
laboured to helpe the ſekenes of the ſoul
lis / Job opened his hous to euery
man that cam /But the ſoule of poule
ſhelwedy hym to the vnyuerſal worlde /
Job hady ſheep and oxen innumerable
And of them he was lyberal to poure
men / Poule had no poeſſyon ſauf his
body / And with that he mynyſtredy
ſuffycientky to them that had nede /
whyche in a place ſayth / vnto my nes
eſſyte / and to them that were wyth
me thyſe hondes haue mynyſtredy/ Andy
to holy Job were yeuen wormes /
wounde/ and ſores whiche dyd to hym
mocke peyne andy ſorowe / but & thou
wil conſidre poule ꝑ ſhal ſee/ betynges

hongre/ cheynes / and perylles that he suffred of his knolbeȝ men / and of seauuugers/he suffred of alle the world tesynes for the chyrches/and brennyng for sklaundres /thou mayst see that he was harder than ony stone / and hys solble ouercam with infirmyte yron & adamant / what Job suffred with hys body / That paul susteyned with hys mynde which is more greuous than o ny worme /And ofte his eyen swolled of trres not only on dayes / But also on nyghtes / he was more tormentred than a woman in the byrth of her childe wherfor he sayde / My lytel chyldren whom yet I bryng forth/ Moyses chas for to be defaced out of the boke of lyf for the helthe of the Jelwes/ and offryd hym self to perysshe with other / But paule wold not only perysshe with his kynrede but that alle other shold be sa; ued wold he cast down from euer las; tyng joye / And moyses repugned ayenst pharao / And paule ayenst the deuyl euery day / He for one peple of the Jelwes / And paule faught for al the vniuersal world / Not by swete/ but by blood/ Seynt John the bap ; tyst / eet hoastes and wylde hony/but paul in the myddle of the world was as straȝte in his conuersacion/ as seint John was in deserte Not only he was fede with hoastes and wylde hony but with mocke fouler mete he was contente / For ofte he lefte hys necessa ry mete for the feruent study that he had to preche the word of god / Tru ly there appiered in seynt Johan gret constance in prechyng ayenst herodiades But Paule not one ne two ne thre but he corrected innumerable men sette vp in hye polder / And also older ty ; raunts / It reseth nold that we com pare paule to Angelys In which we shal preche a grete thyng for with alle charge/they obeyen vnto god / Whyche dauyd sayth meruellyng/that they be myghty in vertue / And euer doon the commaundementes of god / And also the prophete sayth / that he maketh hys angelys spyrites/And his mynystres fyre brennyng / And alle thys we may fynd in paule / that lyke to fyre and a spyrite he hath wonne thrououte alle the world/and with his prechyng hath purged it / And yet he hath not forced heuen /and that is wonderful / For he conuersed suche as in heuen / & was yette enuyronned with his mor tal flesshe / A lord hold mocke be we worthy dampnacion / when we see alle goody thynges to be assembled in one man / And we studye not to folowe the leste parte of them / Ne he had in thys world none other thyng/Ne none other nature / ne none other soule dys; semblable to vs /ne dwellyng in none other worlde / but in the same erthe & the same regyon / also vnder the same kalwes nourisshed and maners / and he surmounteth alle men that nold ben or haue ben by vertue of his corage / Ne thys thyng is not to be merueilled in hym only/that for the haboundaũce of deuocion he felte no payne / But he recompensyd in hym the vertue for hys reward / And when he salwe that hys deth approchyd / He callyd other to the delyte of his joye sayeng / Make ye joye and reioyse ye with me /And certeynly he hasted more to wronges & iniuryes which he suffred for his true prechyng / And was gladder therof than he were boden to a feste of grete joye / For he desyred more deth than bodely lif/& he desired more pouerte than richesse/& traueyle than rest/ for in his reste he chaas rather wepyng than rest He vsed to praye more for his ene myes than other doo for theyr frendes And aboue alle other thyng he dradde the wrathe of god /And had none o ther desyre / But only to plese god And he forsoke not only alle present thynges / But alle thynges that ben for to come / He refused alle prosper tees that euer were or euer shalle be in erth /and yf we shal speke of heuenly thynges/thou shalt see the loue of hym in Jhu cryst / And with thys loue he thought hym self blessyd / he conuerted not to be felaw with angelys ne ar ; changelys ne with none ordre of ange lis but he coueyted more with the loue of god to be lest of them that be punys; hed /than without his loue to be emong souerayn honours/ & that was to hym most gretest tormente for to departe fro his loue/for that departyng shold be to hym an helle & payne withoutyn ende

And on that other syde for to vse the charyte of cryst was to hym lyf world and promyssyon/and alle goodes with out nombre / And so he despised al that we drede /lyke as we despyse any herbe putrefyed and roten /he reputed the tirauntes conspyryng theyr furour in to the apostles /lyke as bytynges of flees /and he reputed deth cruelnes & a thousand tormentes /but as a playe or game of childrey/whyles he suffred them for crystes sake/he thought he was made more fayre with byndyng of cheynes / Than he had be crouned with a dyademe / For whan he was constrayned to be in pryson/he thought he was in heuen /And he receyued more glad lyer ketynges and woundes /than other victoryes/he loued no lesse sorowes than medes /For he reputed tho sorowes in stede of wardes /And suche thynges þ they to vs cause of sorowes were vnto hym grete delyte/And was euer enbraced with grete weppynges wherfor he sayde /who is sclaundred & I brenne not/ and who can sey I delyte in sorowyng/many ben wounded with the deth of theyr children / & take comfort whan they may wepe ynough / & it is most greuaūce to them whan they ben restrayned from theyr weppyng /In lyke wyse paule nyght & day had consolacion of his teres & wepyng / there coude no man wepe ne bewayle his owne defautes/as he bewayled other mēnes defaultes/for like as thou weneste hym to be in torment that wepeth the peryshyng for his synnes the whiche desyre to be excluded fro the Joye of heuen to thende that they myght be saued /ffor he felt as moche the peryssyng of other soules as he felt or trowed hym self to perisse/to what thyng may he thēne be lykened/to what wyn/or to what adamant /For he was stronger thēne ony adamant /& more precyous than goldy or gēmys/ that one mater he ouercome with strengthe & that other with precyousnes/thēne we may say that poul is more precious than al the world & alle that is therin / For he fleyke as he had had wynges thrugh alle the worldy in prechyng /and he despised al laboures & perelys/as though he had ben wythout body /And lyke as he possessed heuen so he despysed alle erthly thynges And lyke as wyn that is leyde in the fyre is made alle fyre /Ryght so paule enbraced with charyte was made alle charyte / And ryght as it hadde ben a comyn fader of alle the worldy / so he louyd alle men and surmounted alle other faders bodyly and ghoselly by curyosite and pyte / And desired and hasted hym to yelde alle men to gody & to hys kyngdom /as though he had engendred them alle/This holy paul that was so symple and vsed the craft to make basshettis cam to so grete vertue/ that in þ space of xxx yere he cōuerted to the crystēn fayth/the persees and parthes / them of mede /the yndes and the Saires / the Ethiopes /the Saromates and sarasyns/and more ouer al maner men /and lyke as fyre put in stralwe or in tolwhe wasteth it / ryght so wast yd poule alle the werkis of the fende And whan he was ledde through the grete see / he Joyed hym as gretly as though he had ben ledde to see an empyre / And whan he was entred in to Rome / It suffysed hym not to abyde there /but he went in to spayne / And was neuer ydle ne in reste /But was allway more brennyng than fyre in the koue to preche the wordy of gody / Ne dradde no parellys /ne had no shame of despytes/ But was euer redy vnto batayle / And anon shelde hym selfe pesyble and amyable/ And whan his disciples salue hym bounde in cheynes for alle that he sessed not to preche whiles he was in pryson /wherfor some of the brethern consyderyng hys techyng wolde the more strengthe to them / And were more constant ayenst the enemyes of crystes fayth /& al thys and more saith seynt John grisostom/which were ouer moche to write here but thys shal suffyse/thenne late vs prays vnto almyghty god that by the merites of seynt poul we may haue forgeuenes of our synnes and trespaces in thys present lyf that after the same we may come to euer lastyng Joye in heuen /

Thus endeth the commemoracion of Seynt poule thappostle and Doctoure /

Here folowen the lyues of the vij bretheren /

The seuen brethern were sonnes of Seynt felycite whos names be Januarie/ffelix /philipe/siluanus /alexander vitalis and marcialis/ Alle thyse were called by the comaundement of the emperour anthonye/to fore publyen the prouoste / And thenne the prouoste counseylled the moder that she sholde haue pyte vpon her self and on her sones / whp answerde and sayde / Neyther for thy flateryng ne by thy blaundesshyng wordes thou mayst not drawe me to thy desyre /ne wyth thy threatenynges thou mayst not breke me I am assured of the holy ghoost whom I shall haue that I shalle alyue ouercome the/ And better shal vaynquysshe the whan I am dede /& thenne she torned her to her sones & sayde / My sones see the heuen and loke vpward my dereste children / for cryst abydeth you there fyghte strongly for cryst/and shelde you faithful & trewe in the loue of Jhu crist /& whan the prouost herde that/he cōmaūded that she shold be smeten and buffeted /and as the moder & her sones abode most constantly in the fayth / the moder seyng & comfortyng them / they were sleyn with dyuerse tormentis / & seynt gregore calleth this blessyd felicite more than a martir /ffor she suffred vij tymes deth in her vij sones /and the eyght tyme in her propre body /and he sayth in his omelye that seynt felicyte in byleuyng was the hādmayde of crist & in prechyng was made the martir of crist & she drede to leue after her for to kyue her vij sones in prisō lyke as worldly frendes drede lest they shold deye in prison /she childed & bare them by the holy ghoost/whom she had born to the world of her flesshe /& them whom she knewe wel ouer of her owyn flesshe/ she myght not see dye without sorowe/but it was the force of the loue wythin forth /that ouercam the sorowe of the flesshe /and I haue sayde by right thys woman to be more than a martir that so ofte hath be eyther in her sones in which she hath therin multeplyed martirdom/she ouercam the victorye of martirdom whan for the loue of gode her only deth suffysed her not/ And they suffred deth aboute the yere of our lorde C y vnder decius themperour /

Here endeth the pallyon of the vij brethern

The lyf of Seynt Theodora

Theodora was a noble woman and a fayr in Alysaunder in the tyme of zenone themperour / and had a ryche man to her husbonde & dredynge gode /The deuyl hauynge envye to the holynes of theodore/entysed a riche may of the town in to the concupiscence of her/which sent to her dyuers messagers and yeftes requyrynge that she wold assent to his desyre / but she refused theyr message and despised the yeftes/he was so besy on her & so moche greuous that she coude haue no reste/& was almoste ouercome /atte laste he sent a witche/& promysed to her many thynges yf she coude bryng aboute that she sholde consent to his desire/& she went & exorted her to doo this sinne wyth ꝑ man & to haue pyte on hym/To whom she said that to fore god al thinges were knowen/wherfor she wolde in no wyse doo so grete a synne & this fals enchantresse said/what someuer is don in the day tyme god seeth & knoweth/ But what is don after the sonne is doun in the west & is derke / gode knoweth no thyng therof / to whom theodora seyde/ sayst thou trouthe/ye verely I telle you trouthe/ And so the woman keyng decyued had the man sholde come at nyght and she shold accomplysshe his wyl & desire/and whan thys ylle woman had told thys to the man / he was glade & joyful and kepte hys houre and hade his wyll of her/and departed/theodora retornyng to her self began to wepe moste bytterly / and smote her vysage and breste sayeng / Alas Alas I haue loste my soule / And haue

deſtroyed the beaute of my name / her
huſbonde cam fro wythout / and fond
hys wyf ſo ſorowyng and deſolate /
deſyred to knowe the cauſe for to com
forte her / But she wold receyue no
conſolacion / On the morn erly she
went to a monasterye of nonnes /and
demaunded of the abbeſſe/yf god coude
knowe ony ſynne don and commyſed
by nyght after the day was paſſed
To whom she sayd /Nothyng may be
hyd fro god / For god seeth and
knoweth alle that is don in what hour
it be commyſed by nyght or day / And
thenne she wepte bitterly sayeng/gyue
me the boke of the goſpelys that sum
me lotte may falle to me / And she o
penyng the boke fonde wreton/Quod
ſcripſi ſcripſi/Thenne she retorned home
to her howſe / And on a day when her
huſbonde was oute / she cutte of her
heer / and clad her with the clothes
of her huſbonde / and went to a mo
naſterye of monkes which was yclyſ
myle thens/ And hyed her /and there
requyred that she myght be receyued
with the monkes / She was demaun
ded of her name and she sayd that she
was named Theodorus / And there
she was receyued / And meekely dyd
alle thoffyces / and her ſeruice was ac
ceptable to euery body / After certeyn
yeres /thabbot called brother theodorik
for to yoke the oxen / and commaũded
her that she shold goo to the cite and
fetche oyle / her huſbond wepte moche
for sorowe/ & dredde leſt she were goon
alway with ony other man / And the
angelke of god appered to hym & sayd
Aryſe erly and stonde in the way of
the marters Peter and paule /and she
that shalle mete the/is thy wyf/whiche
don theodora with her camelkis cam and
seyng her huſbond /knelwe hym wek /
And sayd wythin her ſelf /alas good
huſbond how moche labour doo I that
I may haue forgeuenes of the ſynne
that I haue don to the /And when she
approched hym she saloued hym say
eng / Our lord gyue the joye my lord
He nothyng knelwe her / And when
he had long abyden he helde hym decey
ued / And a boys sayd to hym/he
that yesterday saloued the / was thy
wyf / Theodora was of ſo grete holy
nes that she dyd many myracles /
She saued a man al to torn with a
wylde beſte by her prayers / And she
curſed that beſte / and ſodenly it dyed
and fyl doun / The deuyl coude not
ſuffre her holynes / appered to her say
eng / Thou strompet aboue alle other
and aduoulterer / thou haſt forſake
thy huſbond for to come hether and
deſpyſe me / By my myght & power
I shal reyſe a batayle ayenſt the /and
but I make the renye the cruafyed
god / saye it am not I / She made the
ſigne of the croſſe / And anon the de
uyl vaniſſhed alway / On a tyme as
she retorned fro the cyte / And in a
certayn place was herkerwed/a wenche
cam to her in the nyght sayeng /Slepe
with me this nyght/whom she refuſed
And thenne this wenche went to a no
ther / that laye in the ſame hoſtery /
when her bely began to ſwelle/she was
demaunded of whom she had conceyued
And she sayde that monke hath leyn
by me /when the child was born they
ſent it to the Abbotte of the monaſteri
which blamed ſore theodorik /and he
meekely demaunded that it myght be
forgyuen hym /but he was caſt out of
the monaſtery/and tok the child vpon
his sholder/and so she abode out of the
monaſtery vij yere / and noriſſhid the
chyld with the mylke of the beſtes /
the deuyl hauyng enuy of her mocke pa
cyence in the lyknes of her huſbonde he
transfygured hym/& cam and sayd to
her/come nowe thou my wif/for if thou
haſt leyn with another man I forgyue
it the /and she had ſuppoſed it had be
her huſbond/and sayde I shalle nomore
dwelle with the/for the ſonne of johan
the knyght hath leyn by me/and I wil
do penaunce for that I haue ſynned a
gaynſt the/& she made her preyer/and
anon the deuyl vaniſſhed alway /and
knewe that it was the deuyl/ another
tyme the deuyl wold make her afferd
for deuylles cam to her in the lykenes
of terryble wylde beſtes/and a certeyn
man ſeyd to hem / ete ye this strompet
she thenne prayed/and anon they vaniſ
shed alway / Another tyme a multy
tude of knyghtes cam whome a prynce
tofore and the other worſhipped hym/
which knyghtes ſaid to theodore ariſe &

worshyp our prynce / whiche answerd I worshippe and adoure my lord god and whan it was told to the prynce / he commaunded that she shold be brought to fore hym / And to be tormented with so many tormentes / that she shold be estemed for dede / And thenne she made her prayers / And alle the multytude vanysshed away / Another tyme she salve there moche gold / and she blessed her and commended her to god / And it vanysshed alway / another tyme she salve a basket ful of alle maner of good mete / And he that bare it sayd to her / The prynce that bete yow sayth / that thou sholdest take this and ete / for he did it vnlwittyngly / she blessyd her & anon he vanysshed away whan the seuen yere wer complete that she had ben out of the monestarye / the abbot consyderyng her pacyence toke her in agayn in to the monasterye with her chyld / And vnnethe two yere after whan she had laudably accomplysshed her obseruaunce / she toke the chyld & closed it with her in her celle / And whan the abbot knelwe therof he sente certayn of his monkes to take hede what she dyd and sayde / And she embrasyng the chyld and kissyng saide My swete sonne the tyme of my deth cometh / I leue and commaunde the to god / take hym for thy fader and helper And my swete sonne see that thou fast and praye / And serue my brethern deuoutly / And she thys sayeng yaf vp her spirite and slepte in our lord / Aboute the yere of grace four hondred sixti and vj / whiche the chyld beholdyng began to wepe bytterly / In that same nyght was a vysyon shewed to thabbot in thys wyse / hym semed that a grete mariage was made and therto cam angelys prophetes martirs and alle seyntes / And in the myddle of them was a woman besette aboute with grete glorye / And they that assysted her worshipped her / And a voys was herde sayeng / This is theodoryk the monke that was falsely accused of a childe / And seuen tymes ben chaunged on her She is chastysed / for she defouled the bedde of her housbond / And thenne thabbot awoke / And astonyed went with his brethern to her celle / and fond her theer dede / And they entred in and vncouerd her / And fonde that she was a woman / the abbot sent for the fader of the wenche that sklaundred her and sayde to hym / the man that hath leyne by thy doughter is nold dede And toke away the cloth / And so kne we that she was a woman / And alle that herde herof were in grete drede / The angel of god spacke to the abbot sayeng / Aryse hastely and take thy hors and ryde in to the cyte / And hym that thou mete take and bryng hym with the / And forth he rode / And mete with a man renynge / Whom thabbot demaunded whyther he ranne / And he sayd / my wyf is nold dede / and I goo to see her & the abbot toke & sette the husbond of theodora on hys hors / And cam to gydre weppyng moche sore and with grete reuerence and solempnyte buried her / The husbond of Theodora entryd in to the celle of hys wyf and abode theryn / Tyl that he deyed in our lorde The chyld folowyng hys norye Theodora flowred in alle honeste / And whan thabbot of the monestory was dede / He was electe with one voys of the couent for to be abbot / Thenne late vs praye to thys holy seynt / Theodora / To pray to almyghty god for vs AMEN /

Thus endeth the lyf of Seynt Theodora /

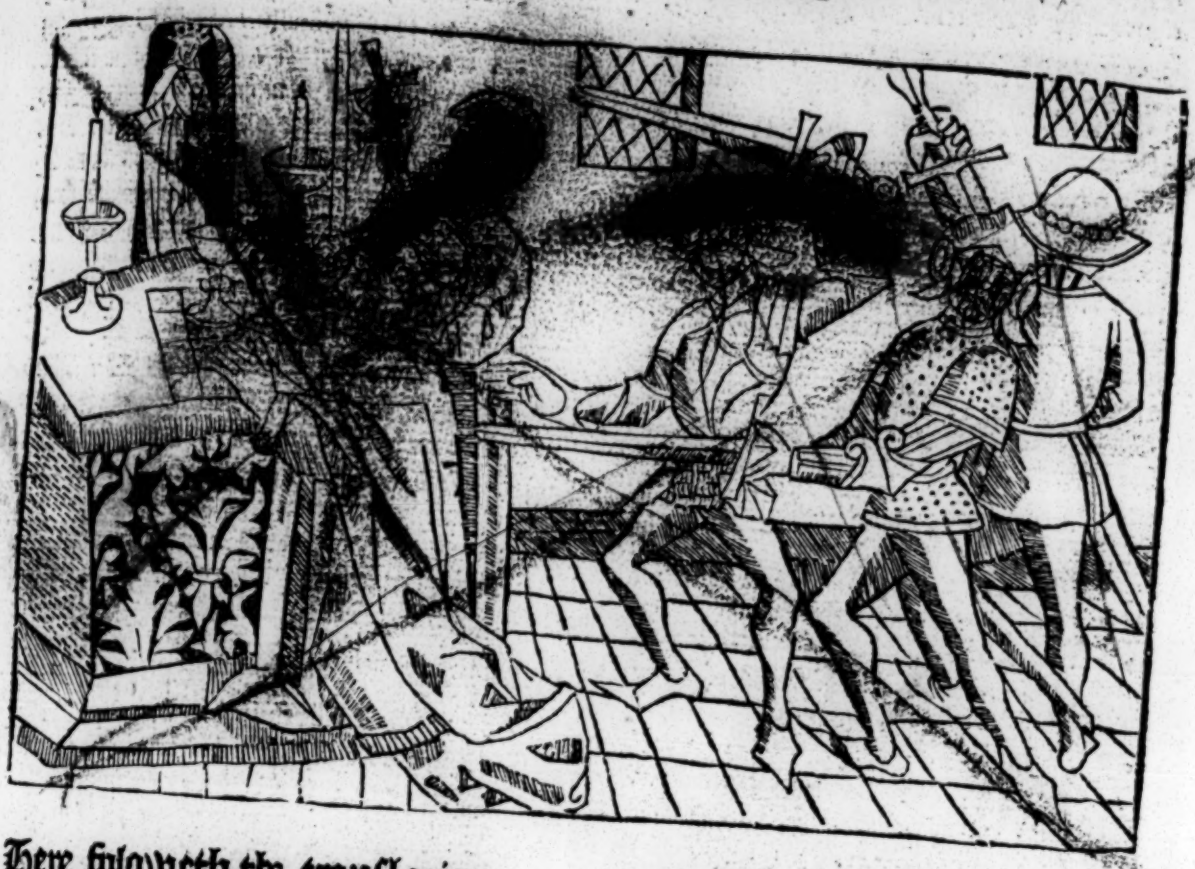
Here folowyth the lyf of seint Swithine bisshop /

Aint Swithyne the holy cõfessour was born besydes wynchester in the tyme of Seynt Egberte kyng / he was the viij kyng after kenulf that seynt byrine cristened / For seynt austyn cristened not alle englond in seynt athelbertus dayes / but seynt byrine cristened the west partye of englond in the dayes of kenulf the kyng / And that tyme thys holy Seynt Swythyne serued oure lady

so deuoutly/that alle peple that kneluе hym / had grete Joye of his holynesse And elmeston that was in that tyme bysshop of wynchester made hym preest And thēne he kyued a strayter lyuyng than he dyd byfore / And he become thenne so holy in lyuyng / that kyng Egbert made hym his chaunceler /and chyef of hys counseyll and sette ethulf hys sone and his heyr vnder his rule and guydyng /And prayd hym to take hede to hym that he myght be brought vp vertuously/And within short tyme after the kyng deyed/ And thenne his sone ethulf was made kyng after hym And he guyded this lond ful wel & wysely that it encreased gretly in good lyuyng thrugh the counseyl of Seynt Swythyne / And whan Elmeston the bysshop of wynchester was dede / Swythyne was made bysshop there af ter hym whereof the people were ful glad & by his holy lyuyng he caused the peple to lyue vertuously /
And to paye truly theyr tythes to god and holy chyrche / And yf ony chyrche fyl doun or was in decay/seint Swythyne wold anon amend it at his owne cost / Or yf ony chyrche were not halowed he wold goo thyder a fote and halowe it / For he kouyd no pryde ne to ryde on gay hors /
— ne to be praysed ne flatred of the peple whyche in thyse dayes suche thynges be vsyd ouer moche god crasse it /
Seynt Swythyne guyded ful wel hys bysshoprych / And dyd moche good to the toun of wynchester in hys tyme / He dyd do make without the west gate of the toun a fayr brydge of stone at hys proper cost / And on a tyme ther cam a woman ouer the brid ge with her lappe ful of egges /
And a rechelles fe lalb strogly and wrestly with her / And brake alle her egges /And it happed that this ho ly bisshop cam that waye the same tyme And lady the woman lete hym see her egges / And anon he lyfte vp his honde and blessed the egges /
And they were made hole and sounde euerichon by the merytes of thys holy bysshop/And keyng thenne glad than ked god and this holy man for the myracle that was don to her/ and sone after deyde kyng ethulf / And hys sone Egbert reyned after hym / And after hym was athelbert kyng /And in the thyrd yere of his regne deyde thys blessyd bisshop seynt Swythyne/ And whan he shold deye he charged hys men to bury hym in the chircheyerde For the people shold not worship hym after hys deth / For he kouyd no pompe by his lyf /Ne none wold haue after hys deth / He passyd to our lord the yere of grace viij hondred and vj / And he laye in the chyrche er he was translated an hondred and ix yere / And odde dayes / But in the tyme of holy kyng Edgar hys body was translated and putte in a shrine in thabbay of wynchester by seynt dun stone and Ethelwold /
And the same yere was seynt Edward kyng and martyr shryned at shafts bury / Thyse two bysshops dunston and Ethelwold were warned by our lord to see that thyse two holy seyntes Swythyne and Edward shold be wor shypfully shryned / And so they were within short tyme after /
And an holy may warned Ethel wold whyles he lay seke to helpe that thyse two holy bodyes myght be shry ned / And thenne he shold be par fyghtly hool / And so endure to his lyues ende / And the token is / that ye shalle fynd on Seynt Swythynes graue / Two rynges of yron nayled fast theron / And assone as he sette honde on the rynges they come of / of the stone and no token was seen in the stone / where they wer fastned in / and whan they had taken vp the stone fro the graue / they sette the rynges to the stone agayn / And anon they fast ned to it by them self /
And thenne thys holy bysshop gaf lalde and prayseng to our lord for thys myracle / And atte openyng of the graue of seynt Swythyne suche a swete odour and sauour yssued out ꝑ kyng edgar and alle the multitude of peple were fulfilled with heuenly swe tenes/ And a blynd man receyued there hys syght agayn / And many men heled of dyuers sekenes & maladyes by the merites of this holy Seynt / Seynt Swythyne / to whom

late vs preye / that he be our aduocat
to the goody lordy for vs e e

Here endeth the lyf of Seynt
Swithyne



Here folowyth the translacion
of Seynt Thomas of caunter
bury

The Translacion

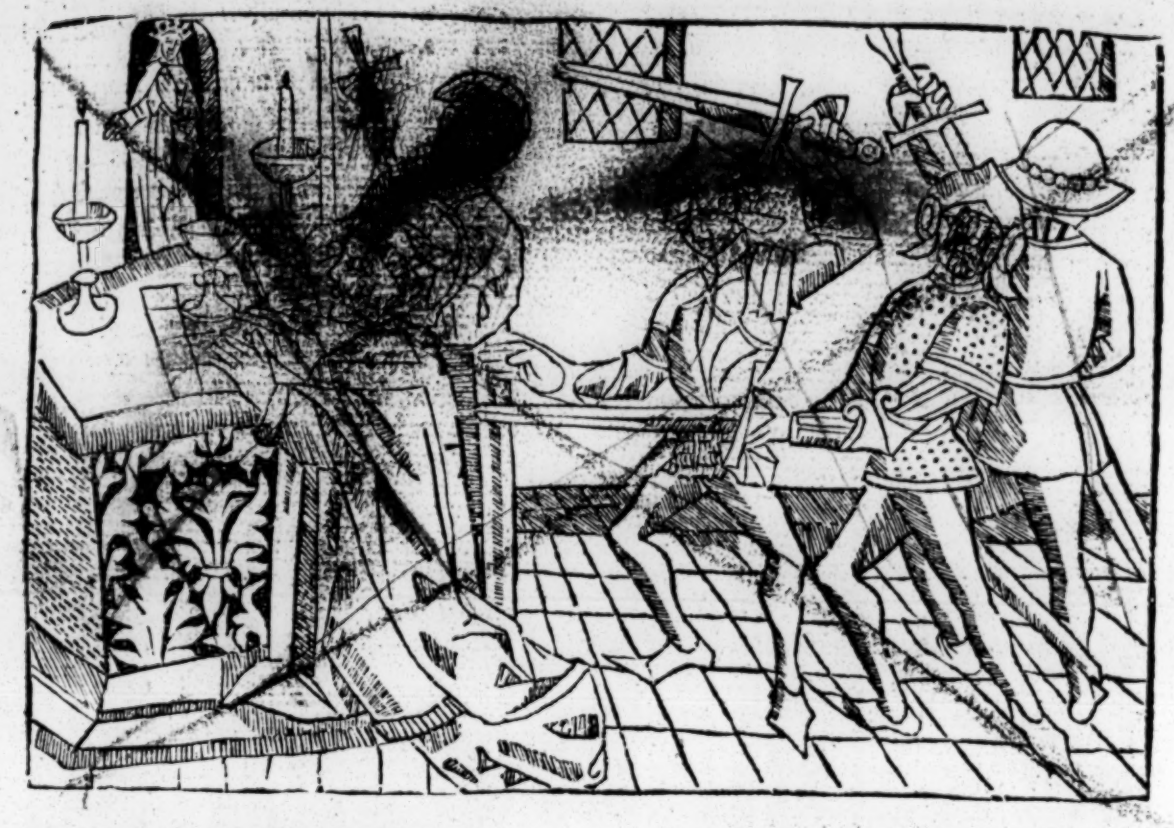
of the gloryous mar
tir Seynt thomas of
Caunterbury we shal
shortly retorne vnto the
laude and prayseynge
of almyghty god / Thenne in the fifty
yere after his passyon / whiche was the
yere of Jubylee / that is of remyssyon /
For of auncyent tyme the fyfty yere
was called the yere of the Jubylee of
pardon and remyssyon / and is yet vsed
emonge relygyous men / For whan a
relygyous man hath contynued in his
ordre l yere / thenne he shal be admytted
to make his Jubylee / and that made /
he is pardonned and hath remyssyon of
many obseruaūces that to fore he was
bounden vnto / Thenne in this yere of
Jubylee fro his passyon was the solem
nyte of hys translacion accomplysshed

In the tyme of honorius the third pope
of that name / The which graunted
yerly remyssyons and Indulgencis
so grete and large / that to fore in no
tyme of mynde hath be seen ony popes
to haue graunted and yeuen lyke /
Thenne late vs calle to mynde that on
a tewysday his translacion was accom
plissshed / On the tewysday happed to
hym many thynges / On a tewysday
he was born / On a tewysday he was
exyled / On a tewysday our lord appe
red to hym at pounteney in fraūce seyeng
thomas my chirche shal be glorifyed in
thy blood / On a tewysday he returned fro
his exyle / And on a tewysday he suffred
martirdom / Thenne holy hys holy
translacion was fulfilled now ye shal
here / The reuerend fader in god /
Stephen Archebisshop of caunterbury
Rychard bisshop of salisbury / Walter
the pryour of the same place with the
conuent with spyrytual songe and de
uoute ympnes whan it was nyght
went to the sepulcre of this holy mar
tir / And alle that nyght / and day of

so deuoutly/that alle peple that kneelde hym / had grete Joye of his holynesse And elmeston that was in that tyme bysshop of wynchester made hym preest And thēne he lyued a strayter lyuyng than he dyde byfore / And he become thenne so holy in lyuyng / that kyng Egbert made hym his chaunceler /and chief of hys counseyll and sette ethulf hys sone and his heyer vnder his rule and guydyng/And prayd hym to take hede to hym that he myght be brought vp vertuously/And within short tyme after the kyng deyed/ And thenne his sone ethulf was made kyng after hym And he guyded this lond ful wel & wysely that it encreased gretly in good lyuyng thrugh the counseyl of Seynt Swythyne / And whan Elmeston the bysshop of wynchester was dede / Swythyne was made bysshop there after hym wherof the people were ful glad & by his holy lyuyng he caused the peple to lyue vertuously /
And to paye truly theyr tythes to god and holy chyrche / And yf ony chyrche fyl doun or was in decay/seint Swythyne wold anon amende it at his owne cost / Or yf ony chyrche were not halowed he wold goo thyder a fote and halowe it / For he louyd no pryde ne to ryde on gay hors /
ne to be praysed ne flatred of the peple whyche in thyse dayes suche thynges be vsyd ouer moche god passe it /
Seynt Swythyne guyded ful wel hys bysshoprych / And dyd moche good to the toun of wynchester in hys tyme / He dyd do make without the west gate of the toun a fayr brydge of stone at hys proper cost / And on a tyme ther cam a woman ouer the brydge with her lappe ful of egges /
And a reckelles felaw strogly and vnrestly with her / And brake alle her egges /And it happed that this holy bisshop cam that waye the same tyme And lady the woman lete hym see her egges / And anon he lyfte vp his honde and blessed the egges /
And they were made hole and sounde euerichon by the merytes of thys holy bysshop/And keyng thenne glad thanked god and this holy man for the myracle that was don to her/ and sone after deyde kyng ethulf / And hys sone Egbert reyned after hym / And after hym was athelbert kyng /And in the thyrd yere of his regne deyde thys blessyd bisshop seynt Swythyne/ And whan he shold deye he charged hys men to bury hym in the chirchyerde For the people shold not worship hym after hys deth / For he louyd no pompe by his lyf /Ne none wold haue after hys deth / He passyd to our lord the yere of grace viij hondred and vij / And he laye in the chyrche er he was translated an hondred and ix yere / And odde dayes / But in the tyme of holy kyng Edgar hys body was translated and putte in a shrine in thabbay of wynchester by seynt dunstone and Ethelwold /
And the same yere was seynt Edward kyng and martyr shryned at shaftesbury / Thyse two bysshops dunston and Ethelwold were warned by our lord to see that thyse two holy seyntes Swythyne and Edward shold be worshypfully shryned / And so they were wythin short tyme after /
And an holy man warned Ethelwold wholy wheles he lay seke to helpe that thyse two holy bodyes myght be shryned / And thenne he shold be parfyghtly hool / And so endure to his lyues ende / And the token is / that ye shalle fynd on Seynt Swythynes graue / Two rynges of yron nayled fast theron / And assone as he sette honde on the rynges they come of / of the stone and no token was seen in the stone / where they wer fastned in / and whan they had taken vp the stone fro the graue / they sette the rynges to the stone agayn / And anon they fastned to it by them self /
And thenne thys holy bysshop gaf laude and prayseyng to our lord for thys myracle / And atte openyng of the graue of seynt Swythyne such a swete odour and sauour yssued out of kyng edgar and alle the multitude of peple were fulfilled with heuenly swetenes/ And a blynd man receyued there hys syght agayn / And many men healed of dyuers seknes & maladyes by the merites of this holy Seynt / Seynt Swythyne / to whom

late vs preye / that he be our aduocat to the goody lordy for vs e e

Here endeth the lyf of Seynt Swithyne



Here folowyth the translacion of Seynt Thomas of caunterbury

THe Translacion of the glorious martir Seynt thomas of Caunterbury we shal shortly reherce vnto the laude and prayseng of almyghty god / Thenne in the fifty yere after his passyon / whiche was the yere of Jubylee / that is of remyssyon / For of auncyent tyme the fyfty yere was called the yere of the Jubylee of pardon and remyssyon / and is yet vsed emonge relygyous men / For whan a relygyous man hath contynued in his ordre l yere / thenne he shal be admytted to make his Jubylee / and that made / he is pardonned and hath remyssyon of many obseruaūces that to fore he was bounden vnto / Thenne in this yere of Jubylee fro his passyon was the solemnyte of hys translacion accomplysshed In the tyme of honorius the third pope of that name / The whiche graunted yerly remyssyons and Indulgencis so grete and large / that to fore in no tyme of mynde hath be seen ony popes to haue graunted and yeuen lyke / Thenne late vs calle to mynde that on a tewysday his translacion was accomplisshed / On the tewysday happed to hym many thynges / On a tewysday he was born / On a tewysday he was eypled / On a tewsday our lord appered to hym at pounteney in fraūce seyeng thomas my chirche shal be glorifyed in thy blood / On a tewsday he returned fro his eyple / And on a tewsday he suffred martirdom / Thenne how hys holy translacion was fulfilled now ye shal here / The reuerend fader in god / Stephen Archebisshop of caunterbury Richard bisshop of salisbury / Walter the pryour of the same place with the conuent with spyrytual songe and deuoute ympnes whan it was nyght went to the sepulcre of this holy martir / And alle that nyght / and day of

his translacõn they persewered in prayers and fastynges / And after mydnyght iiij prestes electe & therto chosen approchynge to his body tokē vp the holy hede with grete deuocion & reuerence And vnto them alle offrid it for to kysse it / Thenne tharchebysshop / and al the other made grete honour to it / & tokē al the relyques of the precious body / And keped them in a cheste / and shette it fast with yron lockes / And sette it in a place for to be kepte vnto the day that the translacõn shold be solempnysed / The day thenne of thys holy translacõn kepyng comyn There were present a grete Innumerable multitude of peple / as wel of riche as of poure / there was pandulphus a legate of our holy fader the pope / and tdo archebysshopis of fraunce of Reynes and arensis wyth many other bysshoppis and abbottes / And also kyng harry the thyrd wyth erles & barones whiche kynge hym self tokē the cheste vpon his sholders / and wyth the other prelates & lordes brought it wyth grete Joye and honour in to the place where it is nowe worshipped / and was leyde in a fayre and moche riche shryne / At whos holy translacion were shewde by the merites of thys holy martir seynt Thomas many myracles / To blynde men was gyuen theyr sight / To deef men theyr herynge / To domb men theyr speche / And to dede men was restored lyf / Emonge alle other there was a man by cause of grete deuocion that he had for to be at thys holy translacion and visite the holy martir whyche cam to the bridge at braynforde by london / And whan he was in the myddle of the bridge metyng there one was cast in to the water / This man not forgetyng hym selfe called seynt Thomas vnto hys helpe and besought hym not to suffre his pilgrym to perisshe ne to be there drowned / And fyue tymes he sanke doun to the grounde / And fyue tymes aposse aboue the water / And thenne he was cast to the drye grounde Thenne he affermed that he receyued no water in to hys mouthe ne in to hys eris that dide to hym greuaūce ne hurte that he felte / sauf in hys fallynge / he felte in his mouth a lytel salte water And added more therto sayenge that whan he sanke / A bisshop held hym vp that he myght not synke / This holy translacõn was don and accomplisshed the yere of our lord / M C C xx / In the nonas of Juyll at thre of the clock the fyfty yere after his passyon / For thys glorious seynt our lord hath shewed many grete myracles / as wel by his lyf / as after hys deth & martirdom For a lytel to fore hys deth a yonge man deyed / and was reysed agayn by myracle / And he sayd that he was ledde to see the holy ordre of sayntes in heuē And there he salue a sete loyde / And he ayed for whom it was / and it was answerd to hym that it was kept for ꝑ grete bisshop of englōd seint thomas of caūterbury / there was also a symple preest ꝑ dayly song none other masse but of our lady / wherof he was put to to seint thomas his ordinary / whom accused he apposed & fōd hym ful symple of connynge / wherfor he suspended hym and inhybited hym his masse / wherfor thys preest was ful sorye / and prayed humbly to our blessyd lady / that he myght be restored agayn to say his masse / And thenne our blessid lady apperid to thys preest and bad hym go to seynt Thomas and byd hym by the token / that the lady whom thou seruest hath selved his sherte of here with rede sylke whiche he shalle fynde there as he byde hit / that he yeue the leue to syng masse / and assoyle the of his suspendyng and thyn Inhybytynge & restore the agayn to thy seruyse / and whan seynt Thomas herd thys / he was gretely abasshed / and went & fonde lyke as the preest had sayd / And thenne assoyled hym and lycensyd hym to say masse as he dyd byfore commaundyng hym to kepe thys thyng secrette as long as he lyuyd / There was a lady in englond / that desyred gretly to haue graye eyen / For she had a conseyt she shold be the more beautreuous in the sight of the people / and only for that cause she made a vowe for to visite seynt Thomas vpon hir bare fete / and whan she cam thether / and had deuoutly made hir prayers to haue hyr desyre Sodenly she was start blynde / And Thenne she perceyued that she had

offendyd and displesid our lord in that requeste / And cryed gody mercy of that offence / And besought hym ful meklely to be restored of her sight a gayn / And by the merites of the blessyd seynt Thomas / she was restored to hyr sight agayn / and was glad to haue her olde eyen / And retorned home agayn / and lyued holyly to her lyues ende / Also ther was a lordes karuer that brought water to hym at his table to whom the lord sayd / yf thou euer hast stolen ony thyng of myn / I pray god and seynt thomas that thou haue no watr in the lasyn / And sodenly it was al voyde of the watr / & drye / And there was he preuyd a theef there was a tame byrd kepte in a cage whiche was lerned to speke / And on a tyme he fledde out of the cage and fleygh in to the felde / And there cam a sparhalke / and wold haue take this byrd and purselued after / And the byrd keyng in grete drede cryed Seynt Thomas helpe / lyke as he had herde other speke / and the sperhauke fyl doun dede / And the byrd escaped harmeles Also ther was a man ꝑ seynt thomas lued mocke in his dayes / and he fyl in a greuous sekenes / wherfor he went to the tombe of seynt Thomas to praye for his helthe / and anon he fond hys desyre and was alle hool / and as he torned homeward keyng alle hool / thenne he began to drede lest hys helthe sholde not be most prouffytable for hys soule / Thenne he retorned agayn to the tombe of seynt Thomas / And prayed yf his helthe wer not prouffytable to his soule / that his olde sekenes myght come agayn to hym / And it cam anon agayn to hym and endured vnto hys lyues ende / And in lyke wyse there was a deuout blynd man which had his sight restored to hym agayn by the merites of seynt thomas / but after he repented hym for he coude not be so quyete in his mynde as he was byfore / he had thenne so mocke lettyng by seyng the Ianytrees of the world / wherfor he prayed to our lord that by the merites of Seint Thomas he myght be blynd agayn to the world as he was byfore / & anon he had his desire / & lyued after ful holily to his lyues ende / who sholde telle alle the myracles that our blessid lord hath shewed for thys holy martir it sholde ouer moche endure / For euer sith his passion vnto this day god hath shewed contynuelly for hym many grete myracles / Thenne late vs praye this holy seynt to be a specyal aduocate for vs wretchid synners vnto our lord god / who bryng vs unto his euer lastyng blysse in heuen Amen

Thus endeth the translacyon of Seynt Thomas martir /

Here folowyth the lyf of seynt Kenelme kyng and martir

Seynt kenelme martir was kyng of a parte of englond by walys / hys fader was kyng to fore hym / and was named kenulph & founded the abbey of wynchecomb / and sette therin monkes / and whan he was dede he was buryed in the same abbey / And that tyme wynchecombe was the best town of that contraye / In Engelond ben iij prynapaul riuers And they ben tamyse / Seuarn / and Humbre / This kyng kenelme was kyng of wurcetr shyre warwik shyre and gloucetre shyre / and the bysshop of wurcetre was bisshop of those iij shires and he was kyng also of Derby shyre chesshyre / shroppyre / stafford shyre / herford shyre / notyngham shyre / northampton shyre / Bokyngham shyre / oxford shire leycetre shyre / and lyncolnshyre / Alle this was called the marche of walys / and of alle those contrees seynt kenelm was kyng & wynchecombe that tyme was chyef cite of alle thyse shyres and in that tyme were in englond vij kynges / And byfore that / Offwold had ben kyng of alle englond / And after hym it was departed in seynt kenelmes dayes / kenulf hys fader was a ful holy man / And tornemyld and

quẽdrede were susters of seynt kenelme and kenulf his fader deyde the yere of our lordꝛ viij C yiy / Thenne was kenelme made kyngꝛ whan he was vij yere of age/ And his suster dornemild kouyd hym mocke / and they kyuydꝛ hꝫ lyly to gydre to theyr lyues ende/ but quyndrede that other suster tornedꝛ hyr to vyckednes / andꝛ had gretꝛ enuye at her brother kenelme/ by cause he was so riche aboue her /andꝛ laboured wyth alle her power to destroye hym by cause she wold he quene and regne after hym andꝛ lete make a strong poyson / andꝛ gaf it to hir brother/ But godꝛ kepte hym ꝑ it neuer greuydꝛ hym /& whan she salue that she coude not preuayle ayenst the kyng in that manerꝛ / She laboureꝛ to Askeberdꝛ whiche was chief ruler aboute the kyng /andꝛ promysedꝛ to hym a grete somme of money / andꝛ also her body at his wylle /yf he wold slee this yong kyng her brotherꝛ / And anone they accordꝛd in this treson / Andꝛ in this while & that same tyme this yong holy kyng was a slepe andꝛ dremed a meruellous dreme / For hym semedꝛ that he salue a tree stonde by hys beddes syde/andꝛ that the heyght therof touchedꝛ heuen/and it shyned as bright as goldꝛ/andꝛ had fayr braunches ful of blosmes andꝛ fruyte /And on euery braunche of thys tree were tapers of waxe brennyng andꝛ lampes lyght / whiche was a glorious sight to beholde and hym thought that he clymed vpon this tree/ And askeberd his gouernour stode bynethe andꝛ helde doun this tree that he stode on / Andꝛ whan thys tree was fallen doun this holy yong kyngꝛ was heuy & sorouful / & hym thought ther cam a fayr byrd whiche flelygh vp to heuen wyth grete Joye /Andꝛ anon after thys dreme he awoke / and was alle abasshidꝛ of thys dreme / whyche anon after he tolde to his norice named Wolfbelyne / Andꝛ whan he had tolde to her alle hys dreme / She was ful heuy/and tolde to hym what hit mente Andꝛ saydꝛ his suster andꝛ the traytor askeberde had falsely conspired his deth For she sayd to hym /that he had ꝑmysedꝛ to quendrede to slee the / Andꝛ that signefyeth that he smyteth doun the tree that stode by thy beddes syde / And the byrd that thou salvest flee vp to heuen signefyeth thy soule that angellys shal bere vp to heuen after thy martirdom / And anon after thys askeberde desired the kyng that he sholdꝛ goo & disporte hym by the wodes side namedꝛ Clent and as he walkid the yong kyng was al heuy andꝛ leyd hym doun to slepe /& thenne this fals traytour purposedꝛ to haue slayn the kyngꝛ / andꝛ began to make the pyt to bury hym in / But anon as godꝛ wold the kyng awoke/& sayd to thys askeberdꝛ that he labourd in vayn / ffor godꝛ wyl not that I dye in thys place / But take this smalle rodde / andꝛ there as thou shalt sette it in the erthe /there shal I be martredꝛ / Andꝛ thenne they went forth to gydre a good way thens /tyl they cam to an haldthorn/ And there he pyght the rodde in therthe /and forthwith incontynent it bare grene leuys/and sodenly it wexe to a grete asshe tree/the whiche stondeth there yet vnto thys day / andꝛ is calledꝛ kenelms asshe/and there this askeberd smote of thys holy yong kynges hede / And anon his soule was born vp in to heuen in lykenes of a white douue/ and thenne the wyckid traytour drewe the body in to a grete valey betwene ij hylles / and there he made a depe pitte & cast the body therin andꝛ leyde the hede vpon it/ Andꝛ whyles he was aboute to smyte of the hede / The holy kyngꝛ knelyng on his knees saydꝛ thys holy cantycle Te deum laudamus / tyl he cam to this veers / Te martirum candidatus / Andꝛ therwyth he yaf vp hys spyryte / to our lordꝛ Jhesu cryst in lykenes of a douue / as afore is saydꝛ / Thẽne anon this wicked man askeberd went to quendrede andꝛ told to hir alle alonge how he had doy/wherof she was ful gladꝛ/Andꝛ anon after toke on hir to be quene / and charged on payn of deth that no manꝛ sholdꝛ speke of kenelme / Andꝛ after that she abandoũedꝛ her body to vnrechydꝛ lyuyngꝛ of her flesh in lecherye / & brought her olden men to vnrechydꝛ lyuyng / Andꝛ thys holy body lay longꝛ tyme after in that wode called Clent / For no manꝛ durst fetche hym thens to bury hym in hali ; wedꝛ place for fere of the quene quendrede / & it was so that a poure wydowe

by which had a white colve/ which euery day was dryuen in to the wode of ckent / And anon as she was there she wold departe and goo in to the ka keye where kenelme was buryed / and there reste alle the day sytyng by the corps without mete / And euery nyght come home with other kestes fatter and gaf more mylke than ony of the other kyen / And so contynued certeyn yeres/ wherof the peple meruey led / that she euer was in so good poynt and ete no mete / That Bakey where as seynt kenelmes body laye is called Coubage / After on a tyme as the pope song masse at rome in Seynt Peters chirche / Sodenly ther cam a white douue and let falle a scrolle on the aulter wherin the pope sayd hys masse / And thyse wordes were wry ten therin in lettres of gold/ In ckent in Coubage/ kenelme kyng lieth vnder a thorn/ his hede of shorn /

And whan the pope had said his masse he shewed the scrolle to alle the peple But there was none that coude telle what it mente / tyll atte laste there cam an englysshe man / And he told it o penly before all the peple what it ment And thenne the pope with alle the pe ple gaf laude and prayseyng to oure lord / and kepte that scrolle for a re lyque / And the feste of seynt kenelme was halowed that day solempnly tho wugh alle rome / And anon after the pope sent hys messagers in to englond to the archebysshop of caunterbury na med wylfryde / And bad hym with hys bysshops goo and seke the place where the holy body lyeth / which is named Colbage in the wode of ckent And thenne this place was sone knowen / by cause of the myracle that was shewed by the white colve / and whan tharchebisshop with other bisshoppis & many other peple cam thider and fonde the place / anon they lete dygge vp the body / and toke it vp with grete solem nyte / And forth with sprang vp in the same place where as the body had leyn a fayre welle which is called Seynt kenelmes welle vnto thys day where moche peple haue ben holpen of di uers sekenes and maladyes / And whan the body was aboue therth/ ther fyll a stryf betwene them of worcetter shyre and of gloucestreshyre/ who sholde haue thys body / And thenne a ful goode man that was ther among them yaf counseyl that alle the peple sholde lye doun and slepe and reste them for the wether was thenne ryght hoote/ And which of the two shires that god wolde sholde fyrst awake / they to take this holy body and goo theyr waye / And all the peple agreed therto And leyde them doun to slepe / And it happed that thabbot of wynchecombe and alle his men awoke fyrst / And they toke vp the holy body and bare it forth toward wynchecomb til they cam vpon an hylle a myle fro the abbey And for hete and labour they were nygh dede for thurst / And anon they prayed to god and to thys holy seynt to be theyr comforte / And thenne the abbot pyght his croos in to therthe/ and forth with sprang vp ther a fayr well wherof they dranke and refresshed them moche / And thenne toke vp this holy body with grete solempnyte / And the monkes receyued it with procession so lempnly and brought it in to thabbay with grete reuerence / Joye and myrth And the belles soudned and wer vonge without mannes honde / And thenne the quene quendrede demaunded what alle thys ryngyng mente / And they tolde her how her brother kenelme was brought with processyon in to thabbay And that the belles vongen with out mannes helpe / And thenne she sayde in grete scorne / that is as twelve sayd she as both myn eyen falle vpon thys boke / and anon bothe her eyen fel out of her hede vpon the boke / And yet it is seen on thys day / where they fylle vpon the sautre she radde that same ty me / deus laudem / & sone after she dey de wretchydly / & was cast out in to a foul myre / & thenne after was this ho ly body of seynt kenelme leyde in an honourable shryne / where as our lord shelweth dayly many a myracle / To whom be gyuen laude and prayseyng worldy with outen ende Amen /

Thus endeth the lyf of Seynt Kenelme kyng and martir

Here folowyth the glorious lyf and Passyon of the blessyd virgyne and martir Seynt Margarete / And first of hir name

Of Seynt margarete

Margarete is sayd of a precyous gēme or oryche that is named a Margarytē / Whyche gemme is whyte / lytyl and vertuouse / So the blessyd margarete was whyte by Virgynyte / lityl by humylyte / and vertuous by operacion of myracles / The Virtu of thys stone is sayd to be ayenst effusyon of blood / ayenst passyon of the herte / and to confortacyon of the spyrite / In lyke wyse the blessyd margarete hyd vertue ayenst shedyng of her blood by constance / For in her martirdom she was most constant / and also ayenst the passyon of the herte / that is to saye / temptacion of the deuyl / For she ouercam the deuyl by Victorye / and to the confortacion of the spyrite by doctryne / ffor by her doctryne she conforted moche peple and conuerted to the fayth of cryst / Theophynus a lerned man wrote the legende

The holy seynt margarete was of the cyte of anthyoche doughter of theodosye patryarke & prynce of the ydolles of paynems / And she was delyuerd to a norice for to be kept And whan she cam to parfyght age she was baptysed / wherfor she was in grete hate of her fader / On a certayn day whan she was yong yere of age / & kepte the sheep of her norys with other maydens / The prouost olybryus passyd by the way where as she was / And consyderd in her so grete beaute and fairnes / that anon he brēned in her loue and sent his seruaunces / and bad them take her and bryng her to hym / For yf she be free / I shal take her to my wyf / and yf she be bond I shall make her my concubyn / And whan she was presented to fore hym / he demaunded her of her lynage / Name and relygyon And she answerd that she was of noble lignage / and her name margarete And cristen in relygyon / To whom the prouost sayd / Tho the first thynges ben conuenyent to the / that is that thou art noble / and art called margarete / whiche is most fayr name / But the thyrde apertryneth no thyng to the / that so fayre a mayde & so noble shold haue a god crucifyed / To whom she sayd / hold thy knowest thou that crist was crucifyed / he answerd by the bokes of cristen men / To whom margarete saide / O what shame is it to you / whan ye rede the payne of cryst and the glorye / And byleue one thyng and denye a nother / And she sayd and affermed hym to be crucifyed by his will for our redempcion / and nold lyueth euer in blisse and thenne the prouost bryng wroth cōmaunded her to be put in pryson / And the next day folowyng commaunded that she shold be brought to hym and thenne sayd to her / O good mayde haue pyte on thy beaute / And worshippe our godder / that thou mayst be wel / To whom she sayd / I worship hym that maketh the erth to tremble whom the see dredeth / and the wynde and creatures obeye / To whom the prouost sayd but yf thou consente to me / I shal make thy body to be al to

wry to whom margarete sayde / Cryst
yaf hym self ouer to the deth for me/ &
I desyre gladly to dye for cryst/Thenne
the prouost commaunded her to be han
gedy in an instrument to tormente the
peple/and to be cruelly first beten with
rodes/and with yron combes to rende
and drawe her flesh to the bones in so
mocke that the bloode ran aboute out
of her body / lyke as a streme renneth
out of a fresshe springyng welle / they
that were therr wepte and sayd / O
margarete verryly we ben sory for the /
which see thy body so foule and cruelly
wry and rent /O holy thy moste beaute
hast thou lost for thyn incrudelyte and
mysbyleue / Nold byleue and thou
shalt lyue /thenne sayd she to them/O
euyl counsellours departe ye and goo
fro me / Thys cruel torment of my
flesshe/is sauacon of my soule/thenne
she sayd to the prouost/Thou shameles
hound and insaciable lyon thou hast
wolwer ouer my flesshe /but cryst reser
wyth my soule /The prouost couerd his
face with his mantel / For he myght
not see so mocke effucion of bloode /and
thenne commaunded that she sholde be
taken doun / and to shette her fast in
pryson / and there was seen a meruey
lous brightnes in the pryson of the be
pars/ And whyles she was in pryson
she prayed our lord that the fende that
had fought with her / he wold visible
shewe hym vnto her /And thenne appy
ered an horrybe dragon and assayled
her and wolde haue deuoured her/ but
she made the signe of the crosse / And
anon he vanysshyd away / And in a
nother place it is sayde that he swol
wed her in to his bely she makyng the
signe of the crosse/And the bely brake
a sondre and so yssued out alle hool
and sound /thys swolowyng and bre
kyng of the bely of the dragon is said
that it is apocryfum / After thys the
deuyl appiered to her in lykenes of a
man for to deceyue her /And when she
salue hym/she went to prayer/ & after
wrds and the fende cam to her and toke
her by the hond/and sayde/It suffyseth
to the that thou hast don / But nold
esse as to my persone/She caught hym
by the hede / and threwe hym to the
ground / and sette her ryght fote on
his necke sayeng / lye styl thou fende
vnder the feet of a woman /The deuyl
thenne cryed/O blessid margarete I
am ouercomen /yf a yong man had o
uercomen me I had not retchyd/But
alas I am ouercomen of a tendre vir
gyne/wherfor I make the more sorowe
For thy fader and moder haue ben my
good frendes/ She thenne constrayned
hym to telle /why he cam to her /And
he answerd /that he cam /to her to coun
seylle her for to obeye the desyre and
requeste of the prouoste /Thenne she con
strayned hym to saye wherfore he temp
ted so mocke and so ofte cristen peple
To whom he answerd that naturally
he hated vertuous men/and though we
be ofte put abacke from hem / yet oure
desyre is mocke to exclude hem from the
felicite that they fil fro/for we may ne
uer obteyne ne recouer our blysse that
we haue lost / And she thenne demau
ded what he was/and he answerd/ I
am named Belis / one of them whom
Salamon closid in a vessel of brasse /
And after his deth it happed that they
of babylon fond thys vessel / And
supposed to haue founden grete tresour
therin / and brake the vessel/& thenne
a grete multitude of bs deuelis flewe
out & fylled ful the ayer alway alway
tyng & espyeng where we may assayle
rightful men/And when he had sayde
thus / she toke of her fote and sayd to
hym flee hens thou wretchid fende/and
anon therthe opened/& the fende sanke
in / Thenne she was sure / For when
she had ouercome the mayster / She
myght lyghtly ouercom the mynystre
Thenne the next day folowyng when
alle the peple was assembled/she was
presented before the Juge / And she
not doyng sacrefyse to theyr fals god
des / was cast in to the fyre / and her
body troubled with brennyng brondes
in suche wyse that the peple merueylled
that so tendre a mayde myght suffre so
many tormentis /And after that they
put her in a grete vessel ful of water
fast bounden that by chaungyng of the
tormentis / the sorowe and felyng of
the payn sholde be the more/but sodenly
the erthe trembled /and the ayer was
hydous/and the blyssyd virgyne with
out ony hurt yssued out of the water

sayeng to our lordy / I beseche the my lordy that thys water may be to me the fonte of baptysme in to euer lastynge lyf / And anon there was herde grete thondre /andy a doue descendey from heuen andy sette a goldeny crolone on her hede / Thenne ye M meny byleueny in our lordy /and for crystes loue they al were byheded by the commaundement of the prouost Olybrius that tyme in campo; lymeth the cyte of Aurelya / Thenne Olybrius seyng the fayth of the holy margarete Inmeuable / Andy also se; ryng that other shold be conuertedy to the crysteny fayth by her gaf sentence & commaundedy that she sholdy be byhededy Thenne she prayed to one malcus that sholdy behede her that she myght haue space to praye / Andy that goteny she prayedy to our lordy seyengy /ffader al; myghty / I yeldy to the thankynges that thou hast suffred me to come to thi; is glorye besechyngy to pardonne them that pursiewe me / Andy I beseche the good lord that of thy haboundant grace thou wylt graunte vnto alle them that write my passyon/rede it/or here and to them that remembre me that they may deserue to haue playn remyssyon & forgyfnes of alle theyr synnes / Andy also good lord yf ony woman with chylde trauey lyng in ony place calle on me/ that thou wylt kepe her fro peryl / andy that the chyldy may be delyuerdy fro her bely wythout ony hurt of hys membrys / Andy when she hady fynyssshed her pray er ther was a voys herdy fro heuen / sayeng that her prayers were herde andy graunteny / And that the yates of he uen were opene andy abode for her/ and hady her come in to the contreye of euer lasteyng reste/ thenne she thankyng our lordy arose vp andy badde the hangman accomplysshe the commaundement of the prouost / To whom the hangman sayde / Gody forbede that I sholdy slee the vyrgyn of cryst /to whom she saydy yf thou doo it not thou mayst haue no parte with me/Thenne he beyng aferde andy trembleyngy smote of her hede / & he falleyngy douny at her fete gaf vp the ghoest /Thenne Theofynus toke vp the holy body / andy bare it in to antyoche andy buryedy it in the hous of a noble woman andy wydowe namedy sinclecia

And thus this blessyd & holy virgyne seynt margarete suffred deth & receyued the crolone of martirdom/the viij kalen des of auguste as is founden in her storye/and it is redde in an other place that it was the iij ydus of Juyle / Of this virgyne wrytyth an holy man and sayth/ The holy andy blessyd margarete was ful of the drede of gody / sad sta ble and worshipful in religyon/arayed with compunccyon/ laudable in honeste and synguler in pacience /and nothyngy was founden in her contrarye to crysteny relygyon /hatful to her fader /and ly louedy of our lordy Jhu Cryst /thenne late vs remembre this holy virgyne that she praye for vs in our nedes & t

Here endeth the lyf of Seynt Margarete

Here folowyth of Seint pray; ede virgyne /

Seint prayede was suster of seynt potenciane /whiche were sustersy of the seyntes Nonati & thymothe/ whiche were enformedy in the fayth of thapostles / Andy whan the cruell persecucion was of many crysteny meny and were martred andy sleyne they bu ryedy the bodyes of the holy martirs/ & gaf alle theyr goodes and faculties to poure peple for goddes loue / andy atte laste they slept in our lordy andy dyde aboute the yere of our lord C ly vnder Marke Antonye the prouost

Here folowethe the lyf of seynt Marye magdalene / And firſt of her name /

Arie is as moche to saye as bytter / or a lyghter/ or lyghted by thys ben vnderstonden thre thynges that ben thre the beſt partes that ſhe chaas / That is to say / parte of penaunce / parte of contemplacion vpthin forth / And parte of heuenly glorye /and of thys treble partye is vnderſtanden that is sayde by our lorde Marye hath choſen the beſt parte/ Whiche ſhal not be taken fro her/ The firſt parte ſhalle not be taken from her by cauſe of thende whiche is the fololuyng of bleſſydnes / The ſecond by cauſe of contynuaunce / ffor the contynuaunce of her lyf is cõtynued with the contemplacion of her contray / The third by reſon of perdurablenes / And for as moche as ſhe chaſe the beſt parte of penaunce / ſhe is sayde a Litter ſee / ffor therin ſhe hadde moche bitternes / And that appiered in that ſhe wepte ſo many teres that ſhe weſhe therwyth the feet of our lord And for ſo moche as ſhe chaas the parte of contemplacion vpthinforth ſhe is a lyghtar / ffor there ſhe toke ſo largely / that ſhe ſpradde it habundantly She toke the lyght there / wyth whiche afterward ſhe enlumyned other / And in that ſhe chaas the beſt parte of the heuenly glorye / ſhe is sayde the lyght For thenne ſhe was enlumyned of parfyght knowlege in thought & with the lyght in clernes in body / magdalene is as moche to saye as abydynge culpable / Or magdalene is Interpreted cloſed or ſhette/ or not to be ouercomen Or fnl of magnyficence / by whiche is ſhewed what ſhe was to fore her conuerſion / and what in her conuerſion / and what after her conuerſion/ For to fore her conuerſion ſhe was abydynge gylty by oblygacion to euer laſtynge payne / In the conuercion ſhe was garnyſſhyd by armour of penaunce / She was in the beſt wyſe garnyſſhed wyth penaunce / For as many delyces as ſhe hadde in her / So many ſacryfyces were founden in her / And after her conuerſion ſhe was prayſed by ouer habounꝺaunce of grace / For where as ſynne habounded / grace ouer habounded and was more & ẽ

Of marye Magdalene

Arie Magdalene hadde her ſur name of Magdalo a caſtel and was born of ryght noble lygnage & parentis whiche were deſcended of the lygnage of kynges / And her fader was named Sirus / and her moder Eucharye / She with her broder Lazare / and her ſuſter Martha poſſeded the caſtel of magdalo / whiche is two myle fro nazareth / and bethanye the caſtel whiche is nygh to Jeruſalem / and alſo a grete parte of Jeruſalem / whiche all thyſe thynges they departed emong them / In ſuche wyſe that marye had the caſtel magdalo / Wherof ſhe hadde her name magdalene / And lazare had the parte of the cite of Jeruſalem / & martha hadde to her parte bethanye / And when Marye gaf her ſelf to all delyces of the

body / And lazare entended alke to knyghthod martha whiche was wyse gouerned nobly her brothers parte / & also her susters / and also her olden / and admynestred to knyghtes / And her seruauntes and to pouer meyn suche ne=cessytes as them nedeth / Neuertheles after thascencion of our lord they sold all thyse thynges and brought the va=lue therof and leyde it at the feet of þ apostlys / Thenne whan magdalene habounded in ryches / And by cause delyte is felawe to ryches and ha=boundaunce of thynges / and for so mo che as she shone in beaute gretly and in ryches so moche the more she submy=sed her body to delyte / and therfore she lost her ryght name / and was callyd customably a synner / and whan our lord Jhu cryst preched there and in o=ther places / She was enspyred with the holy ghoost / And went in to the hous of Symon leprous where as our lord dyned / Thenne she durst not by cause she was a synner appere tofore the just and good peple / but remay=ned behynde attr feet of our lord / and wesshe his feet with the teres of her ey=en / and dryed them with the heer of her hede / and enoynted hem with pre=cyous oynement / For thenabytantes of that regyon vsed haynes and oyne=mentes for the ouer grete brennyng & hete of the sonne / And by cause that Symon the pharysee thought in hym self / that yf our lord had ben a very prophete / he wold not haue suffred a synful woman to haue touched hym / Thenne our lord repreued hym of hys presumpsion / and forgaf the woman alle hir synnes / And this is she that same marie magdalene to whom our lord gaf so many grete yeftes / And shelved so grete signes of loue / that he wolde from her seuen deuyls / he enbraced her alle in his loue / and made her right familyer with hym / he wold that she sholde be his hostesse / And his procu=resse in his journey / he oft tymes excu=sed her swetely / For he excused her a yenst the pharyse whyche sayde that she was not clene / and vnto her suster that sayde that she was ydle / and vnto Ju=das sayd that she was a wasteresse of good / and whan he salve her wepe / he coude not withholde his teres / And for the loue of her he reysed lazare whi=che had be four dayes dede / and helped her suster fro the fluxe of blood which had holden her seuen yere / And by the merites of her he made marselle cham=briere of her suster martha to saye that swete word / blessyd be the wombe that bare the / and the pappes that gaf the soukr / but after seynt ambrose it was martha that sayde so / And thys was her chambriere / This marie magdalene sayd it is she that wesshe the fete of our lorde and dryed them with the heer of her hede / & enoynted them with precyous oynement / and did solempne penaunce in the tyme of grace / And was the first that chaas the best parte whiche was at the feet of our lorde / an herde his prechynge / whiche enoynted his hede / and at his passyon was nygh vnto the crosse / whiche made redy oyne=mentis / and wold enoynt kys bodye and wold not departe fro the monu=mente / whan hys dyscyples departed / To whom Jhesu cryst appyered first af=ter his resurrectione / and was felawe to the apostlys / and made of our lord apostoleesse of thapostles / Thēne after thascencion of our lord the viij yere fro his passyon / longe after that the Jewes had slayn seynt Stephyn / and had caste out the other dyscyples out of the Jewery whiche went in to dyuerse con=trayes and preched the word of god Ther was that tyme with thapostles seynt mayme whiche was one of the lxxij dyscyples of our lord to whom the blessyd marie magdalene was com=myted by seynt peter / and thenne whan the dyscyples wer departed / Seynt mayme / marye magdalene / and lazar her brother martha her suster Marselle chaumberer of martha / and seynt ado=nye whiche was born blynde & after enlumyned of our lorde / alle thyse to gydre & many other crysten men were taken of the mescreauntes and put in=to a shyppe in the see without ony ta=kyl or rother / for to be drouned / but by the purupaunce of almyghty god they cam al to marselle / where as none wold receyue them to be lodged / they duelled and abode vnder a porche to=fore a temple of the peple of that contray

Andꝛ whan the bleſſyd marie magdalene ſalue the peple aſſembled at this temple for to doo ſacrefyſe to thydolkis/ ſhe aroos vp peasibly with a gladꝛ viſage a dyſcrete tongue andꝛ wel ſpekyng / And began to preche the fayth & lalue of Jheſu cryſt/ andꝛ withdrelue them fro the worſhippyngꝛ of thydolkis / Thenne were they admerueylledꝛ of the beaute of the reſon/ andꝛ of the fayr ſpekyngꝛ of hꝛ / Andꝛ it was no merueylle that the mouth that had kyſſed the feet of our lordꝛ ſo deboneyrly andꝛ ſo goodly ſholdꝛ be enſpyredꝛ with the worde of godꝛ more than the other/ And after that it happedꝛ that the prynce of the prouynce andꝛ hys wyf made ſacrefiſe to thydolkis for to haue a chyldꝛ / And marie magdalene prechidꝛ to them Jhu cryſt / Andꝛ forbade them tho ſacrefyſes Andꝛ after that a lytil whyle marie Magdalene apperydꝛ in viſion to that lady ſayengꝛ / Wherfor haſt thou ſo mocle rycheſſe / andꝛ ſuffreſt the pour peple of our lordꝛ to deye for hungre & for colde/ Andꝛ ſhe doubtedꝛ and was aferdꝛ to ſhewe thys viſion to hꝛ lordꝛ Andꝛ thenne the ſeconde nyght ſhe appered to hꝛ agayn and ſeyd in lyke wyſe and adiouſted therto menaces / yf ſhe warned not hꝛ huſbond for to comforte the pour and nedy/ Andꝛ yet ſhe ſaidꝛ nothyng therof to hꝛ huſbond / Andꝛ thene ſhe appered to hꝛ the third nyght whan it was derke and to hꝛ huſbond alſo with a frowmyng & angri viſage lyke fire lyke as al the hous had brennyd/ And ſayd thou tyraunt & membre of thy fader the deuyl with that ſerpent thy wyf that wil not ſaye to the my wordes / thou reſteſt nolw enemy of the croſſe / Whiche haſt filledꝛ thy bely by glotonye with dyuers maner of metes and ſuffreſt to periſſhe for hungre the holy Seyntes of our lordꝛ / Eyeſt thou not in a paleys wrapped with clothes of ſylke / Andꝛ thou ſeeſt hem without herbrough deſcomfortedꝛ / Andꝛ gooſt forth andꝛ takeſt no regarde to them / Thou ſhalt not eſcape ſo ne departe without punyſſhement thou tyraunt andꝛ felon bycauſe thou haſt ſo longꝛ tarryedꝛ / Andꝛ whan marie magdalene hadꝛ saydꝛ thus/ ſhe departedꝛ alwaye Thenne the lady alwoke andꝛ ſighedꝛ / Andꝛ the huſbondꝛ ſyghedꝛ ſtrongly alſo for the ſame cauſe andꝛ trembledꝛ/ Andꝛ theune ſhe ſayde ſir haſt thou ſeen the ſwenen that J haue ſeen / J haue ſeen ſaydꝛ he that J am gretly amerueylledꝛ of / Andꝛ am ſore afferde what we ſhalle doo / Andꝛ hys wyf ſayde It is more prouffytable for vs to obeyer / Thenne to renne in to the eyr of her godꝛ whom ſhe prechyth / For whyche cauſe they receyuedꝛ them in to theyer hous andꝛ mynyſtredꝛ to them alle that was neceſſarie andꝛ nedeful to them / Thenne as Marie magdelene prechydꝛ on a tyme / The ſayde prynce ſaydꝛ to hꝛ / Weneſt thou that thou mayſt defende the lalue that thou precheſt / Andꝛ ſhe anſwerdꝛ / Certaynly J am redy to defende it / as ſhe that is confermedꝛ euery day by myracles / andꝛ by the predycacion of our mayſter ſeynt peter / whiche now ſitteth in the ſee at rome / To whom thenne the prynce ſayde / J andꝛ my wyf ben redy to obey the in alle thynges/ yf thou mayſt gete of thy god whom thou preecheſt that we myght haue a chylde / Andꝛ thenne marie magdalene ſayde that it ſholdꝛ not be left therfor / Andꝛ thenne prayedꝛ vnto our lordꝛ that he wolꝛ voucheſauf of his grace to yeue to them a ſone / Andꝛ our lordꝛ herdꝛ hꝛ prayers / Andꝛ the lady conceyued Thenne hꝛ huſbondꝛ wold goo to ſeynt peter for to wyte yf it were trelue that marie magdalene had prechyd of Jheſu cryſte / Thenne hys wyf ſayde to hym / What wylle ye doo ſir / wene ye to goo wyth out me / nay whan thou ſhalt departe J ſhalle departe with the / and whan thou ſhalt retorne agayn J ſhal retorne / and whan thou ſhal reſte and tary J ſhal reſt & tary / To whom hꝛ huſboudꝛ anſwerdꝛ andꝛ ſayde/ dame it ſhal not be ſoo / For thou art grete andꝛ the perylles of the ſee ben without nombre / thou myghteſt lyghtely periſſhe/ thou ſhalt abyde at home & take hede to our poſeſſyons / Andꝛ this lady for no thyng wold not chaũge hꝛ purpoos / But fyl doun on hꝛ knees at hys feet ſore wepyngꝛ requeryngꝛ hym to take hꝛ with hym / Andꝛ ſo atte laſte he conſentedꝛ andꝛ grauntedꝛ hꝛ requeſt / thenne marie magdalene ſette

the ſigne of the croſſe on theyr ſholdres to thende that the fende ſhold not enpeſſhe ne lette them in thayer Journey / Thenne chargedy they a ſhyppe habundantly of alle that was neceſſarye to them / And left alle theyr thynges in the kepynge of marie magdalene / And went forth on theyr pilgrymage / And whan they hady made theyr cours andy ſayled a day andy a nyght / ther arros a grete tempeſt andy orage / Andy the wynde encreſed and grelbe ouer hidouſe in ſuche wiſe that this lady which was grete andy nygh the tyme of her chyld ; dynge began to wexe feble & hady grete anguyſſhes for the grete walues andy troublynge of the ſee / andy ſone after bygan to trauayle andy was delyuerdy of a fair ſone by acaſyon of the ſtorme andy tempeſt / Andy in her chyldynge dyedy / andy whan the chyld was borny he cryedy for to haue comforte of the teres of his moder / andy made a pyte ; ous noyſe / Alas what ſorowe was thys to the fader / to haue a ſone borny whiche was cauſe of the dth of his moder / Andy he myght not lyue / for ther was none to norriſſhe hym / Alas what ſhal thys pylgrym doo / that ſeeth his wyf dede / andy hys ſone cryenge after the breſt of his moder / Andy the pylgrym wept ſtrongly andy saydy / Alas caytyf alas what ſhal I doo / I desiredy to haue a ſone / and I haue loſt both the moder and the ſone / and the marõners thenne ſaid / this dede body muſt be caſt in to the ſee / or elles we al ſhal peryſſhe / for as longe as ſhe ſhal abyde with vs / thys tempeſt ſhal not ceſſe / Andy whan they had taken the body for to caſte it in to the ſee / the huſbondy sayde abyde & ſuffre a litil / and yf he wil not ſpare to me my wyf / yet atte leſt ſpare the litil chylde that cryeth / I praye you to tary a whyle for to knowe yf the moder be a ſwowne of the payne / andy that ſhe myght reuyue / and whiles he thus ſpacke to them the ſhyppmen eſpyed a montayn not fer fro the ſhyppe / And thenne they ſaidy that it was beſt to ſet the ſhippe towardy the londy and to burye it there andy ſo to ſaue it fro deuouryng of the fyſſhes of the ſee / andy the goody man dyd ſo moche with the mariners / what for prayers andy for money that / they brought the body to the montayn / and whan they ſholdy haue dyggedy for to make a pytte to lay the body in / they fond it ſo hard a Rocke that they myght not entre for hardnes of the ſtone / & they left the body theer lyeng & couerd it with a mantel / and the fadet kepte his litil ſone atte breſt of the dede moder / & sayd wepyng / O marie magdalene why cameſt thou to marſele to my grete boſſe & euyl aduenture why haue I at thyn Inſtaũce enprepryſed this Journey / haſt thou requyred of god that my wyf ſhold conceyue andy ſhold dey at the chyldynge of her ſone / for now it behoueth that the childe that ſhe hath conceyuedy andy borny perysſhe bycauſe it hath no norice / Thys haue I hady by thy prayer / andy to the I commaunde them to whom I haue commendydy alle my goodes / Andy alſo I commende to thy gody yf he be myghty that he remembre the ſoule of the moder / That he by thy prayer haue pyte on the chyld that he peryſſhe not / Thenne couerdy he the body alle about with the mantel andy the chyldy alſo / Andy thenne returnedy to the ſhyppe / Andy helde forth hys Journey / And whan he cam to Seint peter / ſeynt peter cam ayenſt hym / Andy whan he ſalue the ſigne of the croſſe vpon hys ſholdre / He demaunded hym what he was / and wherfor he cam / and he toldy to hym alle by ordre / To whom peter sayde / pees be to the / thou art welcom / andy haſt byleued goody counſeyle Andy be thou not heuy / yf thy wyf ſlepe / And the lytil chyld reſt with her For our lordy is almyghty for to gyue to whom he wyl / andy to take alwaye that he hath gyuen / and to reſtabliſſhe and gyue agayn that he hath taken / And to torne alle heuynes and wepyng in to Joye Thenne peter ladde hym in to Jheruſalem andy ſhewedy to hym alle the places where Jhu cryſt prechydy andy dydy myracles / and the place where he ſuffredy deth / Andy where he aſcended in to heuen / Andy when he was wel enformed of Seynt peter in the fayth / Andy that two yere were paſſedy ſyth he departedy fro marſelle / He toke hys ſhyppe for to returne agayn in to hys contraye / andy

as they ſayled by the ſee / they cam by the ordynaunce of gode by the rocke where the body of hys wyf was lefte and his ſone / Thenne by prayers and vertus he dyde ſo mocke that they ar ued theron / And the lytil chyld whom marie magdelene hadde kepte went ofte ſythes to the ſee ſyde / and like ſmale chyldren toke ſmale ſtones and threlwe them in to the ſee / And whan they cam they ſalve the lytil chyld playeng with ſtones on the ſee ſide / as he was wont to doo / and thenne they merueyled mocke what he was / And whan the childe ſalve them / whiche neuer had ſeen peple tofore was aferde and ranne ſecretly to hys moders breſte and hyde hym vnder the mantel / And thenne the fader of the chylde went for to ſee more appertly / And toke of the mantel / And fonde the chylde whyche was right feyr ſukyng his moders breſte / Thenne he toke the chylde in his armes and sayde / O bleſſyd marie magdalene I were wel happy and bleſſyde yf my wyf were nolde alyue / and myght lyue and come agayn with me in to my contreye / I knolde ſtrifly and byleue wythout doubte / that thou that haſt gyuen to me my ſone / and haſt fedde & kepte hym ij yere in thys rocke / Mayſt wel reſtabliſſhe his moder to her firſt helthe / And with thyſe wordes the woman reſpiryde and toke lyf and sayde lyke as ſhe had ben awaked out of her ſlepe / O bleſſyde marie magdalene / thou art of grete merite and glorioufe / For in the paynes of my delyuerannce thou were my mydwyf / And in al my neceſſytes thou haſt accomplyſſhid to me the ſeruyce of a chaumberer / And whan her huſbonde herde that thyng / he admerueyled mocke and sayde / lyuyſt thou my right dere and beſt beloued wyf To whom ſhe seyd / ye certaynly I lyue and am nolde fyrſt come fro the pylgrimage / fro whens thou art come / And alſo in lyke wyſe as ſeynt peter ladde the in Jheruſalem / And ſhelded to the alle the places where our lorde ſuffred deth / was kuryed / And aſcended to heuen / And many other places I was with you with marye magdalene / whiche ladde and accompanyed me / And ſhelded to me al the places whiche I wel remembre and haue in in mynde / And there recountyd to hym alle the places and the myracles that her huſbonde had ſeen / And neuer fayled of one article ne went out of the waye fro the ſooth / And thenne the good pylgryme receyued his wyf and his chyld / And went to ſhyppe And ſone after they cam to the porte of marſeille / And they fonde the bleſſyde marie magdalene preching with her deſciples / And thenne they knelyde doun to her feet / And recountyd to her alle that hadde happened to them And receyued baptiſme of Seynt mayemyn / And thenne they deſtroyed al the temples of thydolles in the cyte of marſeille / And made chirches of Jheſu cryſt / And with one accordy they chaas the bleſſyd Seynt lazare for to be byſſhop of that cite / And afterwardy they cam to the cyte of Ays / And by grete myracles and preching they brought the peple there to the fayth of Jheſu cryſt / and there seynt mayemyn was ordeyned to be byſſhop /

In this mene whyle the bleſſyd marie magdalene deſyrous of ſouerayn contemplacion / ſought a right ſharp deſerte / and toke a place whiche was ordeyned by thangele of god / and abode there by the ſpace of xxx yere without knowleche of ony body / In whiche place ſhe had no comfort of rennyng waſter / ne ſolace of trees ne of herbes / And that was bycauſe our redemer dyde do ſhelde it openly / That he had ordeyned for her refection celeſtial / and no bodily metes / And euery day at euery hour canonycal ſhe was lift vp in thayer of thangelis / And herd the gloryous ſongs of the heuenly companyes With her bodily eeres / Of whiche ſhe was fedde and fylled with right ſwete metes / and thenne was brought agayn by thangelis vnto her propre place / in ſuche wyſe as ſhe had no nede of corporal noriſſhyng /

It happed that a preeſt whiche deſired to lede a ſolytarye lyf toke a celle for hym ſelfe a twelue forlonge fro the place of marie Magdalene /

On a daye our lorde openedy the eyen of that preeſt / and ſalve with his bodyly

eyen in what maner the Angelles
descendeth in to the place where the
blessyd magdalene dwelleth /and how
they left her in to thayer /and after by
the space of an hour brought her agayn
with dyuyne prayseynges to ꝑ same pla
ce /and thenne the preest desired gretly
to knowe the trouthe of this merueyl-
lous vision / and made his prayers to
almyghty god /and went with grete
deuocion vnto the place / and whan he
approcheth nygh to it to a stones cast/
His thyes began to shelle and wey fe
ble /and his entrayles began within
hym to lacke breth and sygthe for fere
and assone as he returneth he findeth hys
thyes al hool /& redy for to goo/ And
whan he enforceth hym to goo to the
place /al his body was in langour &
myght not meue /and thenne he vnder
stode that it was a secrete celestial place
where no man humayn myght come/&
thenne he calleth the name of Jhu and
sayd /I coniure the by our lord/ that yf
thou be a man or other creature resona-
ble that dwellist in this caue/that thou
answere me/and telle me the trouth of
the / And whan he hadde sayd this thre
tymes /the blessyd marie magdalene
answerde /Come more nere / and thou
shalt knowe that thou desirest/ & thēne
he cam trembleyng vnto the half waye
and she sayde to hym/ Remembrest
thou not of the gospel of marie mag-
dalene the renommed synful woman
which wesshe the feet of our sauyour
with her teeris/and dryed them with
the heer of her hede/& deserued to haue
forzeuenes of her synnes/ & the preste
sayd to her I remembre it wel that is
more than xxx yere that holy chirche
bileueth and confessith that it was don
& thenne she saide I am she that by the
space of xxx yere haue ben her without
wittyng of ony persone /and like as it
was suffred to the yesterday to see me
In lyke wise I am euery day lyft vp
by the handes of thangelles in to thay
er /and haue deserued to here with my
bodely eeris the ryght swete songe of
the companye celestyal / And bycause
it is shewed to me of our lord that I
shalle departe out of thys worlde/
Goo to Maxymyne / and say to hym
that the next day after the resurrection
of our lord in the same tyme / that he
is acustomed to arise & goo to matyns
that he alone entre in to his oratorye
and that by the mynysterye and seruyce
of Angelles he shal fynde me there /
And the preest herde the voys of her ly
ke/as it had be the voys of an angelle
but he salve nothyng and thenne anon
he went to seynt maxymyn and told to
hym alle by ordre / Thenne sapnt max
ymyn was replenyssyd of grete Joye
And thaukyd gretly our lord / And
on the sayde day and hour as is afore
sayd he entrid in to his oratorye /And
salve the blessyd marie magdalene stā
dyng in the quyre or chore yet emongs
thangelles that brought her/and was
lyfte vp fro therthe the space of ij or iij
cubytis / And prayeng to our lord she
held vp her handes /and whan Seynt
maxymyn salve her he was afeerd to ap
proche to her/ And she returned to hym
and sayd /come hyther myn olde fader
and fere not thy doughter /And whan
he approched & cam to her/as it is rede
in the boke of the said seint maxymyn
For the customable vision that she had
of angellis euery day /the chyere and
visage of her shone as cleer as it had
ben the rayes of the sonne/ And thenne
alle the clerkes and the prestes a fore
sayde there called / And marie magda-
lene receyued the body and blood of
our lord of the handes of the bysshop
with grete habundaunce of teeres/and
after she stratched her body before the
aulter / And her ryght blessyd soule
departed fro the body and went to our
lord / and after it was departed ther
yssued out of the body an odour so swe
te smellyng that it remayned there by
the space of seuen dayes to al them that
entrid in / And the blessyd maxy-
myn enoynted the body of her with dy
uers precious oynementis /and bury-
ed it honourably / And after comman
ded that his body shold be buryed by
heers after hys deth /
Egesippus with other bokes of Jose-
phus accorden ynough with the sayd
storye / And Josephus sayth in
hys tratye that the blessyd mari mag
dalene / After the ascencion of our
lord for the brennyng loue that she
had to Jhesu Cryste / And

for the grief and deſcomfort that ſhe hadde for the abſence of her mayſter our lord ſhe wolde neuer ſee man/but after whan ſhe cam in to the countray of Ays / She went in to deſerte and dwelled there xxx yere without knowynge of any man or woman / And he ſayth that euery day atte vij houres canonyques ſhe was lyft in to thayer of the angelkys / But he ſayth that whan the preſt cam to her / He fonde her enclosed in her celle / And ſhe requyred of hym a veſtement / And he delyuerd to her one / whiche ſhe clothed and couered her with / And ſhe went with hym to the chirche and receyued the communyon/and thenne made her prayers with Joyned handes/and reſted in pees In the tyme of charles the grete in the yere of our lord vij C lxxj Gerard duc of burgoyne myght haue no childe by his wyf / wherfor he gaf largely almeſſe to the poure peple/& founded many chirches and many monaſteries / & whan he had made thabbay of uiſilia cenſe /he & thabbot of the monaſteri ſent a monke with a good reſonable felaw ſhyp vnto ays for to bryng thyder yf they myght of ỹ reliques of ſaint marie magdalene /& whan the monke cam to the ſayd cite/he fonde it all deſtroyed of paynems / Thenne by auenture he fond the ſepulcre/ for the writyng vpon the ſepulcre of marble ſhewed wel that the bleſſyd lady marie magdalene reſted and lay there /and thiſtory of her was merueylouſly entayled & coruen in the ſepulcre /and thenne this monke openedy it by nyght and tok the relyques /and bare them in to his lodgyng and that ſame nyght marie magdalene apperyd to that monke ſayeng /doubte the nothyng make an ende of thy werke /thenne he retorned homward vntil he cam half a myle fro the monaſtery But he myght in no wyſe remeue the relyques fro thens /til that thabbot & monkes cam with proceſſyon and receyued them honeſtly / And ſone after the dne had a childe by hys wyf /

Ther was a knyght whiche had a cuſtome euery yere to goo a pylgrymage vnto the body of ſeint marie magdalene whyche knyght was ſlayne in batayle And as his frendes wepte for hym lyeng on the byere / they ſayd with ſwete and deuout quarelles / why ſhe ſuffred her deuoute ſeruaunte to dye without confeſſyon and penaunce / Thenne ſodenly he that was ded aroos Alle they keyng ſore abaſſhed / And made one to calle a preeſt to hym / and confeſſyd hym with grete deuocion / And receyued the bleſſyd ſacrament And thenne reſted in peas /

There was a ſhyppe charged with men and women that was periſſhed and alle to brake / And there was among them a woman with chylde whyche ſalue her ſelf in peryl to be drouned / And cryed faſt on marye magdalene for ſocour and helpe makyng her auolue that yf ſhe myght be ſaued by her merytes and eſcape that peryll yf ſhe hadde a ſone ſhe ſhold gyue hym to her monaſterye /

And anon as ſhe had ſo auolued / A woman of honourable habyte and ſtature apperyd to her and toke her by the chynne / and brought her to the ryuage alle ſauf / And the other pryſſhed and were drowned / And after ſhe was delyuerd and had a ſone and accompliſſhed her auolue lyke as ſhe had promyſed/ Some ſay that marie magdalene was wedded to Seynt John theuaugeliſt whan criſt called hym fro the weddyng / and whan he was called fro her ſhe had therof Indignacõn/that her huſbond was taken fro her/& went & gaf her ſelf to alle delyte but by cauſe it was not conuenable that the callyng of ſeynt John ſhold be occaſion of her dampnacõn/therfor our lord conuerted her mercifully to penaunce and bycauſe he had taken fro her ſouerayn delyte of the fleſſhe / he replenyſſhed her with ſouerayn delyte ſpirituel to fore al other/ that is the loue of god & it is ſayd that he ennobleſſhed ſeynt John to fore al other with the ſwetnes of his familiarite/by cauſe he had taken hym fro the delyte aforſayd/there was a man whiche was blynde on both his eyen /& dyd hym to be ledde to the monaſtery of the bleſſid marie magdalene for to viſite her body/his leder ſayd to hym that he ſalue the chyrche /

And thẽne the blynd man eſcried and ſaid with an hye voys /O bleſſyd

marye magdalene helpe me that I may deserue ones to see thy chyrche / And anon hys eyen were openede and salve clerly all thynges aboute hym / There was another man that wrote hys synnes in a cedule and leyde it vnder the couerture of the aulter of marie magdalene mekely prayenge her that she sholde gete for hym pardonne & forgyuenes / and a whyle after he toke the cedule agayn and fonde alle his synnes effacede and stryken out / Another man was holden in pryson for dette of money in yrons / And he calledе vnto hys helpe ofte tymes marye magdalene / And on a nyght a fayre woman apperide to hym and brake all his yrons / and opened the dore / and commaundede hym to go his way / and whan he salve hym self woos he fledde alway anon / There was a clerke of fflaundres namede Stephen rysen and mounted in so grete and desordonnate felonnye that he hauntede alle maner synnes / And suche thynge as apertrynede to hys helth he wolde not here Neuertheles he hade grete deuocion in the blessyde marye magdalene and fastede her vygyle / And honourede her feste / And on a tyme as he visited her tombe / He was not alle aslepe nor wel awakede / whan Marie magdalene apperede to hym lyke a moche fayr woman susteyned with two angellys one on the ryght syde and a nother on the lyft syde / And sayde to hym lokynge on hym despytously / Stephen / why reputest thou the dedes of my merytes to be vnworthy / wherfore mayst not thou atte instaunce of my merytes and prayers be meued to pennaunce / For sythe the tyme that thou beganneste to haue deuocyon in me / I haue alway prayed gode for the fermly / Aryse vp therfore and repent the / And I shalle not leue the tyl thou be reconcyled to gode / And thenne forthwyth he felt so grete grace shedde in hym / That he forsoke and renounced the worlde and entrid in to relygyon / And was after of rygght parfygght lyf / And atte dethe of hym marye Magdalene stondynge be syde the biere with angellys whyche bare the soule vp to heuen with heuenly songe in lykenes of a whyte doune / Thenne late vs praye to thys blessyde marye Magdalene that she gete vs grace to don penaunce here for our synnes / that after thys lyf we may come to her in euer lastynge blysse in heuen Amen

Thus endeth the lyf of Seint marie Magdalene /

Here folowyeth the lyf of seint Appollynare / And first the Interpretacion of his name /

Appollynare is saide of pollens that is shynynge and Ares that is vertue / That is to saye shynyng in vertues / Or it is sayde of apollo / whyche is as moche to saye as merueyllous and naris / that is dyscressyon / as who sayth he was a man of merueyllous discrecion / or he is sayd of / A / that is wythout and pollno and ares / that is to saye vertuous without pollucion of vices /

Of Seynt Appollynare

Appollynare was dysciple of seynt Peter thapostle / and of hym he was sent to trauenne from rome / and there he heled the wyf of the tribune and Juge of the toun / and bapty sed her with her husbonde and housholde whiche thyng was told & shewed to the prouost / and anon he dyde do areste appollynare and ledde hym to the temple of Jubyter for to doo sacrefyse to hym and he sayde to the prestes of thydollys that the gold and siluer that was sette aboute thydollys had ben better to haue be gyuen to pour men / than to be yeuen to deuyls / And thenne he was anon taken & beten sore with staues that he was left half deed / but he was taken vp of his dyscyples and brought in to the hous of a wydowe / And then

was kepte & refresshed vij monethes fro thens he cam to the cyte of clacense And there he keled a noble man which was dombe/And as he entred in to an holys ther was a mayde whiche had an vncleene spyrite wythin her whyche cryenge sayde goo from hens thou ser uaunt of god or I shalle make the to be bounden hondes and feet /and to be drauen out of the cite / whom anon ap pollynar rebuked / and constraynede the spyrite to goo out and departe fro the mayde //Thenne whan he had thus called the name of our lord vpon the dombe man and had so cured hym/ And delyuerd the mayde of the vyc ked spyrite moo than v C men byleued in our lord Jhesu cryst / The paynems thenne kete hym with staues and for lad hym that he sholde not nempne the name of Jhesu cryst / he thenne lyenge on therthe cryede and sayenge that Jhe sus was very gode / Thenne they made hym to stande bare foot vpon brennyng coles / And yet allway he prechede con stantly the kalde of Criste /and thenne they seeng that he wolde not cesse/droof hym out of the cite / That tyme rufus patricius duc of the cite of rauēne had a doughter seek/and did do calle appol lynare to hele her /and assone as appol lynare entred in to the hous his dough ter deyde /to whom rufus seyde wolde gode thou haddeste not entred in to my hous / for the grete goddes ben wroth therfor and wold not hele my doughter what mayst thou do to her / to whom Appollynare sayde he thou not aferde but promyse to me p yf the mayde arise thou shalt not forbede her to folowe her maker /whiche whan he had promysed he made his prayer & anon the mayde awoos / and knolbleched the name of cryst /and was baptysed wyth her mo der and a grete multitude of peple/and she abode a virgyne /and whan Cezar herde herof he wrote to the prouost of the prouyce that he shold make appollynare to doo sacrefyse or to put hym in exyle The prouost thenne seyng that he wold doo no sacrefyse / commaunded that he sholde be beten wyth staues /and to be tormented on the gabolves / where as he allway moste constantly preched the name of our lord / Thenne he commaū ded to caste hote scaldyng water in his fresshe woundes / And he sore bounden wyth grete weyghte of yron sholde haue be sent in to exyle / That seyng the crysten and so grete felenye don to hym were moeuyd in theyr corage / Ranne vpon the paynems and of them slewe more than two hondred / And whan the prouost sawe that he hid hym self / And commaunded appollynare in to a strayte and hard pryson / And after bond hym sore with cheynes/and sette hym in a shyppe wyth thre clerkes folowyng hym and so sent hym forthe in exyle / where only he wyth two cler kes and two knyghtes escaped the peryl of the tempest / And tho knygh tes he baptysed/ After thys he returned agayne to rauenne / And was taken of the paynems / And ladde to the temple of Jupyter / Whos symula cre whan he sawe / he cursed it / And sodenly it fyl doun / And whan the bysshoppes sawe that they presented hym to Thurro the Juge / whos sone whyche was blynd Seynt Appollyna re made to see /

And whan the Juge sawe that/ He byleued on hym / And made hym to dwelle four yere wyth hym in hys holys / After thys whan the bysshops had accused hym to Vaspasian / Vaspa sian commaunded who someuer dyd ony wronge to the goddes / He sholde doo satisfaction / Or to be pryued fro the cyte / It is not ryghtful sayd he that we sholde auenge the goddes/ But they them self may auenge them of theyr enemyes yf they be wroth / Thenne demostenes patricyus seeyng that he wold doo no sacrefise delyuerd hym vnto a Centurpon thenne keyng crysten /by whos prayer he went in to the stretc of lepres / And that he shold there hyde hym from the wodnes of the paynems / But the peple folowed hym and ket hym vnto the deth/where he abode and lyued by the spac after of vij dayes / And prechyd to hys dysciples / And thenne yaf vp hys spyrite vnto our lord and deyed /and there was honourably buryed about the yere of our lord lxx /vnder Vaspa sian/of this martir saith saynt ambrose in his preface/appollynare moste worthy

bisshop was sent fro peter prynce of the apostles to rauenne / for to shelue the name of Jhu vnto the paynems / who dide merueylous signes of vertues to them that byleue in Cryst / And was al to rente & torn with wode ketynges of the wicked paynems / And by cause the crysten men sholde not doubte / He dyde and performed merueyles lyke to thapostles / after his tormentes he reysed a mayde from deth to lyf / to blynd men he yaf syght / and to a domke man he restored his speche / One that was keyed with a deuyl he delyuerd / He clensed a lepre / he heled the membres broken with a pestelence seknes of a nother / The symplacre of the god Jupyter with the temple he ouerthrelue / O moste worthy bisshop of merueylous prayseng thou deseruedest the power & dygnyte of thapostele / O moste stronge champyon of our lorde whyche in thyn olde age constantly precheste our lorde Jhu cryst redemer of the worlde /

Thus endeth the lyf of Seynt Apollynare /

Here folowyth the lyf of seynt Cristyne / And first the interpretacion of her name /

Cristyne is as moche to saye / as enoynted with crisme / She hadde sothly the name of good odour & sauoure in conuersacion / And ople of deuocion in mynde / and also the benedyction of grace /

Cristyne was born in tyre in Jtalye / and was comen of Noble kynrede of fader and moder / And by cause of her beaute her fader enclosed her in a certayn tour with vij chamberers to serue and awayte on her And ordeyned ther with her goddes of syluer and of golde / and bycause of her grete beaute she was desyred of many noble men for to haue wedded her / but her fadr in no wyse wolde gyue her to no man / but wolde haue her contynue in her virgynyte to do worshyp and sacrefyse to the goddes / But she beyng enspired of the holy ghoste abhorred the sacrefyse of thydolles / And thenceforthe that was delyuerde to her to do sacrefise with / she hidde it in a wyndowe / and whan her fader cam the maydens and chamberers sayde to hym / Thy doughter despyseth to offre to our goddes / And sayth that she is crysten / Thenne her fader prouoked her with swete and fayre wordes for to doo sacrefyse to theyr goddes / To whom she sayde / Calle not me thy doughter / but thys to whom sacrefyse belongeth / J wil not offre to no dede goddes / but to god of heuen J offre sacrefyse of laude and prayseng / thenne sayde her fader to her / O my doughter / thou oughteste not to offre to one godde leste the other be wroth to the / to whom she sayde thou hast sayde wel not knowyng the trouthe / J offre truly sacrefyse / to the fader and to the sone / and to the holy ghoste / thenne seyde the fader yf thou worshyppeste thre / why wilt thou not adoure the other / To whom she sayde / They thre be but one godde / After thys Crystyne brake alle the goddes / and the golde and syluer she gaf to pour peple / her fader thenne cam agayn for to worshyppe his goddes / and he not fyndyng them demaunded of the maydens / what crystyn had don to them And whan he had knowlecke what she had don / commaunded her to be despoyled / and to be beten with vij men vnto the tyme that they began to fayle and were so wery that they myght no more thēne crystyn sayde to her fader / O thou that wythout honour / and with shame art abhomynable to god / For they that bete me fayle and be faynt / requyre thy goddes that they gyue to them strength yf they may / Thenne he dyd do bynde her with cheynes of yron and dyd doo sette her in pryson / and whan her moder herde that / she rente her clothes and cam to the pryson / and fil doun at her doughters feet and sayde / my doughter Crystyn the lyght of myn eyen haue pyte on me / To whom she sayde / why calleste thou me thy doughter wolste

thou not wel that I haue the name of my godʒ / And whan she myght no ꝯ thyng make her to torne fro her fayth She retorned to her husbondʒ/and tolde to hym what she hadde answerdʒ to her thenne the fader commaundedʒ that she sholdʒ be brought to fore hym in Juge ment / And sayd to her doo sacrefyse to our godes or elles thou shalt suffre many tormentes/andʒ shalt no more be called my doughter/To whom she sayd Thou hast gotʒn to me grete grace/For nolde thou callest not me doughter of ꝑ deuyl/what is borʒ of the deuyl is a de uyl thou art the sone of the same sathanas thēne he cōmaūdedʒ that her flesshe shold be alle to rente and drawen with hokes of yron/andʒ her tendre membris be all to brokenʒ and departedʒ fro other crystyne thenne toke parte of her flesshe and threlde it in to the vysage of her fader sayeng /O tyraunt take the flesshe whiche thou hast gotʒn and ete it / Thenne her fader sette her vpon a whele andʒ put vndre fyre andʒ oyle / Andʒ the flame yssuedʒ out so grete that it sleu andʒ brent vC men / The fader aseyked al thys werke to nygromancy andʒ sayd she hadʒ don that by wytche ꝯ craft/ andʒ commaundedʒ her agayn to pryson/and badde her seruauntes whan it was nyght that they shold bynde a grete stone to her necke /and caste her in to the see / and anonʒ as they hadde so donʒ /Angelkys toke her vp andʒ Cryst descended /andʒ baptysedʒ her in the see sayengꝫ / I baptyse the in the name of god my fader /and in me Jhu cryst his sone / andʒ in the holy ghoost / Andʒ commyttedʒ her to mychel the arkangelle whiche ledde her to the londe/and whan her fadr herdʒ ꝑ she was come agayne to londe/ he smote his forhede and sayde to her By what wythe craft dooste thou thyse thynges /that in the see thou ex ꝯ ersyseste thy cursed werkys /To whom crystyne sayde/O thou fool andʒ vnhappy I haue receyued thys grace of crist Thenne he commaunded that she sholdʒ be put in pryson and on the morʒn to be byheded/And that same nyght vrbane her fader was founden deedʒ / Thenne after hym folowedʒ andʒ succeded a wyckedʒ and euyl Juge namedʒ dyon whyche dydʒ do make a tubbe of yron Andʒ dydde do put therynʒ pitche oyle and rosyn /and sette them a fyre / And whan it was redy he made Crystyne to be caste therin and made four men meue the tubbe that she sholdʒ be the sonner consumedʒ / Thenne crystyne praysedʒ god and thanked hym that she was so renewedʒ andʒ wockedʒ as a chyldʒ in a cradle / thenne the Juge keyng wroth made her hede to be shauen /And naked to be ledde thrugh the cite vnto the temple of Appollyn /whom she commaunꝯ dedʒ to ouerthrowe/And anon fil downʒ in to pouldre / And whan the Juge herde therof /he deyde and gaf vp hys sperytꝫ /After hym Julyanus succedʒ whiche dydʒ do sette afyre a grete forꝯ neys andʒ crystyne to be caste therin / Wherynʒ she abode fyue dayes with anꝯ gelkys syngyng and walkyng vnhurt & after yssued out therof saufly with out harme/and whan Julyanus herdʒ herof he saydʒ that she dyd alle this by art magyke and wytchecraft /and did doo be put to her two addres /two serpentes/andʒ two aspydes /the serpentes lyckedʒ her feet / the two aspydes hengʒ at her brestes and dyd her none harme & the ij addres wondʒ them aboute her necke and lickedʒ vp her swete/Julyaꝯ nus thenne saydʒ to his enchauntour art not thou an enchauntour/meue the bestes / & whan he began to meue them they made assaulte to hym andʒ sleue hym forth wyth / Thenne cristyne commaundedʒ the serpentes/that they sholdʒ goo to a deserte place / And she reysedʒ thenchaunter that was deed to lyf a gayn /thenne Julyanus commaunded that her brestes shuld be cutte of / out of whom flowed mylke wyth blode/ Thenne he made her tongue to be cutte out of her hede / But Crystyne lost not her speche for cuttyng out of her tonge But toke it and threwe it in the vysage of the Juge / And smote out ther wyth one of hys eyen/Thenne was Julyan wroth / And made to shote at her And she was smetenʒ wyth one arowe in to the syde /And wyth a nother vnto the herte / And she so smetenʒ yelded vp her soule vnto god and thus suffred martirdom aboute the yere of our lordʒ two hondredʒ four score andʒ seuenʒ/her body was beryedʒ in a castell bulsena

bytwene tholdy wuy andy Viterbe/and tirus wbyche was not ferre fro that cas tel wbiche is nowe destroyedy /

Thus endeth the lyf of Seynt Cristyne /

Here begynneth the lyf of seint James the more And appostle and first of thinterpretacion of his name /

THis James thappostle is saydy James the sone of zebedee / brother of Seynt Johan theuangelyst / Andy he onarges / that is the sone of thondre/ Andy James the more/ he was saydy James sone of zebedee / not only in flesshe but in the ypocision of the name ffor zebedee is interpretrd gyuyng or gyuen andy James gaf hym self to gody by martirdom of deth andy he is gyuen to vs of gody for a specyalle patrone / he is sayde James brother of John not only by flesshe/but by semblaunce of maners / For they bothe were of one loue / of one estudye andy of one wylle / They wer of one loue for to auenge our lord/ For whan the samaritans wolde not receyue Jhu cryst/ James and Johy sayd yf it plese the lordy late fyre descende fro heuen /& destroye them/ they were of lyke studye for to lerne for thise ij were they that demaũded of our lord of the day of Ju gement /and of other thynges to come And they axed that one of them myght sytte atte ryght syde of hym /and that other on his lyft syde /he was said the sone of thondre /by cause of the soune of his predycacion for he ferdy the euyl andy exyrdy the slouthful /and by the hyenes of his prechyng he dyde mer ueyles in conuertyng them to the fayth wherof bede sayth of saynt John that he thondredy so hye /that yf he had thon dredy a lytel hyer/ al the world myght not haue comprysedy hym / He is sayde James the more lyke as that other Ja mes is sayde the lasse / First by reson of hys callyngy for he was first calledy of Jhu cryst / secondly by reson of fa myliarite / For Jhesu crist was seen to haue greter familiarite with hym than wyth the lasse James /lyke as it appe ryth atte wyssyng of the mayde andy at hys holy transfyguracion / thyrdly by reson of his passyon / For emong alle thappostles he was the first that suffred deth/ and he may be sayde more/ by cause he was first called to be appostle /so he was first called to the glory perdurable

Of Seynt James the more and appostle /

IAmes thappostle sone of zebedee pre chid after thassencon of our lordy in the Je werye andy samarye & after he was sente in to spaygne for to solue there the wor de of Jhesu cryst/ but when he was there he prouffytedy but lytel /for he had con uertedy vnto crystes lawe but ix disci ples/ of whom he left ij there for to pre che the wordy of gody / andy toke the o ther vij wyth hym and returned agayn in to Judee/ Mayster John beleth sayth that he conuertedy there but one man only / andy whan after he prechedy the wordy of gody in Judee / there was ay

enchaunteur namedy hermogenes wyth the phariseis/ whiche sent philette hys disciple to seynt James/for to ouercome hym to fore alle men /and to preue his prechyng fals /but thappostle ouercam hym tofore alle men resonably / And dyd many myracles tofore hym /Philete thenne retorned to hermogenes / & approued the doctryne of James to be trelbe and traitrd to hym hys myracles and sayd that he wold be his disciple And desired and counseylled hermoge nes in lyke wyse to be his dyscyple / Thenne hermogenes was wroth /And by his craft and enchauntrementis he made philete in suche wyse þ he myght not moeue andy sayd /Now we shalle see yf thy James may saue the/thenne philete sent his chyld to seynt James and lete hym haue knowleche herof/ Thenne seynt James sent to hym hys sudarye or keuerchyef and sayd /Say to hym that our lordy redressyth them that ben hurt/andy vnbyndeth them that ben empesshyd / and assone as he sayd soo and touched the sudarye he was vn bowdey and losed fro al thenchauntyng of hermogenes /and aroos vp & went Joyfully to seynt James /thenne hermo genes was angry and called many dey uyles and commaūded them that they bryngy to hym seynt James bounden andy philete wyth hym for to auenge hym on theym/lest hys dyscyples afer ward adresse them ayenst hym/Thenne whan the deuyls cam tolward seynt Ja mes they cryed howlyng in thaier say eng James thappostle of god haue pite on vs/For we brenne tofore our tyme comme /To whom James sayd wherfor come ye to me /and they sayd hermoge nes hath sent vs to the andy to phylete for to bryngy you to hym/and thangele of god hath bound vs wyth cheynes of fyre and tormenteth vs /Andy James sayde the angele of gody shal vnbyndy you / And goo ye to hym/and bryngy hym to me bounden /but hurt hym not thenne they went and tolde hermogenes and bound his hondes / andy broughte hym so bounden to seynt James / andy they said to hermogenes/thou hast sent vs thyder where we were strongly tor mentedy andy greuously bounden/Andy thenne sayd they to seynt James /gyue to vs power ayenst hym / that we may auenge the wronges and our enbrace mentis /And James saydy to them / lo here is philete to fore you why take ye hym not / they answerdy we may not touche hym/ne as mocke as a flee that is in thy couche thēne sayd James to phi lete / to thende that thou doo goody for euyl / lyke as crist had vs vnbyndy hym /andy thenne hermogenes was all confusedy / And James sayd to hym goo thy waye frely where. thou wylt For it appertayneth not to our discy pleyne / that ony be conuertedy ayenst hys wyll /And hermogenes saydy to hym / I knowe wel the yre of the de uyllis /But yf thou gyue to me som what of thyn that I may haue with me they shalle flee me / thenne seynt Ja mes gaf to hym his staffe / Thenne he went andy brought to thappostle al his bokes /of hys fals craft and enchaun tyngy for to be brent/But seynt James by cause that the odour of þ brennyng myght do euyl or harme to some foolis he made them to be cast in to the see/ & after he had cast his bokes in to the see he retornedy /and holdyng his feet said O thou delyuerer of soules receyue me penytent /and hym that hath susteyned tyl now myssayeng of the/andy thenne began he to be parfyght in the drede of gody our lordy / so that many vertues were doy by hym afterward/and whan the selves salve hermogenes conuertedy they were alle moeuyd of enuye /andy went vnto Seynt James and blamed hym by cause that he prechyd Jhu crist crucifyxed / And he approued clerly the comyng andy the passyon of our lordy Jhu crist in suche wyse that many byle uydy in our lordy / Abyathar whyche was byssshop that were moeued the peple ayenst hym / And thenne they put a corde aboute his necke / Andy brought hym to herode agrippe /andy whan he was ladde for to be byheded by the com maundement of herode/A man hauyng the palsey cryedy to hym / Andy he gaf hym helthe /Andy sayde in the name of Jhu crist for whom I am ladde to be by hededy arise thou and be al hool / And blesse our lordy thy maker / Andy anon he awos and was alle hool/A Scryke named Josias whiche put the corde

aboute hys necke and dwelve hym se
yng; thys myracle /fyl doun to his feet
and demaunded of hym forgyuenes /&
that he myght be cristened/and whan a
byathar salve that / he made hym to be
taken /and sayd to hym but yf thou
curse the name of Criste thou shalt be
byheded wyth hym / To whom Josyas
sayd / be thou acursed / and acursed be
al thy goddes / And the name of our
lord Jhu criste be blessyd world without
ery ende / Thenne abyathar commaun;
ded to smyte hym on the mouth with fis
tes /and sent a messager to herode/and
gate consent that he sholde be byheded
wyth James / And whan they sholde
be byheded bothe /seynt James desired a
potte ful of water/of hym that sholde
smyte of theyr hedes & therwyth he bap
tised Josias/& thenne anon they were
bothe byheded and suffred martirdom /
Seynt James was byheded the viij ka
lendes of Aprille on our lady day tha;
nũciacion/ and the viij kalendes of Au
gust he was translated to compostelle
And the thred kalendes of Janyuer he
was buryed /For the makyng of hys
sepulcre was so august vnto Janyuer
and therfor the chyrche hath establisshed
that his feste shal be halowed in the viij
kalẽdes/of august where as is most co
uenable tyme & as maister John beleth
sayth whiche made this translacion dyli
gently / whan the blessyd seynt James
was byheded his discyples tokē the bo
dy alway by nyght for fere of the Je;
wes /and brought it in to a shippe / &
commytted vnto the wyl of our lord;
the sepulture of it/and went wyth all
in to the shippe without sayle and rother
And by the conduyte of thangelle of
our lord they arryued in galyce in the
Royame of lupa/ Ther was in
spaygne a quene whiche had to name
and also by deseruyng of her lyf lupa
whiche is as moche to saye in englysshe
as a she wulf /And thenne the discy;
ples of seynt James tokē out his body
and leyde it vpon a grete stone / And
anon the stone receyued the body in to
it as it had be soft waxe /and made to
the body a stone as it were a sepulcre
Thenne the desciples went to lupa the
quene and sayd to her / our lord Jhesu
cryst hath sent to the / The body of
his dysciple so that hym that thou wol
dest not receyue alyue /thou shalt rece
ue deed/ and thẽne they treted to her the
myracle by ordre how they were comen
wythout ony gouernayle of the shippe
and requyred her place conenable for
his holy sepulture /and whan the que
ne herd this / she sent them vnto a right
cruel man by trycherye and by gyle as
mayster beleth sayth / and some saye it
was to the kyng of spaygne / For to
haue his consent of this matter /and he
toke them and put them in prison/and
whan he was atte dyner The angelle
of our lord opened the prison and lete
them escape albaye alle fre / And
whan he knelve it he sent hastely kny;
ghtes after for to take them /and as
thise knyghtes passed to go ouer a brid
ge /the bridge brake and ouerthrwe
and they fyl in the water and were
drowned / And whan he herd that he
repented hym and doubted for hym self
and for his peple /and sent after them
prayeng; them for to retorne / and that
he wold doo lyke as they wold; them
self /and thenne they retorned and con;
uerted the peple of that aire vnto the
fayth of god / And whan lupa the
quene herd this / she was moche sorou
ful / and whan they cam agayn to her
they told to her thagrement of the kyng
She answerd take the oxen that I haue
in yonder mountaygne /and Joyne ye
and yoke them to my carte or chariote
And bryng ye thenne the body of your
mayster /and byde ye for hym suche a
place as ye wyl /and this she sayd; to
them in gyle and mockage / For she
knelve wel that there were noy oxen
but wyld bulles/and supposed that they
shold neuer Joyne them to her charyot
and yf they were so Joyned and yoked;
to the chariote they wold renne hyther
and thyder/and shold breke the chariot
and throwe doun the body & slee them
But there is no wysdom ayenst god; /
And thenne they that knelve nothyng;
the euyl corage of the quene/went vp
on the mountayne and fond there a dra
gon castyng fyre at them/and ranne on
them /and they made the signe of the
crosse / and he bracke on tuo pieces
and; thenne they made the signe of the
crosse vpon the bulles / and anon they

were meke as lambes / Thenne they toke them and yoked them to the charyot / And toke the body of seynt James with the stone that they had leyde it on and leyde it in the chariot / & the wild bulles wythout gouernyng or dryuyng of ony body dreive it forth vnto the myddle of the pales of the quene lupa / And whan she salve thys / She was abasshyd / and bylcued and was crystened / And delyuerd to them alle that they demaunded / and dedyed her pales in to a chyrche and endolved it gretly / And after ended her lyf in good werkys / Bernard a man of the bysshopriche of mutynense as Calyxte the pope saith was taken and enchayned and put in to a depe tour / and called alway the blessyd seynt James / So that seynt James apperid to hym and sayd come and folowe me in to galyce / And thenne his bondes brake / and seynt James vanysshed away / And he went vp in to the hye tour and his bondes in his necke / and sprang doun wythout hurtyng / And it was wel ly cubytis of heyght / And as lede saith / Ther was a man that had don a foul synne / of whiche the bisshop doubted tassoyle hym / & sente hym to seynt James with a cedule in whiche the synne was wreten / & whan he had leyde the cedule vpon the auter on the day of seynt James he prayed seynt James that by hys merytes hys synne myght be forgeuen and deffaced And after he opened the cedule & fond the synne effaced and striken out / Thenne he thanked god and seynt James / yyy men of borgyn went to gyde on pilgrimage to seynt James aboute the yere of our lord a M lxiij And alle made fayth to other that euery man sholde abyde and serue other in alle estates that shalle happen by the waye / except one that wold not make none couenaunt / It hayed that one of them was seek / and his felaus abode and abayted on hym yB dayes / & atte last they alle left hym sauf he that promysed not / whiche abode by hym & kept hym at the fote of the mont seint Mychel / And whan it drewe to nyght the seek man deyed / and whan it was nyght / the man that was alyue was sore aferd for the place whiche was solytary / and for the presence of the dede body / and for the cruelte of the straunge peple / and for the derknes of the nyght that cam on / But anon seynt James apperid to hym in lyknes of a man on hors bak and comforted hym and sayd / gyue me that dede body to fore me / and leye thou vp be hynd me on my hors / And so they rode alle that nyght yB day journey that they were on the morn to fore the sonne rysyng at mount Joye whiche is but half a leeke fro seynt James / There seynt James left them both commaundyng hym that was alyue that he shold assemble the chanones of seint James for to burye thys pylgryme / And that he sholde saye to his felawes by cause they had broken theyr fayth theyr pylgremage auayled them not And he dyd his commaundement / and whan his felawes cam they merueyled how he had so fast goon / and he told to them alle that seynt James had sayd and don / And as calyxte the pope reherceth there was a man of alemayn and his sone went to seynt James about the yere of our lord M iij score and thre / And cam to tholouse for to be lodged / and theyr host made them dronke / Thenne the host toke / a cuppe of syluer and put it in theyr male / And on the morn whan they were goon he folowed after them as theuis And bare them on hond that they had stolen / his cuppe / and sayd that they sholde be punysshed yf the cuppe were foundeu on them / And he fond it in the male / and anon they were brought to Jugement / And thenne the sentence was gyuen / that al that they had sholde be gyuen to the hoost / And that one of them sholde be honged / And thenne the fader wolde haue deyed for his sone / and the sone for the fader / Atte last the sone was honged / And the fader went forth wepyng on hys pylgremage to seynt James / And cam agayn yyyB dayes after / And thenne went for to see his sonne and eyed and wepte / but the sone whiche was honged began to comforte & sayd to his fader / Ryght swete fader wepe nomore / For I was neuer so wel at

ease for the blessyd seynt James hath
allway susteyned and holdē me vp / &
hath fedde me with swetnes of heuen
And whan the fader herd hym spek
he ranne anon to the cyte /and dyd so
moche that the peple cam/ And his sone
was taken doun all hool as though he
neuer had /had harme /And the hoost
was honged whiche had put the appe
in to the male / Hugthe de scō Victo
re reherseth that the deuyl apperid in ly
kenes of seynt James to a pylgrym
And told to hym many thynges of the
vnhappynes of the worldē / and sayde
to hym that he shold be wel blessyd yf
he slewe hym self in thonour of hym /
And anon he toke a knyf and slewe
hym self/and thenne the hoost in whos
hous he was lodged was holden sus
pecte / And was sore aferde to be put
therfore to deth/ Thēne he that was dede
reuyued agayn / and sayd that the de
uyl had causyd to slee hym self / and
brought hym in to grete tormentis/and
seynt James ranne and brought hym
to fore the trone of the Juge/and where
the deuyls accusyd hym / he gate that
he shold be restored to his lyf /
Ther was a yong man of the countray
of lyons as hughe thalbot of cluyny
wytnesseth that was acustomed to go
of te to seynt James/ and the nyght to
fore he shold goo thyderward he fyl in
fornycacion/ And the next day he went
forth / On a nyght it happed that the
deuyl appiered to hym in lykenes of
seynt James / And sayd to hym /
knowest thou who I am /& he answerd
nay /and the deuyl sayde to hym I am
James thappostle / whom thou hast
vsed to visyte euery yere / and I am
glad for thy deuocion /But it is not
long syth that thou in goyng out of
thy hous fyllest in fornycacōn and hast
presumed to come not confessyd therof
wherfor thy pylgremage may neyther
plese god ne me / It appertayneth not
to doo so / For who that wyl come to
me in pylgrimage/ he must first shewe
his synnes by contrysion and by confes
sion /and after by goyng on pylgre
mage punysshe them and make satisfac
cion /and thys sayd /the deuyl vanys
shed away / Thenne this yong man
was in grete anguyssh /and disposed
hym to retorne home agayn to his hous
and confesse hym of hys synnes /and
thenne to begynne agayn his Journey
And thenne the deuyl apperid to hym
agayn in lyknes of thappostle / And
warnyd hym in no wyse to do so /
But sayd to hym / Thys synne may
in no wyse be forgyuen / But
yf he cutte of his membris genytoures /
But yet he shold be more blessyd yf
he kylled hym self /and be a martir for
the name of hym / And he that same
nyght whan his felawes slepte toke a
knyf and cutte of his genytoyres/and
wyth the same knyf smote hym self in
to the kely /and his felawes awoke /
and whan they salwe this thyng they
were sore aferde & anon fledde awaye
lest that they shold be taken as suspecte
of thomycide /And after as they made
redy hys pitte to burie hym in /he ruy
ued agayn/and thenne alle they were
abasshyd and fledde awaye / And he
called them agayn /and told alle that
was byfallen to hym sayeng/ whan I
at the suggestiō of the deuyl had slayn
my self / the deuyls toke me and dy
ven me toward rome /and anon seynt Ja
mes cam after vs/and blamed strong
ly the deuyllis of theyr fallace /And
whan they had longe stryued to gyder
Seynt James constrayned them to com
in to a medowe where the blessyd virgy
ne satte spekyng wyth many Seynts
And the blessid seynt James complay
ned for me / and thenne she blamed
strongly the deuyllis and commaunded
that I shold be restored agayn to my
lyf /and thenne seynt James toke me
and rendred to me my lyf agayn lyke
as ye see/and thre dayes after his wou
des were hool & there aperid nothynge
but the traces where the wouldes were
and thenne he reprised agayn his Jour
ney / and fond his felawes/ & retrayd
to them alle thys by ordre /
And as Calixte the pope reherseth there
was a frenche man about the yere of
our lordē a M and a C wold eschewe
the mortalite that was in ffraunce/and
wold visite seynt James / and he toke
his wyf and childrey and went thyder
And whan they cam to pampelone hys
wyf deyde /and his hoost toke fro hym
al his moneye /and his Jument vpon

whiche his chyldren were born / And
this may that thus went all discomfor
ted/and bare his chyldren on his shol
dres/and ledde one after hym was in
grete anguyssh and sorowe / Thenne
cam a man to hym vpon an asse which
had pyte on hym / and lent to hym
hys asse for to bere his chyldren/ And
whan he cam to seint James and had
doon what he wold and prayed/ seint
James apperyd to hym/and demaūded
yf he knewe hym / And he sayd naye
And seint James sayd to hym/I am
James thapostle / whiche haue lente
to the myn asse / And yet I shal kene
hym to the for to retorne / And I late
the wete that thyn hoost is fallen fro
a soler and is dede / and thou shalt
haue agayn alle that he hath taken fro
the / and whan alle thys was don he
retorned Joyous with his children to
his howse/and assone as his children
were taken of fro the asse / it was not
knowen where it became /

A marchaunt was detayned of a ty-
raunt/and alle despoyled was wrong
fully put in pryson / And he called
moche deuoutly seint James in to his
helpe / And seint James appiered to
hym to fore them that kepte hym /and
they awoke/and he brought hym vnto
the hyest of the tour/and anon the tour
bowed doun so lowe that the toppe was
euen with the ground / And he went
out without leppyng and vnbounde of
his yrons/ Thenne his kepers folowed
after but they fond no power to see
hym / Thre knyghtes of the dyocyse
of lyon went to seint James/and that
one was requyred of a pour woman /
whiche for the loue of seint James to
bere her sacke vpon his hors / and he
bare it after he fond a man seke /and
sette hym on hys hors / and toke the
burdon of the man and the sacke of the
sayd woman and folowed his hors
a foote/but he was broken with the hete
of the sonne and with labour to goo
a foote /that whan he cam to seint Ja-
mes in galyce /he was strongly seke /
And his felawes prayed iij dayes for
the helthe of his soule/whiche iij dayes
he lay speches /and his felawes aby
dyng hys deth the fourth day /he sygh
ed gretly and sayd / I thank god e
seynt Jaues for I am delyuerd by
hys merites / Whan I wolde haue
don that whiche ye warned and admo
nested me /But the deuyls cam to me
and strayned me so sore that I myght
doo no thyng that appertayned to the
helthe of my soule/ and I herd you wel
but I myght not answere / And thēne
the blessid seint James cam & brought
in his lyfte hond the sacke of the wo
man /and in the ryght hond the bur-
don of the pour pylgrym that I helped
by the waye / and held the burdon for
a spere / And the sacke for a shylde
and so assayled the deuyls as alle an
gry / and lyft vp the burdon & fered
the deuylis that they fledde alwaye / &
thus the blessyd saynt James hath
delyuerd me by his holy grace / And
hath rendred to me my speche agayn
Calle me the preest for I may not be
longe in this lyf/It is tyme to amende
our trespaces toward our lord /And
thenne he torned hym to one of hys
felawes /and sayd to hym /Frend ride
no more with thi lord for certeynly he
is dampned/and shalle perisshe shortly
by cuyl deth / And therfor leue his
companye / and thenne he dyed /And
whan he was buryed his ij felawes
knyghtes retorned/and that other said
to his mayster this that he had sayd to
hym /and he sette not therby/ And had
despyte to amende hym / And anon
after he was smyten with a spere in his
tayle and dyed / And as calyste the
pope sayth / that there was a man of
Viriliac went to seint James / And
his money fayled hym by the waye/
And he had shame for to begge and
aske almesse /and he leyed hym to rest
vnder a tree /and dremed that Seynt
James fedde hym / And whan he a
woke he fond a loof taken vnder asshes
at his hede / And with that loof he ly
ued vij dayes tyl that he cam agayn to
his owen place / and ete suffysauntly
twyes a day of the same loof / And
alwaye on the morn he fond it hool in
his sacket / Also the same Calixte re-
herseth that a bourgeys of the cyte of
Karsebone went to Seynt James about
the yere of our lord M i C/ and requy
red only that he shold neuer be taken
of ony enemyes/ and as he retorned by

Syſyle he was taken in the ſee of ſara
ſyns / and lede oft tymes to fayres
for to be ſold / but allway the chaynes
with whiche he was bounden koſed / and
whan he had be ſold viij tymes he was
bonnden wyth donble chaynes / Thenne
he called ſeynt James to his helpe / and
ſeynt James apered to hym and ſayd
by cauſe thou were in my chyrche / and
thou ſettеſt nothyng by the helth of thy
ſoule / But demaundeſt only the dely
uerance of thy body / therfor thou haſt
fallen in thys peryl / but bycauſe that
our lorde is merciful / he hath ſente me
for to bye the / and anon his chaynes
brake / & he berynge a parte of the chay
nes paſſed by the contrays & caſtelys
of the ſaraſyns and cam home vnto hys
owen countraye in the ſight of all men
whiche were abaſſhed of the myracle /
For whan ony man wolde haue taken
hym / as ſone as they ſalve the chyne
they were aferd and fledde / And whan
the lyons and other beſtes wolde haue
ronne on hym in the deſertes where as
he went / whan they ſalve the chyne
they were afferd that they fledde alway
It happed that in the yere M CC lxx
& viij In a caſtel named praat bytwene
Florence and pyſcoye / A yonge man
decayued of ſymppleſſe by counſeyle of
an olde man ſette fyre in the corn of
his tutour / whiche hade charge to kepe
hym / by cauſe that he wolde vſurpe to
hym ſelf hys herytage / Thenne he was
taken and confeſſyd his treſpas and
was juged to be draweu and brent /
thenne he confeſſyd hym and avolwed
to ſeynt James / And whan he hade be
long drawen in his ſherte vpon a ſtony
waye / he was neyther hurt in his body
ne in his ſherte / Thenne he was boun
den to a ſtake / and fagottis and buſ-
ſhes were ſette aboute hym and fyre
put therto / whiche fyre brent a two
his bondes / And he allway called on
ſeynt James / and there was no hurte
of brennyng founden in his ſherte nor
in his body / and whan they wold haue
caſt hym agayn in to the fyre / he was
taken alway fro them by ſeynt James
thapoſtle of god / to whom he gyuen
laude and prayſynge /

Here folowyth of ſeynt Criſto phre / and firſt of his name

Christofre to fore his baptiſme was na medy reprobus / But afterward he was na medy ypōfer which is as moche to ſaye as berynge cryſte / of that / that he bare cryſt in iiij maners / he bare hym on his ſholdres by conueyenge and ledynge / In his body / by makyng it lene / In mynde by deuocion / And in his mouth by confeſſyon and predycacion /

Of Seynt Christofre

Christofre was of the lygnage of the Ca nances / And he was of a right grete ſtature And hade a terrible & ferdful chere and coun tenaunce / And he was xij cubytes of lengthe / And as it is redde in ſomme hiſtories / that whan he ſerued & dwel led with the kynge of cananees it cam

in his mynde that he wold seche the grete
ste prynce that was in the Worldy / &
hym wold he serue andy okepe/ Andy so
ferre he went þ he cam to a right grete
kyng of whom the renomme generally
was that he was the grettest of the
world /andy when the kyng salue hym
he receyued hym in to his seruyse / andy
made hym to dwelle in his courte /
Upon a tyme a mynystral song to fore
hym a songe /in whiche he namedy ofte
the deuyll/ Andy the kyng which was
a cristen man whan he herd hym name
the deuyll / made anoy the signe of the
crosse in his vysage/ and whan ypõfer
salue that he hady grete merueyle what
signe it was / andy wherfor the kynge
made it / Andy he demaundedy of hym
And bycause the kyng woldy not saye
he sayd /yf thou telle me not I shalle
no lenger dwelle with the/and thenne
the kyng toldy to hym sayeng / alkelway
whan I here the deuyl namedy /I fere
that he shold haue power ouer me/and
I garnysshe me with this signe / that
he greue ne anoye me / thenne ypõfer
sayde to hym doubtest thou the deuyll /
that he hurte the not /thenne is the de;
uyl more myghty & gretter than thou
art / I am thenne decreuedy of my hope
andy purpose/ ffor I hady supposed I had
founden the most myghty & the moste
grettest lord of þ world/but I cõmaũde
the to god/for I wyl goo seche hym for
to be my lord and I his seruaunt /andy
thenne departedy fro this kyng / Andy
hastedy hym for to seche the deuyl /andy
as he went by a grete deserte / he salue
a grete compayne of knyghtes of whych
a knyght cruel & horrible cam to hym
& demaunded whider he went & ypõfer
answerd to hym & sayd/ I goo seche the
deuyl for to be my mayster / & he saydy
I am he that thou secheste/& thẽne ypõfer
was glady & bondy hym self to be hys
seruaunt perpetuel andy toke hym for
his mayster & lordy /andy as they went
to gydre by a comyn waye / they fonde
there a crosse erecte & stondyng/& anoy
as the deuyll sawe the crosse he was
aferdy andy fledde andy left the right
waye / andy brought ypõfer aboute by
a sharpe deserte /andy after whan they
were passydy the crosse he brought hym
to the hye way that they had lefte/andy
whan ypõfer salue that he merueylledy
and demaundedy wherof he doubtedy &
hady left the hye andy feyr way/ & hady
goon so ferre about by so aspre deserte
And the deuyl woldy not telle to hym
in no wise/Thenne cristofer said to hym
yf thou wylt not telle me/ I shal anoy
departe fro the andy shall serue the no
more /wherfor the deuyl was constray
nedy to telle hym andy saydy /there was
a man calledy crysst whiche was hanged
on the crosse/andy whan I see his signe
I am sore aferdy andy fle fro hit where
someuer I see it/To whom ypõfer said
thẽne he is gretter andy more myghtier
than thou /whan thou art aferdy of his
signe/andy I see wel that I haue labou
redy in vayn/ whan I haue not foũdey
the gretest lordy of the worldy /Andy I
wil serue the no lenger /goo thy waye
thenne for I wyl goo seche Jhu Criste
Andy whan he hady longe sought andy
demaundedy where he sholdy fynd crist
Atte last he cam in to a grete deserte
to an hermyte that dwelkydy there/and
this hermyte prechedy to hym of Jhesu
crist and enformed hym in the fayth
dylygently andy sayd to hym / Thys
kyng whom thou desireste to serue / re
quyreth the seruyse that thou muste oft
faste/Andy ypõfer sayd to hym requyre
of me somme other thynge andy I shall
doo it for that whiche thou requyreste I
may not doo / Andy the hermyte saydy /
thou muste thenne wake andy make ma
ny prayers /Andy cristofer said to hym
I wote not what it is /I may doo no
suche thynge / andy thenne the hermyte
saydy to hym knowbeste thou suche a ry;
uer in whiche many be perysshedy andy
lost /to whom cristofer seyd/ I knowe it
wel /thenne said the heremyte by cause
thou art noble andy hye of stature /and
stronge in thy membris thou shalt be
resident by that ryuer/andy thou shalt
here ouer al them that shall passe there
which shal be a thyng ryght couenable
to our lord Jhu crist/ whom þ desireste to
serue/ & I hope he shal shelde hym self
to the/ thẽne sayd cristofer certes this ser
uyse may I wel do & I promyse to hym
for to doo it/ thenne Went cristofer to
this ryuer /& made there his habitacle
for hym & for a grete pool in his hand
in stede of a staf by Which he susteyned

hym in the water / And bare ouer al maner of peple wythout cessyng/and there he obode thus doyng many dayes And in a tyme as he slepte in his bod ge he herd the voys of a chylde which called hym and sayd / xpõfer come out / and bere me ouer / Thenne he a; woke and went out / but he fond no man / And when he was agayn in his hous / he herd the same voys and he ran out and fond no body /

The thyrd tyme he was called and cam thider and fond a chylde besyde the ryuage of the ryuer / Which prayed hym goodly to bere hym ouer the Wa; ter / And thenne xpõfer lyft vp the chylde on his sholdres and toke hys staffe and entred in to the Ryuer for to passe / And the water of the ryuer aroos and swelled more and more/ And the chyld was heuy as leed / And allway as he went ferther / the water encresed and grelue more /And the chyld more and more wexyd heuy in so mocke that xpõfre had grete an; guysse/and was aferd/to be drolvned And when he was escaped with grete payne and passyd the water / And sette the chyld a grounde / he sayd to the chyld / Chylde thou hast put me in grete peryl / thou Wayest alle most as I had had alle the world vpon me I myght bere no greter burdon / And the childe answerd/Crystofre merueyle the nothyng / For thou hast not only born alle the world vpon the / But thou hast born hym that created & made alle the world vpon thy sholdres / I am Jhu cryste the kyng/to Whom thou seruest in thys werke / And bycause that thou knolve that I saye to the trouthe / sette thy staf in the erthe by thy hous /and thou shalt see to morne that it shalle bere floures and fruyte and anon he vanyssshed from his eyen And thenne cristofre sette his staf in therthe / and when he aroos on the morn he fond his staf lyke a palmyer berynge floures leues and dates /and thenne Cristofre went in to the cite of lycye/and vnderstode not theyr langa ge / Thenne he prayed our lord that he myght vnderstonde them/and so he dyd And as he was in this prayer / The Juges supposed that he had be a fool / And left hym there/And thenne when cristofre vnderstode the langage / He couerd his visage and went to ꝑ place Where they martyrd crysten men / and comforted them in our lord /and thẽne the Juges smote hym in the face /and xpõfer sayd to them / If I were not crysten I shold anon auenge myn in; iurye / And thenne Cristofre pyteyd his vodde in therthe / And prayed to our lord that for to conuerte the people it myght bere floures and fruyt / and anon it dyd soo / And thenne he con uerted vij thousand men/and thenne the kyng sent two knyghtes for to fetche hym to the kyng /and they fond hym prayeng / And durst not telle to hym soo / And anon after the kyng sent as many mo / And they anon sette them doun for to praye wyth hym And when xpõfre aroos he sayde to them What seche ye / And when they saWe hym in the vysage / they sayde to hym / the kyng hath sent vs that We sholde lede the bounden vnto hym / And Cristofre sayd to them / yf I wolde ye sholde not lede me to hym bõ den ne vnbounden / And they sayd to hym yf thou wylt goo thy waye / goo quyt where thou wylt /

And We shalle say to the kyng / that We haue not founde the / hit shall not be so/sayde he /But I shalle goo With you / and thenne he conuerted them in the fayth/And commaunded them that they shold bynde his hõdes behynd his backe /and lede hym so bounden to the kyng / and when the kyng salve hym he was aferd and fil doun of the siege and his seruauntes lyft hym vp and releuyd hym agayn / And thenne the kyng enquyred his name and his con; tray/& cristofre said to hym / tofore or I Was baptised I was named reprobus & after I am named xpõfer/tofore bap tem a cananee / nolde a cristen man /to whom the kyng said/thou hast a foulssh name that is to Wete of crist cruafyed which coude not helpe hym self ne may not proffite to the / Nolde therfor thou cursid cananyen why Wylt thou not do sacrefyse to our goddes /to whom cristo fre sayd/ ꝑart rightfully called dagarus for thou art the deth of the world /and felaw of the deuyl / & thy goddes ben

made wyth the hondes of men / And the kyng sayde to hym thou were nor ryssheth emongs wylde bestes / & therfor thou mayst not say but wylde langage and wordes vnknowen to men / And yf thou wylt nold doo sacrefyse to the goddes / I shalle yeue to the grete yeftes and grete honours / and yf not I shalle destroye the and consume by grete paynes and tormentis /

But for alle thys he wold in no wyse do sacrefyse / wherfor he was sent in to pryson / And the kyng dyd do kelede the other knyghtes that he had sent for hym whom he had conuerted / and after thys he sent in to the pryson to Seynt Christofer two fayre wymen of whom that one was named Vysena / And that other Aquylyne / and pro / mysed to them many grete yeftes yf they coude drawe ypõfer to synne with them / And whan ypõfer sawe that he sette hym doun in prayer / And whan he was constrayned by them that enbra ced hym to meue / he aroos and sayde what seke ye / For what cause be ye comen hyther / And they whiche were affrayed of his chyere and clerenes of his vysage sayden / holy seynt of god haue pite of vs so that we may byleue in that god that thou precheste /

And whan the kyng herde that / He commaunded that they sholde be latrn out and brought to fore hym / to whom he sayde / ye be deceyued / but I swere to you by my goddes / that yf ye doo no sacrefise to my goddes ye shal anon perysshe by cuyl deth / And they sayde to hym yf thou wylt that we shalle do sacrefyse / commaunde that the places may be made clene / and that alle the peple may assemble at the temple / and whan this was doon they entred in to the temple and toke theyr gyrdles and put them aboute the neckes of theyr goddes / And drewe them to therthe / and brake them alle in peces and sayd to them that were there / Goo and calle phisiciens and leches for to hele your goddes / And thenne by the commaun dement of the kyng / Aquylyne was hanged / and a ryght grete and huy stone was hanged at her feet / so that her membres were moche despitously broken / And whan she was dede and passyd to our lord / her suster Vicena was cast in to a grete fyre / but she yssued out without harme alle hool / and thenne he made to smyte of her hede /

And so suffred deth / After this ypõfer was brought to fore the kyng / And the kyng commaunded that he sholde be beten with rodes of yron / and that there sholde be sette vpon his hede a crosse of yron rede hote and brennyng and thenne after he dyd do make a siege or a stole of yron / and made christofer to be bounden theron / And after to sette fyre vnder it / And caste therin pytche / but the siege or setyl maketh like waxe / And Christofer yssued out wythout ony harme or hurte /

And whan the kyng salde that / He commaunded that he sholde be bounde to a strong stake and that he sholde be thrugh shoten with arowes with yl knyghtes archers /

But none of the knyghtes myght attayne hym / For the arowes henge in thayer about nyghe hym without touchyng / Thenne the kyng wende that he had be thrugh shoten with the arowes of the knyghtes / and adressid hym for to goo to hym / And one of the arowes retorned sodenly fro the ayer / And smote hym in the eye and blynded hym / To whom Chrystofer sayde / Tyraunt I shalle dye to morn make a lytyl claye with my blood temperyd and enoynte therwyth thyn eye / and thou shalt receyue helthe /

Thenne by the commaundement of the kyng he was ladde for to be byheded & thenne there he made hys oryson / & hys hede was smeten of and so suffred martirdom / And the kyng thenne toke a lytyl of his blood and leyde it on hys eye / and sayde in the name of god and of Seynt ypõfer / and was anon heled / Thenne the kyng by leued in god and gaf commaũdement that yf ony persone blamed god or seynt ypõfer / he sholde anon be sleyne with the swerd /

Ambrose sayth in his preface thus of this holy martir / lord thou hast gyuen to ypõfer so grete plente of vertues / & suche grace of doctryne that he called fro the errour of paynems xlviij thou sand men to thonour of cristen fayth by

hys shynynge myracles / And vesene and aquylene which longe had ley co myne atte bourdel vnder the stenche of lecherye / He calkyd and made them serue in thabyte of chastyte / And ensoygnedy them to a lyke crolvne of martirdom / And vyth thys he keynge straynedy and bounden in a sete of yron and grete fyre put vnder doubtedy no thynge the lete / And alle ay hole day durynge stode bounden to a stake / Myght not be thrugh persedy with arovves of alle the knyghtes / And vyth that / one of the arolbes smote out the eye of the tyraunte / To vvhom the blode of the holy martir restablyssedy hys syght / and enlumynedy hym in takyng alvaye the blyndnes of hys body / and gate of the crystey mynde and pardon And also gate of the by prayer to put alvay sekenes and sores fro them that remembre hys passyon and fygure / Theune late vs praye to seynt ypõstre that he praye for vs ℈ ē /

Thus endeth the lyf of seynt Christofre martyr /

Of the seuen Slepars

Decius the 29th emperour of Rome began his reigne Ao Xpi 252

THe seuen slepars vvere borne in the cite of Epheseym / And vvhan decyan themperour cam in to Epheseym for the persecucion of cristē men he commaundedy to edefye the temples in the myddle of the cyte / so that alle sholdy come vvyth hym to doo sacrefyse to thydollys / And dydy do seche al the crystey peple and bynde them for to make them to do sacrefyse or ellys to put them to deth / In suche vvyse that euery man vvas aferde of the paynes that he prompsedy / that the frende for soke hys frende / And the sone venged hys fader / And the fader the sone / And thenne in thys cite vvere founden seuen crystey men that is to vvete / max ymyen / Malchus / marcyanus / denys John / Serapyon / and Constantyn And vvhan they salve thys they hady mocke sorovve / and by cause they vvere the first in the pakeys that despysed the sacrefises / they hyde them in theyr hollo sees / and vvere in fastynges and in prayers / And thenne they vvere accusedy to fore dacien and cam thyder and vvere founden very crystey men / thenne vvas gyuen to them space for to repente them / vnto the comynge agayn of dacyen / And in the mene vvhyle they despended thayr patrymonye in almesse to the poure peple /

And assembledy them to gydre ℈ toke counseyl and vvent to the mount of Celyon / And there ordeynedy to be more secretly / And there hyde them longe tyme / And one of them admynystredy and seruedy them alle vvaye / And vvhan he vvente in to the cyte / he clothed hym in thabyte of a beggar / vvhan dacyen vvas comen agayn he commaūdedy that they sholdy be fette / And themme malchus vvhyche vvas theyr seruaunte and mynystredy to them mete ℈ drynke returned in grete drede to hys felalves and toldy and shevvedy to them the grete furour and vvodnes of themperour / And thenne vvere they sore aferde And malchus sette tofore them the loaues of bredy that he hady brought so that they vvere comfortedy of the mete And vvere more strongy for to suffre tormentis / and vvhan they hady taken theyr refection and satte in vvepynge and vvaylynges sodenly as god vvold they slepte / And vvhan it cam on the morne they vvere sought and coude not be founden / Wherfor Dacien vvas so vvouful by cause he hady lost suche yonge men / And thenne they vvere accusedy that they vvere hydde in the mount of Celyon / And hady gyuen theyr goodes to poure men and yet abode in theyr purpoos / And thenne commaundedy decius that theyr kynrede shold come to hym and menacedy them to the deth yf they sayde not of them alle that they knevve / And they accused them and complayned that they had despended al theyr richesses / thenne decius thought vvhat he sholdy doo vvyth them / and as our lord vvold he enclosed the mouth of the caue vvherin they vvere vvyth stones

to thende that they sholde dye therin for hungre and faute of mete/ thenne the mynystres / and two cristen men/ Theodore and Ruffyne wrote their martirdom and leyde it subtilly emong the stones/ And whan decius was deed and alle that generacion thre C lxvij yere after / and the xxx yere of Theodocien the emperour whan the here sye was of them that denyed the Resurrexyon of deed bodyes and began to gronde /Theodocien thenne the most cristen emperour beynge sorouful that the faith of our lorde was so felonysly demened for angre and hevynes he cladde hym in hayre and wepte euery day in a secrete place / and ladde a ful holy lyf/ whiche gode merciful and pitous seynge wolde conforte them that were sorouful and wepyng / and gyue to them esperaunce and hope of the resurrexyon of deed men /And opened the precyous tresour of his pyte and reysed the forsayde martirs / in thys maner forthynge/ he put in the wylle of a burgeys of ephesym / that he wolde make in that montayn whiche was deserte and aspre a stable for his pastours & herdemen / And it happed that of aduenture the masens that made the sayd stable opened thys caue / And thēne thyse holy seyntes that were with in awoke and were reysed/ and entre salewed eche other / And had supposed verily that they had slepte but one nyght only / And remembred of the hevynes that they had the day tofore / And thenne malcus whiche mynystred to them sayd what decyus had ordeyned of them for he sayd we haue ben sought lyke as I sayd to you yesterday for to doo sacrefyse to thydolkys / that is that themperour desireth of vs /and thenne maxymyen answerde / gode our lorde knowyth that we shalle neuer sacrefye /And comforted his felawes / He commaunded to malchus to goo & bye breed in the cyte / And bad hym bryng more than he dyd yesterday/ and also enquyre and demaunde what themperour had commaunded to doo / And thenne malcus toke vp shilynges And yssued out of the caue/ and whan he sawe the masons & the stones tofore the caue/ he began to blysse hym /and was moche admerueylled / But he thought litil on ꝑ stones/ for he thought on other thynge / Thenne cam he alle doubtous to the yates of the cite / And was al admerueylled /For he sawe the signe of the crosse about the yate /and thēne without taryenge he went to that other yate of the cyte and fond there also the signe of the crosse theron/ and thenne he had grete merueyle/ffor vpon euery yate he sawe sette vp the signe of the crosse/ And therwith the cite was garnysshed/ And thenne he blessyd hym and returned to the first gate / & wende he hadde dremed / and after he adressed and comforted hym self / and coueredde his vysage and entred in to the cite / and whan he cam to the sellars of brede And herde the men spoke of gode yet thenne was he more abasshyd/and said What is this that no man yesterday durst name Jhesu cryste / And now euery man confessyth hym to be cristen I trowe thys is not the cite of ephesym For it is alle otherwyse enuyronned / It is somme other cite I wote not what / And whan he demaunded and herde verily that it was ephesym/ he supposed that he had erred / And thought verily to goo agayn to hys felawes / And thēne went to them that sold brede And whan he shewed his money the sellers merueylled /and sayde that one to that other/ that thys yonge man had foūden somme olde tresour/ and whan malchus sawe them talke to gydre/ he doubted that they wold lede hym to the emperour / and was sore aferde/ and prayed them to late hym goo /and kepe both money and breed / but they helde hym / and sayd to hym / Of whens art thou/ For thou hast foūden tresours of olde emperours / Shewe it to vs and we shalle be felawes with the and kepe it secrete / And malchus was so aferd that he wyst not what to saye to them for drede / And whan they sawe that he spacke not / They put a corde aboute hys necke / and drewe hym through the cyte vnto the myddle And tydynges were had al aboute in the cyte that a yonge man had foūd auncyent tresour in suche wyse that alle they of the cyte assembled aboute hym / And confessyd

there that he hadȝ founden no tresoure Andȝ he byheldȝ them alle / but he coude knolde no manȝ therr of his kynrede ne lygnage wbiche he hadȝ verily supposedȝ that they hadȝ lyued / but he fondȝ nonȝ wherfor he stode as he had ben from hym self in the myddle of the cyte / Andȝ whanȝ seynt martyn the bisshop and an typatre the consul whiche were nelde comen in to this aire / herd of this thyng they sent for hym that they shold bryng hym wysely to them & his money with hym / Andȝ whanȝ he was brought to the chirche he wende wel he sholdȝ haue ben ledde to thempeour decius / Andȝ thenne the bisshop andȝ the consul merueylled of the money / andȝ they demaūdedȝ hym where he hadȝ foundenȝ this tresour vnknolden / Andȝ he answerdȝ that he hadȝ nothyng foundenȝ / But it was comen to hym of his kynrede andȝ patrymony / and they demaundedȝ of hym of what aire he was / I wot wel that I amȝ of thys aire / yf this be the cyte of Epheseym / Andȝ the Juge saydȝ to hym / Late thy kynrede come andȝ wytnesse for the / Andȝ he named them But none knelde them / Andȝ they sayd that he fayned for trescape fro them in some maner / Andȝ thenne sayd the Juge holde may ye byleue the that this money is comen to the / of thy frendes whanȝ it appereth in the scripture that it is more than iij C lxxij yere sithe it was made andȝ forgedȝ / and is of the first dayes of decyus thempeour / And it resembleth nothyngȝ to our money / & holde may it come fro thy lygnage so longȝ sythe / andȝ thou art yongȝ / andȝ woldest decyue the wyse and auncient menȝ of thys cyte of Epheseym / Andȝ therfor I commaundȝ that thou be demenedȝ after the lalde / til thou hast confessyd where thou hast founde this money Thenne malchus knekedȝ doun tofore them and sayd / For goddes sake lordes say ye to me that I shal demaunde you And I shal telle to you al that I haue in my herte / Decius thempeour that was in thys aire where is he / Andȝ the bysshop sayde to hym / sone there is no suche at thys day in the worldȝ that is namedȝ decyus / he was emperour many yeres sithe / Andȝ malchus sayd syre therof I am gretely abasshydȝ / andȝ nomanȝ byleueth me / For I wote wel that we fledde for fere of decyus thempeour / & I salde hym that yesterday he entred in to thys aire / yf this be the aire of epheseym thēne the bisshop thought in hym self / & sayde to the Juge that this is a vision that our lord wyl haue shewd by thys yongȝ manȝ / Thenne said the yongȝ man folde ye me / & I shal shelde to you my felawes whiche ben in the mount of Celion / Andȝ byleue ye them / Thys knolde I wel that we fledde fro the face of thempeour decyus / Andȝ thenne they went wyth hym and a grete multitude of the peple of the cyte wyth them / Andȝ malchus entredȝ first in to the caue to his felawes / Andȝ the bysshop nexte after hym Andȝ there fond they emong the stones the letteres sealedȝ wyth two sealis of siluer / Andȝ thenne the bysshop calledȝ them that were comen thyder / and redde them tofore them alle / So that they that herdȝ it were all abasshyd andȝ ad merueylkydȝ / Andȝ they salde the Seyntes sittyngȝ in the caue / Andȝ theyr visages like vnto roses flouringȝ andȝ they knelyngȝ doun glorifyed godȝ Andȝ anon the bysshop andȝ the Juge sent to theodosyen thempeour / prayeng hym that he wolde comȝ anon for to se the merueylles of our lordȝ that he hadȝ late shewedȝ / Andȝ anon he aroos vp fro the grounde / Andȝ tolde of the sacke in whiche he wept / Andȝ glorifyedȝ our lordȝ / Andȝ cam fro constantinople to Epheseym / Andȝ alle they cam ayenst hym / Andȝ ascendydȝ in to the mountayne wyth hym to gydre vnto the saintes in to the caue

Andȝ assone as the blessydȝ seyntes of our lordȝ salde thempeour come / theyr visages shone lyke to the sonne / Andȝ thempeour entridȝ thenne and glorifiedȝ our lordȝ andȝ enbracedȝ them Wepyng vpon eche of them andȝ sayde / I see you nolde lyke as I sholdȝ see our lordȝ reysyngȝ lazare / Andȝ thenne maxymyen saydȝ to hym / byleue vs / For forsothe our lord hath reysed vs tofore the dayȝ of the grete resurrection /

Andȝ to thende that thou byleue fermly the resurrection of the dede people / Verily We ben rayseȝ as ye here see andȝ lyue Andȝ in lyke wyse as the

252
372
624 in yᵉ dais of Heraclius yᵉ 63ᵈ emperour

Theodo
yᵉ Secon
lived i
yeare
whiche
take
vsu

chyldꝛ is in the wombe of hys moder
wythout felyngꝛ harme or hurte / In
the same wise we haue be lyuyngꝛ and
slepyngꝛ in lyggyng here wythout fe ꝫ
lyngꝛ of ony thyngꝛ / Andꝛ whan they
hadꝛ sayde alle thys / they enclynedꝛ
theyr hedes to therthe / and rendrid their
spirites at the commaundement of our
lordꝛ Jhu Criste / andꝛ so dyedꝛ /
Thenne themperour arocs andꝛ fyl on
theym wepyng strongly / and enbracedꝛ
them / Andꝛ kyssedꝛ them deboneyrlye
Andꝛ thenne he commaundedꝛ to make
precious sepulcres of goldꝛ andꝛ siluer
andꝛ to burye theyr bodyes therin / andꝛ
in the same nyght they appiered to the
Emperour / and sayde to hym / that he
sholdꝛ suffre them to lye on therthe lyke
as they hadꝛ leyn to fore til that tyme
that our lordꝛ hadꝛ reysedꝛ hem / Vnto
the tyme that they sholdꝛ rise agayn /
Thenne commaunded themperour that
the place sholdꝛ be aourned noblyandꝛ
richely with precyous stones / andꝛ all
the bysshops that woldꝛ confessꝛ the re-
surrection shold be assopledꝛ /
It is doubte of that whiche is sayde
that they slepte CCC lxij yere / For
they were reysedꝛ the yere of our lordꝛ
iiij C lxxviij / andꝛ decius regnedꝛ but
one yere andꝛ thre monethes / and that
52 was in the yere of our lordꝛ ij C lxx
Andꝛ so they slepte but ij C viij yere
ij

Thus endeth the historye of the
seuen slepers /

Here folowyth the lyf of seynt
Nazarien and first of the Inter
pretacon of his name /

Azarien is said of
Nazareus that is as
moche to say as conse-
crate / or clene / Or de
partedꝛ / or fflouredꝛ / or
kepyngꝛ / In a man
ley founden thyse fyue / Cogytacion /
Affection / Intencion / Action / andꝛ
locucion / or speche / Cogytacion or
thought ought to be holy / Affection
clene / Intencion ryght / Action Juste
And locucion or speche moderate / Alle
thys thynges were in seynt Nazaryn
he had an holy cogitacion or thought /
Andꝛ therof he is sayde consecrate / He
hadꝛ affection clene / And therof he is
saydꝛ clene / he hadꝛ intencion right / ꝫ
therof he is saydꝛ departedꝛ / Intencion
is that departeth werkes for of a sym-
ple eye cometh a bright body / Of a
shrewdꝛ eye is made a derke body / He
hadꝛ Accon Juste / andꝛ therof he is
saydꝛ floueredꝛ / For a Juste man shalle
floure lyke a lylye / Spekyngꝛ or locu-
cion moderate / and therof he is sayd ke-
pyngꝛ / for he hath hepte his wayes in
suche wyse that he hath not trespacedꝛ in
hys tongue / Celsus is as moche to
saye as hye / For he enhaunsed hym a-
boue hym self / Whan he ouercam hys
chyldysshe age by the vertu of his cora-
ge / hit is sayd that ambrose in the
boke of geruase andꝛ prothase hath re-
hersedꝛ the lyf andꝛ passyon of them /
In somme bokes it is redde / That
there was a philosophre hauyng deuo-
cion to nazaryen that wrote his passyō
whiche ceracius whiche buryed the body
es of the seyntes leyde it at the hedꝛ
of them /

Of seint nazarien & seint celse

Azarien was sone
of a noble man named
Affrican but he was a
Jelde andꝛ of seynt per
petua moste cristen wo
man andꝛ comen of the
noblest of the romayns / andꝛ hadꝛ be
baptisedꝛ of seynt peter thapostle / whan
he was ix yere olde / he merueilled gre
tely seyng his fader and moder so gre
tely to warye in thobseruacion of theyre
religyon for his moder kepte the lalde
of baptesme / and his fader folowed the
lalde of þ salute wherfor to whō he myg
hte folowe of them he doubted moche / for
they bothe laboured to drawe hym to
theyr fayth / atte last by the wil of god
he folowed the lalde of his moder / and
receyued þ holy baptesme of seynt lyne
the pope / whiche whan the fader knewe
he began to exorte ꝫ drawe hym fro his
holy purpos / Andꝛ rehersedꝛ to hym by

ordre alle the maner of torwentis that were ordeyned for crysten men but he myght not withdrawe hym fro his holy purpose / That whiche is sayde that he was baptised of lyne the pope / it is to vnderstond that lyne was not thene pope / but after ward he was pope /

Nazaryen lyued after his bapteme many yeres as it shal appere here after / whiche saffred martirdom vnder Nero / whiche crucyfyed peter the last yere of his regne / Thenne whan Nazaryen wold in no wyse assent to his fader but prechyd cryst most constantly / His kynrede dradde lest he sholde be slayne and at theyr requeste and prayer he departed out of rome / And toke with hym vij somers charged & laden with riches and goodes / whiche alle he gaf to pour peple in the partyes of Italye to whiche he cam / And the tenth yere that he departed fro rome he cam to plasense and fro thens to mylane / And fond there geruase and prothase holden in pryson whom he comforted / & whan it was knowen that Nazarien had comforted / and encouraged the sayde martyrs / He was anon taken & brought to the prefecte / and he alway abydyng stedfastly in the fayth & knoulechyng of cryst / was beten with staues / And so cast out of the cite / and as he went fro place to place / his moder whyche thenne was dede apperyd to hym / & comforted hym / and warned hym that he sholde goo in to fraunce / and so he dyde / And whan he cam in to a toun of fraunce which that hyght gemelkus and had conuerted moche peple to the fayth of Jhu cryst / There was a noble woman whiche offred to hym her sone named Celse / whiche was an elegante and fayre childe / prayeng hym that he wold baptyse hym and take hym with hym / and whan the prefecte of fraunce herd herof / he toke hym and the childe Celse with theyr hondes bounden behynd them / and a chayne in theyr neckes put them in prison / for to torment them on the morne / Thenne the wyf of the prefecte sent to hym affermyng that it was not rightfully doon þ he sholde sle Innocentes / but the goddes almyghty sholde presume to auenge them / By whiche wordes the prefecte was corrected / & deliuerd the Innocentis but charged & warned them þ they sholde no more preche there thenne he cam to the cite of tryre & he was the first that preched crist & conuerted many to þ fayth & there edefyed a chyrche / & whan orne lye lyeutenannt of nero herd herof he sent thyder an hondred knyghtes for to take hym / and they fonde hym in an Oratorye that he had made / And toke hym and bounde hys hondes behynde / the grete nero hath sent for the / to whom nazaryen sayd / the kyng al out of ordre hath also knyghtes out of ordre / why cam ye not honestly and sayd / Nero calleth the / and we wold haue comen / Thenne they ledde hym bounden to Nero / and Celse the childe weppyng they smote and buffetted hym / And constrayned hym to folowe / and whan Nero salue them he commaunded to put them in pryson tyl they there deyed by tormentis / And on a day whan Nero sent his hunters to take wylde bestys / Sodenly a grete multitude of Wylde beestes / brake theyr ordenaunce / and entryd the gardyn of nero where they sholde and al to rente many men / that nero alle troubled fledde / and hurted his foot / that vnnethe he myght come to his paleys / and after laye many a day / and myght not remeue for the payne of the wounde / Atte last he remembryd of nazaryen and else / and supposed his goddes were wroth with hym / bycause he suffred them to lyue so longe / Thenne by the commaundement of themperour / knyghtes lete them both and brought them to fore themperour Nero salue theyr vysages shyne lyke the sonne / And he supposed that they had don it fantastykly to mocke hym by magyk / and commaunded them to put alway theyr enchauntrementis / and offre to the goddes / Thenne was nazaryen ledde to the temple and prayed that alle men sholde goo out / And thenne he made hys prayers to god / And alle thydolles fyl doun and were broken / and whan nero herd that he commaunded to cast hym in to the see And yf it happed that he escaped they sholde folowe and take hym and brenne hym / & sholde take the ashes of hym & cast it in to the see nazaryen thene & the

chyldꝛ Celſe were put in a ſhyppe /and brought in to the myddle of the ſee / And were bothe caſt in / and anon a bout the ſhyppe aroos a grete tempeſte and about them was grete calme andꝛ tranquylite / whan they thenne that were in the ſhyppe were aferdꝛ to be peꝛriſſhedꝛ/and repentid them of the harme and wyckednes that they had cõmyſed in the ſyntes / Nazaryen wyth the chyldꝛ celſe walkedꝛ vpon the ſee andꝛ apperidꝛ to them with a glad chere/ and entredꝛ in to the ſhyppe to them / Andꝛ thenne they releuyngꝛ /By his prayer the ſee was peaſidꝛ / andꝛ fro thens they ſayledꝛ vj C paas andꝛ cam to a place beſyde Jene/ where they longꝛ prechydꝛ/ Andꝛ after cam to melane where they fondꝛ geruaſe andꝛ prothaſe in the place where he hadꝛ left them / & whan Anolynus the prouoſt herdꝛ that /ſent hym in exyle / and Celſe the chylde a bode in the hous wyth a noble woman Nazaryen thenne cam to rome / & fond hys fader thenne olde andꝛ cryſten /and enquyredꝛ of hym how he was cryſtened whiche ſaydꝛ that peter thapoſtle hadꝛ appieredꝛ to hym andꝛ had hym byleue as his wyf and his ſone dydꝛ / thenne fro thens he was exyled of tho biſſhoppes vnto melane agayn / Fro whens tofore he was exyled to rome/and was nolꝛ compelkydꝛ agayn wyth wronge to goo to rome/ where he Was preſentid to the prouoſt With the chyldꝛ Celſe / whiche thenne was ladde out of the yate of rome / whiche is namedꝛ thre walles with the childe celſe andꝛ there was byleded/ whos bodyes criſten men toke vp / andꝛ by nyght buryed it in a gardyne /andꝛ the neyt nyght they apperydꝛ to an holy ſeynt named Ciriake ſayeng that he ſhold burye theyr bodyes in his hous more depper for dredꝛ of new/To whom he ſaid /I praye you firſt my lordes that ye make my doughter hole of the palſey /whiche anon whan ſhe was hool /he toke the bodyes /andꝛ as they commaunded he dyd / Longꝛ tyme after this / god ſhelved theyr bodyes to ſeynt Ambroſe/andꝛ he lefte celſe lyeng in his place/ andꝛ toke vp the body of nazarien with as freſſhe blode as he hadꝛ be buryed / the ſame day ſmellyng a merueylous ſwete odour incoruptꝛ with his here andꝛ hys berde andꝛ brought it to the chirche of thap ꝓ poſtles / And there buried it honourably/and after toke vp the body of celſe and beryed it in the ſame chirche / They ſuffredꝛ deth about the yere of our lord lxiij / Of this martir ſayth Ambroſe in his preface / O thou holy noble champyon and bleſſyd martir ſhynyng by thy ſhedyngꝛ of thy blood thou haſt deſerued to haue the kyngdom of heuen whiche by the Innumerable aſſaultes of tormentis haſt ouercomen the wodeꝛ nes of the tyraunt by the conſtance of fayth / Andꝛ haſt gadredꝛ to gydre a multitude of peple to euerlaſtyngꝛ lyf O thou martir of whos helth the chyrꝛche Joyeth more /than the world joyedꝛ in his punyſſhyng / O thou bleſſydꝛ moder of her chyldren glorifyedꝛ wyth tormentis / whiche ledde them not with waylyng ne ſorowyng to helle / But departyngꝛ hens folowed her with perpetuel laude vnto the heuenly kyngdoms All this & more ſayth Seynt Ambroſe

Thus enden the lyues of ſeint Nazaryen / and Seynt Celſe

Here folowyth the lyf of ſeynt Felyx / and firſt of his name.

Felyx is ſayde of felicitate that is bleſſydꝛnes/ Or elles felix as keryngꝛ ſtryues and tribulacions of this wordꝛe for euerlaſtyngꝛ lyf Or felix keryng lyke or water to faythe whiche is to ſaye ledyngꝛ peple to the fayth /

Of ſeynt Felix

Felyx was chyſen popꝛe in ſtedꝛe of liberie andꝛ was ordeynedꝛ & sacred / For by cauſe lyberyꝛ the popꝛe wouldꝛ not conſent to the herꝛeſy of tharryens / he was ſent in to exyle / of conſtancyen ſone of conſtantyn/and

there abode thre yere / Wherfore alle the clergy of rome ordyned Felix to be pope by the ryal and consent of liberie And thenne this Felix assembled a counseyl of xlviij bisshoppes / And condempned Constancien Arryen and he retike and tuo prestes whiche fauou red and susteyned hym in his hereſye For whiche thyng constancien was wroth / and chased Felix out of hys bisshopriche / and calledy agayn liberien by this couenaunte / that he shold be partener with hym and thother Whom Felix hadde condempned / and liberien whiche was tormented by the grenous nes of his exyle submytted hym vnto the euyl hereſye / and thus the persecuci on grewe more / In so moche that many prestes and clerkes were slayn within the chyrche / Wtthout that lyberien de fended them / and Felix whiche was cast out of his bysshopriche dwelled in his owne heritage / of whiche he was put out and was martred by smytyng of / of his hede aboute the yere of our lord CCC and xl /

Thus endeth the lyf of seynt felix pope and Martir

Here folowech of the Seintes Simplicien Faustyn and Beatrice and first of their names

Ymplicien is as moche to say as symple or Without ony playte of falsehede / He was symple by meknes and humylite / For he humbled hym self to receyue martirdom / he was knowyng / For he knewe the cristen fayth / and for the fayth he suffred martirdom / Faustyn is as moche to say as fortunate / Beatrice is to saye holdyng blessydnes / or it is sayde of beata that is blessyd / / And of ares that is vertue whiche is a blessyd ver tu / And beatryce is sayd sorouful or heuy / For she was sorouful of the passyon of her brethern / and she was blessyd by her martirdom /

Of the Seintes / Simplicien Faustyn and Beatrice

Ymplicien & Faus tyn brethern whan they wold not by no con straynt do sacrefyse to thydolles / and refused it vtterly they suffred many tormentis at rome vnder diocles yan / and atte laste sentence was gyuen ayenst them and were byheded & theyr bodyes cast in to tyber the ryuer / And Beatrice theyr suster toke vp the bo dyes of them / and buried them honou rably / Lucrete whiche was prouost of rome went on a tyme playenge aboute theryptage of beatrice and salue her and made her to be taken / and commaunded her that she shold make sacrefyse to his goddes and she refused it / And lucrete made his seruauntes to strangle her in a nyghte and lete her lye / and lucyne the virgyne toke alway the body and buried it with her brethern / and after that lucrete entrid in to theyr heritage And thus as he assayled the martirs And dyde do make a grete feste to hys frendes / And as he satte atte dyner / A yong child that lay wounden in smale cloutes in hys moders lappe whiche yet souked sprange out of the lappe of his moder that helde hym / and alle men seyng escried and sayd / O thou lucrete here and vnderstande thou hast sleyne and assayled the martirs of god / and therfor thou art yeuen in to the possessyon of the fende / and thenne anon lucrete tremblid and fered / And was forthwith rauysshed of the deuyl and was so tormented by iij houres of the deuyl that he deyed at that same dy ner / & whan they that were there salue that / they were conuertid to the fayth / and recompted to al men holy the passy on of seint beatrice was aduengyd at the same dyner / And they suffred with aboute the yere of our lord CC lxxxviij

Thus enden the liues of the Seintes / Simplicien Faustin and Beatrice

And here folowyth the lyf of Saynt Martha /

SEynt Martha hyl; dresse of our lordy Jhesu cryste was borny of a ryalle kynrede/ Her fa der was namedy Syro And hyr moder eucha; ria/ The fadyr of hyr Was duc of Sirie andy maryteyme/ And martha wyth hyr suster possedey by the heryttage of theyr moder thre places /that Was the castel magdalene andy bethanye /and a parte of Jherusalem / It is notwher tredde that martha hady euer ony husbond ne felawshyp of many / But she as a noble hostesse mynystredy andy seruedy our lordy / andy wolde also that hyr sus ter sholdy serue hym andy helpe hyr/ ffor she thought that alle the Worldy was not suffycyent to serue suche a gheste / After thascencyon of our lordy whan the dysciples were departedy / she wyth hyr brother lazare andy hyr suster Marie Also Seynt mawymyne /Whiche bapti sed them /andy to whom they were com; mysedy of the holy ghoost / Andy many other were put in to a shyppe wythout sayle ores or wother gouernayle of the paynems / whyche by the conduyte of our lordy they cam alle to marselle/and after cam to the territorye of Aquense or ays / Andy there conuertedy the pe; ple to the fayth/ Martha Was ryght facounde of speche andy curtays andy gracious to the sight of the peple / There was that tyme vpon the Ryuer of rone in a certayn wode bytwene ari late andy auynyon a grete dragon half breste andy half fysshe/ gretter than an oxe/lenger than an hors/hauyng tethe sharpe as a swerde / andy hornedy on ey ther syde/hede lyke a lyon/tayle lyke a serpent /and defendedy hym wyth two wynges on eyther syde /and coude not be hetty wyth cast of stones ne wyth o ther armour / Andy was as strong as xij lyons or beres /whiche dragon lay hydyng and lurkyng in the ryuer/and peryssshedy them that passydy by & drow nedy shippes / he cam thyder by see fro galyce andy was engendrydy of leuia; than /whyche is a serpent of the water andy is mocke woode /Andy of a beest callydy bonacho / that is engendrydy in galyce / And whan he is pursiewedy he cast out of his bely behyndy hys ordre the space of an aker londy on them that folowe hym & it is brygbt as glasse / Andy what it toucheth it brenneth as fyre / To Whom martha at the prayer of the peple cam in to the wode / Andy fondy hym etyngy a many/ Andy she cast on hym holy water/ & shewedy to hym the crosse/whiche anon was ouercomey and stondyng stil as a sheep she bonde hym wyth her owen gyrdle/and thenne Was sleyn with speres andy glayues of the peple / the dragon was calledy of them that dwellydy in the contre tha rasconus wherof in remembraunce of hym /that place is called tharasconus whiche wfore was called berlue and the blacke lake/ by cause there ben wo des shadowous andy black /andy there the blessydy martha by lycence of may ymyne hyr mayster andy of her suster duellydy andy abode in the same place after /& dayly occupyed in prayers andy in fastynges/and there after assembled andy were gadred to gydre a grete co; uente of susters/& bilded a fayr chirche at thonour of the blessyd marie virgy ne /where she ledde an harde & a sharpe lyf/she eschewedy flessh and alle fatte mete / egges chese and wyne / she ete but ones a day / Ay hondredy tymes a day andy ay hondred tymes a nyght she kneled douy and bowed hyr knees Oy a tyme at Auynyon whan she pre chedy bytwene the touy andy the Ryuer of woy ther was a yongy may oy that other syde of the ryuer desyryug to here hyr wordes/ andy had no bote to passe ouer/ he begay to swymme nakedy/but he was sodenly taky by the strengthe of the water /And anoy suffocate andy drowned / whos body vnnethe was fouridy the neyte day / Andy whan it was taky vp/it was presentid at the feet of martha for to be reysedy to lyf / She thenne in maner of a crosse fyll douy to the grou̅de andy prayedy in thys maner /O adonay lordy Jhu crist whiche reysedest somtyme my wel bybued bro ther / beholde my most dere gheste / to

the fayth of them that stonde here/and
reyse thys chylde / And she toke hym
by the honde / and forthwith he aroos
lyuynge/and receyued the holy baptesme
Eusebyus telleth in the v boke of thisto
rye ecclesiast / that a Woman named
emorissa / After that she was heled of
our lord / she made in her courte an y=
mage lyke vnto Jhesu cryst / with cloth
and hewe lyke as she salve hym whan
she was heled / And worshipped hym
mocke deuoutly / The herbes that grewe
vnder thymage/to fore that she had tou
ched the hemme were of no vertue / but
after that she had touched it/they were
of so mocke vertue/that many seeke peple
by them were heled / That woman emo
rissa whom our lord heled/ambrose saith
that it was martha / Seint Jherome
sayth/and it is had in historia tripertita
that Julianus apostata toke albay that
ymage that Emorissa made /and sette
his owne there whyche with the stroke
of thondre Was al to broken/Our lord
cam to her a yere tofore her deth and
shewd to her that she shold departe out
of this worlde / and al that yere she
was seke and laboured in the febrys &
viij dayes tofore her deth she herde the he
uenly felawships of angelkis kepynge
her susters soule in to heuen / and anon
dyde do come all the couent of brethern
of susters and sayd to them my frendes
and moste swete felawes / I pray you
to reioyse and enioye with me / For I
see the felawship of angelkys kepe the
soule of my suster marie vnto heuen/ O
most fayr and swete suster/thou lyuest
now with thy mayster and my gheste in
the blessid sete in heuen/and thēne anon
Martha sayde to them that were present
that her deth was nyghe / And bad to
lyght the tapers aboute her / And that
they shold wake vnto her deth / And
aboute mydnyght to fore the day of her
deth /they that shold watche were kept
of slepe & slepte/and there cam a grete
wynde and extyncte and dyde out the
lightes/ She thenne seyng a grete tourbe
of wycked spirites began to praye and
sayed /My fader holy / my dere gheste /
thise dekeyuers ben gadred for to deuour
me /bryngyng wreton alle the euyl de
des that euer I dyde /O blessyd holy be
not fer withdrawen fro me/ but entende
in to myn helpe/and forthwith she salve
her suster comynge to her holdynge a
brondе in her honde and lyghted the ta
pers and lampes/ and as eche of them
called other by theyr name / Crist cam
to them sayenge / come my welbeloued
hostesse / For where I am thou shalte
be with me / Thou hast receyued me in
thyn herbergh / and I shal receyue the
in myn heuen / and all them that calle
vpon the /I shal here them for thy loue
Thenne the hour of her deth approchyng
she commaunded that she shold be borne
out of the hous that she myght be holde
and loke vp in to heuen/ and to laye her
on the erthe / and to holde the signe of
the crosse to fore her / and sayeng thyse
wordes she prayed / My swete gheste
I beseche the to kepe me thy poure creatu
re/And lyke as thou hast touched sauf
to be lodged with me /so I beseche the to
receyue me in to thyn heuely herbergh
And thenne she bad that the passyon af
ter luke shold be redde tofore her / And
whan this was said Chaire in manus
tuas comendo spiritum meum/ she gaf
vp her spirite and deyed in our lord /
The next day folowynge that was the
sonday/whykes they said laudes aboute
her body / and dyde her obsequye / and
aboute the hour of tierce at pentecoste
our lord appered to the blessid ffrancone
syngyng masse /whiche after theyr sete
slepte in his chayre / and sayd to hym
my welbeloued ffrancone/yf thou wilt
fulfille that thou behyghtest longe sithe
to my hostesse martha /arise anon and
folowe me / whos commaundement he
obeyed/& sodenly both cam to tharasconе
And syngyng thoffyce aboute the body
And the other answeryng / they with
ther owen hondes leyde the body into the
sepulture / And trouth it was that at
pentecoste whan they had songen in
the chore /and the dekon shold goo rede
the gospel and receyue the benediction
they awoke the bysshop demaundynge
the benediction / Thenne the bysshop a
woke and sayd/why haue ye awakend
me my brethern / Our lord Jhesu Crist
hath ledde me to his hostesse martha/
And we haue keyed her in her sepulture
Now sende thyder messagers for to fet
che our ryngе of gold and our gloues/
whiche whiles I made me redy to burye

ster I delyuerd them to the sexteyne / & and I haue forgotten them there by cause ye awoke me so soone / Thenne were messagers sent forth / & as the bysshop sayde they fond his ryngе / and one glowe / whiche they brought agayn / and that other the sexteyn retyned for a wytnes and memorie / And the blessyd ffrancone added therto sayeng that after her sepulture / a brother of ꝑ same place a lerned man in the lawe demaunded of our lord what was his name / To whom he answerd not / but shewed a boke open in his honde in whiche was wreton thys verse / In euerlastyng memorye shal be my rightful hoostesse and she shal dede non euyl in the last day / and whan he sholde torne the leues of the boke / in euery leef he fonde that same wreton / where afterward many myracles were shewed and don at her tombe / Thenne Clodoneus kyng of ffraunce was after thys made a cristen man / and baptised of seynt remyge / And suffred grete payne in his raynes cam to her tombe / and there reysed very helth / For whyche cause he enryched that place / And the space of iij myle way about on both sides of the ryuer of Roon as wel wodnes as castelles / he gaf to the same place and that place he made free / Marcilla her seruaunt wrote her lyf whiche after ward went in to sclauonye / And there prechyd the gospel of cryst / & after ye yere fro the deth of martha she restid in our lord / Thenne late vs praye to this blessyd martha hostesse of our lord / that after this shorte lyf we may be herbrew wed in heuen with our blessyd lord Jhesu crist / to whom be yeue joye laude and preysyng world without ende Amen /

Thus endeth the lyf of the blessyd Seynt martha /

And here folowen the lynes of Abdon and Sennen

ABdon is sayde of Abscin in greek / which is as moche to saye as cutte in latyn / & dolos Whiche is to saye as seeyng / He was cutte & helpen in his body / and sawe god by martirdom / Sennen is sayde of senos in greek / Whyche is as moche to saye as wyse / and yen that is in / And therof is sennen as in witte / or sennes as olde / As who sayth he was olde in wytte /

Of seyntes Abdon and sennen

ABdon and sennen suffred martirdom vnder decyen the emperour / whan decius themperour had surmounted babilone / & the other prouynces / he fond somme cristen men within the cite / And brought them wyth hym bounden to the cyte of Cordule / And made them there to dye by dyuers tormentys / And thenne Abdon & sennen whyche were as gouernours of the contray / toke the bodyes and buryed them / Thenne were they accused and brought to decyen / and he dyd do lede them wyth hym bounden in chaynes to rome / thenne were they brought tofore decien and tofore the senatours / thenne was it commaunded that they sholde doo sacrefyse / And they sholde haue al theyr thynges frely / Or elles they sholde be deuoured by bytynges of wylde beestes / But they dyspysedeyn to make sacrefyse / and spytten ayenste the fals ydolys and statues / & thenne were they drawen to the place of martirdome / and made to be brought to them two lyons / and ij beres / Whiche dyde to them non harme ne touched them not / But rather kepte them fro harme / Thenne began they to caste speres and swerdes at them and atte last they were alle to hewen wyth

ſwerdis and thenne they were kouden by the feet and drawen thrugh the toun vnto thydolke of the ſonne / And whan they had leyn there iij dayes quyryne ſubdekeyn toke the bodyes vp and buryed them in his hous / And they ſuffred deth aboute the yere of our lord two hondred liij /

Thus endeth the lyues of Alb; don and Sennen /

Here folowyth the lyf of ſeynt Germayne / and firſt of hys name /

GErmayne is ſayde of germe and ana that is hye / thys is to ſaye ſouerayn germe / Thre thynges ben foūden in ſeed germynyng / that is to wete natural hete / humour nutrimental and reſon of ſeed / Thenne the holy Seynt Germayn is ſayd as ſeed germynyng / For in hym was hete by brennyng of loue / humour by fatneſſe of deuocion / and reſon of the ſeed by vertu of predycacion by whiche he engendryd moche peple to the fayth / And in good maners / And conſtance the preeſt wrote his lyf to ſeynt ſeuerin byſſhop of Anſerre /

Of Seynt Germayne

GErmayn was of moche noble lygnage born in the cite of ancerre And was taught and enformed wel in the artes lyberalle / And after he went to rome / For to lerne the ſcyence of the decretes droytes & lalve And there requyred he ſo moche of dygnyte / that the ſenate ſent hym vnto ffraunce for to haue and obtayne the dygnyte of the duchy of alle Lurgoyne And thus as he gouerned the cyte more dylygently than al the other / ther was in the myddes of the cite a tre whiche was a pyn / On whiche men henge on the braunches for the grete merueyle of theyr huntyng / the hedes of wylde beſtes / but ſeynt Amadour whiche was byſſhop of that cite repreuyd them of ſuche lanytres / & warned them and deſired that they ſhold helpe doun that tree / to thende that none yll occaſion myght come to the cryſten men but they wold not conſent therto in no maner / and on a tyme whan germayn was not in the toun / the byſſhop dyd do cutte doun thys tree / and made it to be brente / And whan Germayn knewe it / he was moche angry / and forgate the cryſten relygyon / and cam with a grete multitude of knyghtes & aſſayed yf he myght ſlee the byſſhop / & thenne the byſſhop knewe by reuelacō deuyne that Germayn ſholde be his ſucceſſour / and gaf place to hys wodenes / And went to the cyte of auguſtydyn / And after he cam agayn to Ancerre / And thenne he ſhette and encloſed ſubtylly germayn within the chirche / and there ſacred hym / and ſayde to hym that he ſhold be his ſucceſſour in the byſſhop ryche / and ſo he was / For anon after ſeynt amadour deyed / and al the peple requyred Germayn to be biſſhop / And thenne he gaf al his richeſſes to poure peple / And chaunged his wif in to his ſiſter / and reforned ſo his body by the ſpace of xxx yere / that he neuer ete bred of whete / ne dranke wyn / ne he vſed no potage / & wold haue no ſalte to ſauer his mete / and thryes in the yere he dranke wyn / and that was at cryſte maſſe and at eſtre / and to quenche & to take alway the ſauer of the wyn he put in plentē of water / and in his refection / he toke of the aſſhes after his barley bred and faſted euery day / and ete neuer til nyght / In wynter ne in ſommer / he had but one clothyng that was the hayre / his cote and his golyn and yf it ſo happed that he gaf not his veſtement to ony pour man / he ware it ſo long that it was broken & vnpreed his hede was alle enuyronned with aſſhes / and hayre and with a ſacke / And had not hys hede adreſſyd vpon a pylwe more hyer than his ſholdres / but euery day he wepte and bare aboute hys necke relyques of ſeyntes he ware none other clothyng / he ware ſelde hoſen

or shoon / and/ selde was gyrde / and/ the lif that he lyued was aboue mānes polver / hys lyf was suche that it was grete myracle and pyte to see his flesshe and/ was as a thyng not credyble/and dyde so many myracles/that but yf his merytes shd/ goon byfore / they sholdy haue ben trolbedy fantastique / On a tyme he was herberolbedy in a place / where euery nyght the table was made redy for to ete after souper When men shdy soupedy/and/ he was mocke admer ueyled therof /and/ demaunded of the hoste of the hous / wherfor they made redy so to ete after souper /And/ thooste sayde/ to hym that it was for his neyghbours/which wold come and/ drynke one after that other / and/ that nyght Seynt Germayn establisshedy hym to wake for to see what it was /It was not longe after that there cam theder a grete multitude of deuyls and/ cam to the table in guyse of men and wymmen And/ when the holy man saWe them / he commaundedy/ them that they sholdy not goo alway/and/ after he sent for to wake the neyghbours on alle sydes in suche wyse that euery body was founde in his bedde /and/ in theyr houses/and/ made the peple to come and/ see yf they knelve ony of them / but they said nay And/ thenne he shelved them that they were deuylles / wherof the peple were moche abasshedy / by cause the deuylles had/ mocquedy/ them soo /

And thenne seynt Germayn coniuredy/ that they neuer after retornedy/ thyder ne cam more there / That same tyme seynt lupe floured/ Which was bisshop of Troyes / the cite was assyegedy of the kyng attyla /and/ seynt lupe went vpon the gate / and/ cryedy and/ demaūdedy/ what he was that so lettedy/ them To whom he sayde I am attila ỹ scorge of gody / and/ thenne the meke bysshop answerdy/ and said/ / and I am lupe Alas the waster of the flocke of gody And/ haue nede of the scorge of gody & commaunded thenne to opene the gates And/ the peple of the kyng attile were alle made blynde by the wyl of gody so that they passedy/ thrugh the toun and/ salve no man of ỹ cite ne dyd no harme to ony body / Thenne the blessid germayn toke wyth hym seynt lupe /and/ they both went in to bretayne / where as the heresies thenne were /but when they were on ỹ see a grete tempest cam and/ aroos / which by the preyer of seynt Germayne anon ceessed / & thenne they were receyued honestly of the peple of the contre / whos compyng/ deuylys had sayde to for which seynt Germayn had/ cast out of bodyes that they had/ keped /and/ when they had ouercomen the heresies / they retorned agayn vnto theyr owne places / On a tyme it happed that seynt germayne lay seek in a strete / which strete was afyre /To whom the people cam and/ desyred to kere hym out of the strete for drede of the fyre but he wold not be born thens But put hym self ayenst the fyre which brente all about hym/ & touched not hym ne the hous that he was in/

Another tyme he retorned in to bre=tayn for the heresyes /one of his disci=ples folowed/ hym hastely and fyl seek by the waye and deyed there/and when seynt germayn retorned/he demaunded to see the sepulture of hys dysciple that was deed /and it was openedy/ to hym And he calledy/ hym by his name /and/ demaunded hym what he dyd and made and yf he woldy dwelle ony more with hym /and anon the body spacke and seyd that he was wel/and/ al thynges were swete to hym/and/ wold nomore be callidy/ agayn in to this worldy/ he saidy/ / And/ the seynt graunted hym that he shold be in reste/and leyde doun his hede and/ slepte in our lordy/ He preched on a tyme in brytayn so moche that the kyngy denyedy/ hym lodgyng & his peple / Thenne it happed that the kynges koWherd went wyth hys por=cion that he fette atte paleys & bare it to his lytil hous /And/ he salve the bles=syd Germayne and his men seche their lodgyng/ where they myght be herbero=wedy/ that nyght /And/ the Colwherdy/ brought them in to his howes / & salve that they had/ moche hongre / But he had not mete ynough for hym and for hys gheestes[3]/ This CoWherde had but one calf /which he dyd/ doo slee for to gyue to them / And/ he receyued them debonayrly with the litil goody that he had/ / And/ when they had/ soupedy/ & had/ sayde/ graces/Seynt germayn had

hym bryngē to hym the bones of the
calf /and to laye them vpon ꝑ ſkynne
And after made his prayer to god/and
anon the calf awoos to lyf without ta-
ryeng/and on the morn ſeint germayn
cam haſtely to the kyng /and demaun-
ded hym why he had denyed hym hod-
gyngē / Thenne the kyngē keyngē ſore
abaſſhyd coude not anſwere / Thenne
he ſayd to the kyng goo out / and leue
thy royame to one better than thou art
And thenne ſeynt germayn ordeyned
the colvherd to be gouernour of the roy-
ame /Thenne as the ſaxons fought a-
yenſt the brytons / and ſalve that they
were but a felve men and ſalve the holy
men paſſe by them/they called hem and
the ſeyntes preched ſo mocke to them
that they cam to the grace of baptesme /
And on eſter day they caſt of theyr ar-
mour /and thrugh brennyngē charyte
of fayth purpoſed to fyghte / & whan
that other partye herd that they purpo
ſed to goo ayenſt them hardely / And
ſeynt Germayn hyd hym ſelf aparte
with his peple/ & warned them whan
he ſhold arye / Alleluya / that
they ſhold anſwere /Alleluya /And
Whan the sayde seynt germayn had ary
ed /Alleluya / And the other had
anſwerd /Theyr enemyes had ſo grete
fere / that they caſt alway alle theyr ar-
mours /and had wend verily that
alle the montayns had fallen on them
and heuen alſo/and ſo al affrayed fledde
alwaye/ On a tyme as ſeynt germayn
paſſed by auguſtyneneꝛ / and went to
the tombe of ſeint caſſyen and enquyred
of hym hold it was with hym/ And
he anſwerd hym out of the tombe and
ſayd /I am in ſwete reſte / and abyde
the comyng of our redemer /and he ſaid
agayn / reſte thou thenne ſtylle in the
name of our lord / and pray for vs
deuoutly that we may deſerue the holy
Joyes of the reſurrection/ And whan
Seynt germayn cam in to rauenne he
was receyued mocke honourably of the
quene placida / And of valentynyen
her ſonne / and at the houre of ſouper
ſhe ſent to hym a right grete veſſell of
ſilver/ful of delycious mete/the which
he reteyned for to gyue to pour men /
And in ſtede hereof he ſent to the quene
a dyſſhe of tree /and a barley loof / the
which ſhe receyued gladly/ and after
dyde do couere the dyſſhe with ſylver
and kepte it long Wyth grete deuocō
On a tyme whan the lady had boden
hym for to dyne with her / he graunted
it debonayrly / and bycauſe he was
very of traueyle / and faſtynges he
rode from hys hoſtel vnto the pakeys
vpon an aſſe / and whyles he dyned
his aſſe deyed / And whan the quene
knewe that his aſſe was dede / She
was mocke ſorouful /and dyde do pre-
ſente to hym a ryght goody hors of
right grete beaute and grete / & whan
he ſalve hym ſo ryckely aourned and
arayed /he wold not take it /but ſayd
ſhe We me myn aſſe /For he ꝑ brought
me hyther ſhal bryngē me home /And
went to the ded aſſe /and ſaid arise &
lete vs retorne home /& anon he awoos
and alvoke as he had ſlepte and as he
had had no harme /and thenne Seynt
germayne mounted on his aſſe & rode
to hys lodgyng /but er he departed fro
rauenne he sayde / that he ſhold not be
longē in thys world/ and a while after
he fyl ſeek of the feuers or acceſſe /and
the ſeuen day after paſſyd out of thys
world vnto our lord / and hys body
was borne in to ffraunce / lyke as he
had deſired of the qnene / and he deyed
aboute the yere of our lord /CCCC /
& xxj / Seynt germayn had promy-
ſed to seynt Euſebye which was byſ-
ſhop of verſayle/that whan he returned
he wold halvlve his chirche that he had
founded / And whan seynt euſebe vn
derſtode that he was deed/he wold hym
ſelf halvlve his chyrche and dyde do
lyght the tapres / But the ofter they
lyght them/ſo ofte they went out /and
were quenchyd / and whan Seynt
Euſebe ſalve this /he apperceyued well
that the halvlvyngē was doon /or elles
it ſhold be doon an other tyme /or it
ſhold be reſerued to an other byſſhop /
and whan the body of seynt germayn
was brought to verſayl aſſone as his
body was brought in to the chyrche
alle the tapers were lyght by them ſelf
by goddes grace / Thenne seynt euſebe
remembred of the promeſſe of Seynt
germayne /and that which he had pro
myſed lyuyngē / He accompliſſhed it
keyng deed / But it is not to be

vnderstande that this was the grete eu
sebe bysshop of versayll/That this was
don in his tyme /ffor he deyed vnder ba
lent themperour / And fro the deth
of hym vnto the deth of seynt germayn
was more than fyfty yere /
But thys was another Eusebe vnder
whom this thyng was don / Thenne
late vs praye vnto thys holy germayn
that he praye for vs to god almyghty/
that after this lyf we may come to
euerlastyng blysse in heuen Amen /

Thus endeth the lyf of Seynt Germayn /

Here nexte folowyth the lyf of Seynt Eusebe / And first of his name /

Usebe is sayde of
eu/whiche is as moche
to say as good / And
sebe that is eloquence or
stacon / Or Eusebe is
as moche to saye as
worshyp / he had bounte in sanctifica
cion / Eloquence in defense of the faith
stacion in the stedfastnes of martirdom
And good wyrshyppyng in the rene
rence of god /

Of seynt Eusebe

Usebe was alway
a vyrgyne /and whyl
les he was yet yonge
in the fayth he receyued
baptesme and name of
Eusebe the pope / In
whiche baptesme the handes of angellis
were seen that lift hym out of the fonte
On a day a certayn lady was esprised
of his beaute /and wold haue goon to
his chambre/ And thangellis kepte the
dore in suche wyse that she myght not
entre / and on the morn she went to
hym and kneled down at his feet /and
requyred of mercy and forgeuenes/ of
that she had ben in wyll to haue made
hym synned / and he pardonned her de
bonayrly / And whan he was ordey
ned to be a preest / he shone in so grete
holynesse / that whan he sang the so
lempnytees of the masses the angellys
serued hym / After this whan the here
sye of the arryans had enfected al Ita
lye //and Constantyn themperour fa
uouryng them/Julyus the pope sacred
Eusebe in to bysshop of versaylle the
cyte / the whiche helde the prynicpate
of the other citees in Italye /and whan
the heretiques herd say that/they shitte
faste the doores of the chirche / whiche
was of our blessyd lady and blessyd
virgyne seint marie/thenne the blessyd
saynt kneled down /and anon the do
res opened by his prayer/ Thenne put
he out eugenyen bysshop of melan /
Whiche was corrumped of this euyll
heresye / and ordeyned in hys place
denys a man / right catholyque/ And
thus Eusebe purged alle the chirche
of thoccident / And anastase purged
thoryent of the heresye arryen/ Arrius
was a preest of Alysaunder / whyche
sayd and affermed that cryste was a
pure creature /And sayd that he was
not god /and for vs was made /that
we by hym as by an instrument were
made of god / And therfor constantyn
ordeyned a counseyl at nycene / where
as this errour was condempned/And
after this arryen deyed of a myserable
deth/ For he voyded alle his entrayles
bynethe at his foundement /and Con
stancien sone of constantyne was cor
rupte with thys heresye / For whyche
cause this constancien had grete hate
ayenst Eusebe /And assembled a coun
seyl of many bysshoppis / And callyd
denys and sent many lettres to eusebe
and he kneelde well that the malice of
hym was so grete that he daygned not
come to hym /wherfore themperour esta
blisshed ayenst the excusacion of hym /
that the counseyl shold be solempnysed
at mylane whiche was nygh to hym /
and whan he salde that eusebe was
not there / He commaunded to the
Arryens that they shold wryte theyr
fayth / and send it to Denys bysshop
of Melane / and xxix bysshoppes he
made subscryde the same fayth / And

Whan Eusebe herde that / he yssued out of his cite for to goo to mylane/And sayd wel to fore that he sholde suffre moche/And thus as he cam to a flood for to goo to mylane /the shippe taried longe on that other syde of the Ryuer but the shippe cam at his cōmaūdement And bare hym ouer & his felaw shyp without gouernour / Thenne the forsayd denys cam ayenst hym and kneled doun to his feet and requyred pardon and whan Eusebe coude not be tornedy by yeftes ne by menaces of this Emperour / he sayd tofore them alle / ye say that the sonne is lasse than the fader wherfor haue ye thenne made my sonne and my dyscyple gretter than me /for the dyscyple is not aboue the maistre / ne the sonne aboue the fader / Thenne were they meuyd by this reson /And shewed to hym the wrytyng that they had made and denys had writen / & they sayd that he had Writen / And he sayd nay/I shal not subscryke after my sonne / to whom I am soueryn by auctorite / but brenne thys writyng / And after write another yf ye wyll / er I shalle write/and thus by the wyl of god that cedule was brent Whyche denys and the xxix bisshops had subscrybed / and thenne tharryens wrote agayn another cedule/and delyuerd it to Eusebe and to the other bysshoppes for to subscryke / but the bysshoppes enhardyed of Eusebe / wold in no wyse consent to subscribe/but they were glad that thylke cedule which by constraynt they had subscryked was brente/ thēne Was constancien angry /and delyuerd Eusebe to the wylle of tharryens /and anō they dreue hym fro the myddle of the bysshoppes / and bete hym cruelly and dreue hym fro the hyest of the palays by the stappes doun to the lowest and fro the lowest to the hyest Vnto the tyme that hys hede was al to bruised / and bledde moche blood / And yet he wold not consente to them/and thenne they bond his handes behynde hym / & after dreue hym with a corde aboute his necke /and he thanked god and sayd that he was alle redy for to deye for the defence of the fayth of holy chirche / Thenne constancien exyled li cerien the pope / Denys/ Paulyn/ and alle the other bysshoppes that Eusebe had enhardyed / And thenne tharryens ledde Eusebe in to Jerapolyn a cite of palastyne / and enclosed hym in a strayt place in so moche that it was strayt and short that he myght not stretche out his feet / ne torne hym fro one syde to a nother /and he had hys hede so strayt that he myght not meue it /ne torne hither ne thyder his membres in no maner sauf only his sholdres & armes / the place was so strayt in lengthe and in brede / And whan Constancien Was dede/Julien succeded hym / And wold plese euery man / and commaunded that alle the bisshoppes whyche had ben exyled sholde be repelled / And the temples of the goddes to be opened and wold that alle men sholde vse peas / Vnder what lawe he were / And by this occasion Eusebe yssued out of pryson/and cam to Athanase and told to hym what he had suffred / Thenne Julyen deyde / And Jouynyen regned/And tharryens sessed / Seynt Eusebe retorned to the toun of versayll / where the peple receyued hym with grete Joye / And after whan Valent regned tharryens cam agayn in to theyr forces/and entred in to the hous of Eusebe / and stoned hym with stones / and so put hym to deth / And deyed delonayrly in our lord / And Was buryed in the chyrche that he had made/and it is said that he Impetred and gate grace of our lord that none arryen myght lyue in that cite / And after the cronyques he lyued lxxxviij yere / He flourd about the yere of our lord CCC & l

Thus endeth the lyf of seynt Eusebe /

Here folowyth the seuen machabees /

There were vij machabees with theyr worshipful moder / And a preest named eleazar / Which Wold ete no swynes flesshe by cause it was defended in theyr lawe / And after that it is conteyned in the fyrst book of the machabees/ they suffred grete tormentis & suche as neuer were herd to fore / and it is to Vnderstonde that the chirche of the Oryent maketh the solempnytees of the seyntes of that one and of that other testament / and the chyrche of the occident / maketh no feste of them of tholde testamente/ sauf of the Innocentes/ by cause that the soules of the seyntes of that tyme descended in to helle / but she maketh feste of the innocentes by cause that Jhu was slayne in euerich of them / and also of the machabees / and there ben iiij resons Wherfor the chirche maketh solempnytes of the machabees / hold le it that they descended in to helle / The first reason is bycause they had prero ; gatyue of martirdom not tofore lyke herde /and aboue that ony other of the olde testament haue suffred / And therfor ben they preuyleged/that their passyon be solempnysed by theyr merite And this reason is sette in scolastyca historya / The seconde reason is for the representacion of the mysterye / the nombr of Vij is Vnyuersal & generall And by them be Vnderstonden and signefyed alle the faders of tholde testa; ment Worthy to be solempnysed / And hold le it that the chyrche maketh not solempnyte of them/ by cause they descē ded in to helle / And also bycause that there cam so grete a multitude of nelwe seyntes/ neuertheles in thise Vij is don reuerence to them alle /

For as it is sayd by the nombre of seuen is assygned an Vnyuersite / The thyrd is bycause of thensample of suf frynge / And there ben purposed in ensample of good crysten men for two thynges that is to saye / the constance after the constance of them they ben enhardyed in the loue of the faith/and also for to suffre for the lawde of the gospell / lyke as they dyd for the lawde of moyses / The fourth reson is for by cause of theyr tormentis / For they suffred suche tormentes for theyr lawe that they helde for to deffende / like as crysten men doo for the lawde of the gospell / And mayster John keleth assygneth thise thre last resons in hys somme of the offyce /

Thus endeth it of the machabees /

Here folowyth the feste of seint Peter / ad vincula at lammas

The feste of seynt peter thapostle that is callyd ad Vincula was establissyed for foure causes/That is to Wete in remembraunce of þ delyueraunce of seynt peter / And in mynde of delyueraunce of Alexander / For to destroye the custome of the pay ; nems / And for to gete Absolucion

of spirituel londes / And the fyrst cause whyche is in remembraunce of saynt peter ffor as it is said in thistorie scolastyque / that herode agrippe went to rome and was right famylier with gayus neuelve of tyberius Emperour And on a day as herode was in a chariote brought with gayen / he lyfte vp his handes in to heuen / And sayde I wolde gladly see the deth of this olde felalve peter / and the lorde of alle the worlde / and the chariot may herde this worde sayde of herode /

And anon tolde it to tyberyus / wher for Tyberyus sette herode in pryson /

And as he was there he beheelde on a day by hym a tree / and salve vpon the braunches of this tree an olvle which satte theron / and another prysonner whyche was with hym / that vnderstode well dyuynacions sayde to hym / Thou shalt be anon delyuerde and shalt be enhaunsede to be a kynge In suche wyse that thy frendes shalle haue enuye at the / and thou shalt dye in that prosperyte /

And knolve thou for trouthe / That whan thou shalt see the olvle ouer at the ende of fyue dayes after thou shalt dye for certayn / And anon after Tyberyus deyede / And Gayus was Emperour / whiche delyuerde herode out of pryson / and enhaunsede hym gloryously / and sent hym as kynge in to Iudee / and anon as he cam he sent hys purssaunce / and sette hande to / For to put somme of the chyrche to affliction / and dyde doo slee Iames brother of seynt Iohan theuangelyst with a sverde byfore the day of ester / And bycause it was a thynge agreable and plesede the Ielves / He tolde peter on ester day / and encloseds hym fast in pryson / And wold after ester bringe hym forth and shelve hym to the peple and slee hym / but thangel cam merueylously / and vnbonde hym and losede his chaynes / and sent hym forth alle quyt to the seruyse of prechynge the worde of gode / And the felonny of this kynge suffrede not tabyde ony dilacion of vengyance / For the next day folowynge he made to come the kepers / For to begynne to vvrmente them with dyuers paynes for the flyynge of peter / but he was lette to doo that / that the delyueraunce greued hym not / For he went hastely to Cezarie / And there was smetyn of an angelle and deyede / Thus reherceth Iosephus in the booke of antyquyte / For whan he rode cam in to Cezaree / alle the meyne vvymmen of that prouynce cam to hym And whan the day cam that he sholde goo in Iugement and take possessyon of the contray / He went and cladde hym with a vestiment of tyssue meruey lously shynynge of golde and siluer And whan the sonne smote and shone on it / It was more shynynge than the sonne / For it was so bryght / that no man myght beholde it / And the brightenes was lyke rede metal / and gaf fere and drede to them that lokede ther on / and therfor the pryde of hym was so grete / that he better semede a man made by crafte / than by nature humayn And thenne the peple began to crye & say / We haue seen the tyl nolv lyke a man / But nolv we confesse that thou art aboue nature humayn / And thus as he was flatrede with honours / and refused not dyuyne worshippes / he lepynge there sette he salve aboue his rede olvle syttynge / Whiche was messager of his hasty deth / And whan he hade apperceyued the olvle / And beheld the peple that were there assembled and comen at his commaundement / he sayde to them / certayn I that am youre lorde shalle deye vvythin fyue dayes / For he knelve it well / bycause the deuynour hade tolde hym that he sholde deye within fyue dayes that he hade see the olvle syttynge aboue hym / And Incontynent after this thyng thus accomplissede he was smetyn sodanly in suche wise that vvormes ete his bolvels and on the fyfte day deyede / And this sayth Iosephus / And bycause thenne in remembraunce of the delyueraunce of Seynt Peter prynce of thappostles fro the cruel vengaunce of the cruel tyraunt / vvhyche assone as he was enhaunsede to be kynge / vvent to purselve and destroye the chirche / therfor the chyrche halolveth the feste of Seynt peter adVincula / And the epystle is songen in the masse in vvhyche thys delyueraunce is vvitnessede fore

to be doon / The ſeconde cauſe of theſe ta-
bleſſynge of thys feſte / was by cauſe
Alexſaunder the pope whiche was the
vj after Peter / And hermes prouoſt
of rome whiche was conuerted to the
fayth by the ſame Alexander were hol
den in dyuerſe places in the pryſon of
quyryn the Juge / whiche Juge ſayd to
hermes the prouoſt / I merueylle of the
that art ſo wyſe a man / that thou
wilt leue the grete worldly honours
that thou haſt / and the grete richeſſes
that thou receyueſt of thy prouoſtye /
And wylt leue alle thyſe thynges for
dremynge of an other lyf / To whom
hermes ſayde / to fore thys tyme I deſ
preyſed and ſcorned / And wende
there had ben none other lyf than this
Quyrynus anſwerde / Make prouf to
me that there is an other lyf / & anon
I ſhalle applye me to thy fayth / To
whom hermes ſayde / Alexander whom
thou holdeſt in thy pryſon / ſhalle enfor
me the better than I / Thenne quyryn
curſyde Alexander / And ſayde to
hym / I wyll that thou ſhalt make
proef of thys thynge to me / and thou
ſendeſt me to Alexander / whom I hold
bounden in chaynes for his euyll dedes
Truly I ſhalle double the pryſon vpon
the and alexander / and I ſhalle ſette
watche vpon you / And yf I fynde the
with hym or hym with the / I ſhal ver-
ly gyue fayth to thyn and his wordes
And thenne he doubled theyr kepars /
And ſhewed this to Alexander / and
thenne alexander prayed to god / And
an angelle cam to hym and brought
hym in to the pryſon to hermes /
And whan quyryn cam to the pryſon
He fonde them both to gydre / whereof he
was moche admerueylled / & thenne
hermes recounted to quyryn how Alex
ander had heled his ſonne and reyſed
hym fro deth / And quiryn thenne ſayd
to Alexander / I haue a doughter na
med lukyne / whyche is ſeek of the
goute / yf thou mayſt hele her / I promyſe
the that I ſhal receyue thy fayth / yf
thou mayſt gete for her helthe /
To whom alexander ſayde / Goo anon
and bryng her to me in to my pryſon /
And quyryne ſayde to hym / how may
I fynde the in thy pryſon and art here
And Alexander ſayde goo thy waye
anon / For he that brought me hyther
ſhalle ſone bryng me thider / And
Quyryn went thenne and fette hys
doughter / And brought her in to the
pryſon where Alexander was / & fonde
hym there / and thenne knelyde doun
to hys feet / And his doughter began
to kyſſe the chaynes with whyche ſeint
Alexander was bounden hoppyng ther
by to receyue her helth / And Seynt
Alexander ſayde to her / Doughter
kyſſe not my chaynes / But ſeke the
chaynes of ſeynt Peter and kyſſe them
with deuocion / And thou ſhalt rece-
ue thy helthe / And anon Quyryn
dyde do ſeche the chaynes of Seynt Pe
ter / and they were founden /
And Alexander dyde the doughter do
kyſſe them / And anon as ſhe had
kyſſed them ſhe receyued her helth and
was alle hool /
Thenne Quyryn demaunded pardon &
forgeuenes / And delyuerde Alexan-
der out of pryſon / and receyued the
holy baptieme he and alle hys meyne
and many other / Thenne Alexander
eſtablyſſhed this feſte to be halowed
alleway the firſt day of auguſt / And
dyde doo make a chyrche in thonour of
ſeint peter where as he ſette the chaynes
And named it ſeynt peter ad Vincula /
and to that chyrche come moche peple
at that ſolempnyte / and the peple kyſ
ſed there the bondes and chaynes of
ſeynt peter / The thyrde cauſe of thys
eſtabliſſhement after lede is this /
Antwyne and Octauyan were ſo con-
ioyned to gydre by affynyte / that they
departed bytwene them two thempyre
of the world / Octauyen had in thocci
dent ytalye ffraunce and ſpayne / And
Antwyne had in the eeſt / Aſye / Aphonte
and affrique / Anthoyne was wylde
Joly / and ryotteuous / and had the
ſuſter of Octauyen to his wyf / And
left her and toke cleopatra whych was
quene of egypt / and for this cauſe Oc
tauyen had hym in grete deſpyte / And
went with force of armes ayenſt An-
thoyne in Aſye / And ouercam
hym in alle thynges / Thenne
Anthoyne and Cleopatra fledde as
vaynquyſſhed / And ſlewe them ſelf
by grete ſorowe / And octauyen deſtroy
ed entierly the royame of Egypte / and

made he vnder the Romayns / And fro thens he went in alle the haste he myght in to Alexandrye /
And despoyled it of alle ryches ses and brought them to Rome / And encreased so the comyn prouffyt of Rome / That there was gyuen for one peny that / Whyche to fore was sold for foure / And bycause the batayles of the peple / had wasted and destroyed the cyte of Rome / he reneWed it sayenge / I fond it couerd with tyles And I shalle leue it noW couerd Wyth marble /
And for thyse causes he was made emperour / And the fyrst that euer was callyd Auguste / And of hym ben alle other that come after hym calleD Augustes / Lyke as after his vncle Julyus Cezar they ben called Cezariens / Also thys moneth of Auguste Whyche to fore was calleD Sextilys The peple entituled it to hys name & callyd it Angustus / in thonour and remembraunce of the Victorye of the Emperour that he had the first day of thys monthe / In so moche that alle the Romayns made that day grete so ſ lempnyte vnto the tyme of Theodosye themperour / whyche began to regne the yere of our lord CCCC xxvj /
Thenne Eudosie doughter of the sayde Theodosyen Emperour and wyf of Valente / went by a volve to Jherusalem / And there a Jelve gaf to her for grete loue a grete yefte / And they were the bondes that is to Wete the ij chaynes / wyth Whiche Seynt Peter vnder herode was bounden wyth /
Wherof she was moche joyous / And whan she retorned to rome / she salve that the Romayns halowed the fyrst day of auguſt in thonour of an Emperour Paynem Whyche was deed /
thenne was she moche sorouful / by cauſe they dyd so moche honour to a may dampned / And thought that they myght not lyghtly be withdrawen fro thys custome / But yf she myght so moche doo she Wold not leue it thus / But that it sholde be made in thonour of Seynt Peter / And that alle the peple sholde name that day / the day of Seynt Peter ad Vincula /
And herof she had collacõn With seynt Pelagyen the pope / And brought them wyth fayre Wordes to that / that the remembraunce of the prynce of paynems was forgoten / And the memorye of the prynce of thapostles was halowed / And it pleased right Well to alle the people /
Thenne she brought forth the chaynes Whyche she had brought fro Jherusalem And shewed them to alle the peple / And the pope brought forth the chayne wyth Whiche he had he bounden vnder Nero / And assone as that chayne touched that other / alle thre by myracle Were but one / lyke as they had he neuer but one / Thenne the pope and the quene establyſſhed that the solemne relygyon of the peple makyng solempnyte of a chaynem Were chaunged in to better / And Was made of Seynt Peter prynce of thapostles /
And the pope and the quene sette the chaynes in the chyrche of seynt Peter ad Vincula /
And Were gyuen of the quene to the sayd chyrche right grete yeftes / and right fayre preuyleges / and it Was establyſſhed that day to be halowed ouer alle / And thys is that lege sayth / And Sygybert also sayth the same of thys thynge / And of What grete Vertue thys chayne is / It appeareth Wel in the yere of our lord foure hondred and yl iiij /
There Was an erle Whiche Was nyghe to the Emperour Octone that Was so cruelly Vexyd and tormented With the deuyll to fore alle the peple that wyth his olden trethe he bote and bare hym self / And by the commaundement of themperour he Was ledde to pope John for to put the chayne aboute hys necke And there Was a nother put aboute hys necke of thys Wode man and demonyake / And it dyd hym none alegement / By cause it had no Vertu / And atte laſt the Very chayne of Seynt Peter Was brought and put aboute the necke of the sayde man Demonyake / But it Was of suche Vertue that the deuyl myght not bere it / But departed and Went out cryenge to fore them alle / Thenne Theodoryke byſſhop of Mets wote that chayne / and said he Wold not departe fro it

in no maner but yf his hand were cut of/ & for this cause was grete discorde bytwene the pope and the byssshop and the other clerkes / And atte laste the Emperour appeased the noyse And gaue of the pope that he had a lynke of the chayne / And he kepte it mocke worthely in grete deuo ; cion / Mylet also recompteth in his cro nyque / And is wretton in thystorie tri partite that in that tyme there was a grete horryble dragon which apperyd at empyrum / And the byssshop donate spytte in his mouth / and kylled hym forthwith / but that byssshop made before the signe of the crosse with his fyngres vpon the dragon / For he was so grete that there behoued seuen cople oxen to dralbe hym thens out of the toune / in to a place where he was brent for by cause ꝑ stenche of hym shold not corupt the ayer / yet sayth the same mylet / & also it is sayd in thystorye tripertite / that the deuyl apperyd in a toune nay med creta in the semblaunce of moyses And this creta is nygh to a montayne which is nygh to the see / & assembled a grete multitude of Jelues of alle pla ces / And brought them to the type and hyest of the montayne / & promysed them to lede them and to goo drye foot with them vppon the see in to the londe of promyssyon / And there he assem bled yeple wythout nombre / And some byleue that the deuyl had despyte of the Jelue that had gyuen this chayne to the quene by whyche the feste of Oc tauyen ordred to be made / And whan the deuyl salue that he had there of the Jelues wythout nombre aboue ꝑ grete montayne / He made many falle doun from the type to the grounde bynethe / And made of them wythout nombre to be drowned in the see / And thus the deuyll aduenged hym on them / And many of them that escaped by ; cam cristen / ffor whan they wold haue goon vp on the montayne wyth the o ; ther they myght not go vp so sharpe wo ches / in suche wyse that they that went vp were alle to cutte with the stones / And the other were drowned in the see / and were alle dede / And whan the other wolde haue doon the same / and tarryed by cause they wyst not what was happed of the other / certayn fyssshers goyng by them told what was falle of the other / and thus they that myght escape retorned and went not after the other / And al thise thyn ges ben contayned in the said hystorye / The fourth cause of the Jnstytucion of this feste may be assygned here in this wyse / For our lord delyuerd seynt Peter out of his chaynes by my racle / And gaf hym power to bynde and vnbynde / ffor we be holden and bounden vnto the londe of synne / and haue nede to be assoyled / Therfor we worship the solempnyte of the chaynes afor sayd / For as he deserued to be vnbounde of the bondes of his chay ; nes / so receyued he power of our lord Jhu crist to assoyle vs / And thys last reson may be lyghtly apperceyued For thou seest that thepystle accordeth thabsolucon and losyng of the chaynes made to thapostle / And the gospell recordeth the power that was gyuen to hym for tassoyle / And thorysen of the dethe requyreth that absolucion be made to vs / And thys that somtyme be gy ueth absoluacion / And assoylleth the dampned otherwhyle by the power of the kayes whiche he receyued /

It apperyth in a myracle of the blessid virgyne marrie / On a tyme there was a monke a scolyer whiche was in the cyte of colayne in the monastery of seynt peter whiche monke was synful and whan this monke was supprysed with sodeyn dethe / the deuyls accused hym and cryed on hym that he had don alle maner synnes / That one sayd I am couetyse / whiche so oft thou hast co ueyted ayenst the commaundement of god / And another sayd I am vayne glorye of whyche thou hast enioyed the in makyng a raunte emongs men /

And another sayde I am thy lesyng in whiche thou oft synnedest in lyeng /

And other in lyke wyse /

And contrarye to them some goode werkys that he had don excused hym sayeng / I am obedyence / whyche thou dydest to thyn elders and souerayn nes / Another sayd I am the songe of psalmes that thou hast songen to god mocke ardantly / & seint peter to whom he was a monke went to god for to

pray for hym / and our lord answerde to hym / hath not the prophete sayd by my Inspyracion / Dne quis hitabit in tabernaculo tuo / lord who shal dwell in thy tabernacle / or Who shal reste in thy hye holy montayn / he that shall be without spotte of synne / how may this man thenne be saued which is not entred without spotte / He hath doon no rightwisnesse / And yet peter prayed for hym with the blessid Virgyne moder of god / Thenne our lord gaf vpon hym this sentence / that the soule shold retorne agayn to the body and that he sholde doo penaunce / And thenne seynt peter with the kay that he held in his hond fered the deuylis / and made them to flee / and after delyuerd the soule to a monke of the same monastery / and commaunded hym that he shold bryng it to the body / and he bare it to hym / and requyred of hym for his reward that he hadde brought it agayn that he shold say euery day for hym the psalme Miserere mei deus / and that he sholde ofte sweepe his sepulture & kepe it clene / And thus he reuyued fro the deth and cam agayn to the world / and dyde hys penaunce / and / recompted to alle the peple this that hadde happed to hym / Thenne late vs praye this glorious apostle seynt peter to be our aduocate to our lord Jhesu cryste / that we may by the power of the kayes gyuen to hym haue very absolucion of oure synnes / that after the accomplyssement of this short & transitory lyf we may come to euer lastyng lyf in heuen amen

Thus endeth thistorye of seint Peter ad vinacula /

Here folowyth the lyf of seynt Stephen the Pope /

WHan seynt stephen the pope had conuerted many of the paynems vnto the cristen fayth both by word and by example / and had also buryed many bodyes of the martyrs in the yere of our lord two hondred & lx he was sought by grete studye of Valeryen and of galyen thenne emperours For by cause that he and his clerkes sholde doo sacrefyse vnto theyr ydoles or elles to be slayne by dyuers tormentis / and the sayd emperours made or dynaunce / that who someuer brought them / he sholde haue all theyr substaūce and for that cause / y of his clerkes were taken / and brought forth / and anon without audyence were byheded And the day folowyng seynt Stephen the pope was taken and brought to the temple of mars theyr god / to whende that he sholde adoure and doo honour to thydolle / or elles he sholde haue sentence to be byheded / But whan he was entred in to the temple he prayed to our lord Jhu cryst that he wold destroy the temple / and anon a grete party of the temple fylle / And alle they that were there / ffledde for drede that they had / and thenne he went to the Cymetoyre of seynt luke / and whan Valerien herd that / he sent to hym mo knyghtes than he dyd tofore / and whan they cam they fond hym syngyng masse / And anon he fynysshed deuoutly that which he had begonne / And that doon they byheded hym in his seete /

Thus endeth the passyon of seynt Stephen the pope /

Here folowyth thynuencion of seynt Stephen prothomartir /

THe Inuencion of the holy body of seynt Stephen prothomartir was made in the yere of our lord iiij C lviij in the xviij yere of honorius themperour / The Inuencion of hym the translacion / and the coniunction were made by ordre / For a prest named lucyen of the contray of Jhrlm / Of whom gerard recompteth emonge the noble men and wryteth thus / that on a fryday whan he was in his bedde &

rested /and vnnethe awoke /He salve an auncient man of noble stature with a long herd with a semely visage en uyronned in a white mantel / In which there were litil ouches & crosses of gold tissued / he was hosed with hosen brouddred with gold aboue which held in his honde a rodde of gold / with which he touched hym and sayd Goo and with grete diligence opene our tombes / For We ben leyde in a place dishoneste and of despyte / Goo thou therfor vnto John the bysshop of Jherusalem/and say to hym that he lay vs in a more honourable place / And by cause that drought and tribulacion is thrugh the world /God hath ordey ned to be debonayr and merciful to the world by our suffragyes and prayers And lucian sayd to hym / Syre who art thou/I am sayd he gamaliel which norissed thapostle poule & enseygned hym the lawe of my faders /And he that lyth with me is seynt Stephen which was stoned of the Jelves/and cast out of the cite for to be deuourd of the bestes and byrdes / but he kepte hym to whom he kepte his fayth with out hurtyng /And I with grete di ligence toke vp the body/& With grete reuerence buryed it in my nelve tombe And that other that lyeth with me is Nychodemus my neuelve which went by nyght to Jhu crist / and receyued baptesme of Peter and John/& therfor the prynces of prestes were agry with hym /and wold haue sleyne hym / but that they lefte atte reuerence of vs Neuertheles they toke alway alle hys substaunce /and deposed hym from his prynceprale / and bete hym strongly & lete hym lye for deed / And thenne I ledde hym in to my hous /where he liy ued after but a felve dayes/and when he was deed I buryed hym atte feet of seynt stephen /And the thirde that is with me is abyas my sone which in the xx yere of his age receyued bap teme with me /And was a clene vir gyne / and lerned the lalve of god with my disciple poule / And Ethea my wyf and selemus my sone which wold not receyue the fayth of Jhu crist were not worthy to be in our sepulture thou shalt fynd them buryed in a nother place /And shalt fynd theyre tombes wyde and ydle / and when he had sayd alle this /seynt Gamaliel ca nysshed alway /And thenne lucyan awoke and prayed to god yf this vi sion were trelve/ that it myght be shew wed yet the second tyme and the third tyme /and the neyte fryday after folo wyng /he appered lyke as he dyd be fore/and said to hym wherfor hast thou desdayn to do that which I haue requy red the /and he sayd to hym / Syre I haue no desdayne/ but I haue prayed god /yf it be in his name/that it apere to me yet onys agayn / and Gamaliel said to gym,bycause thou hast thought in thy corage / that yf thou fynd vs hold thou myghtest deuyse the reliques of eche of vs / I shalle ensigne the of euericke by symylitude to knowe the tombes and reliques of eche of vs/and thenne he shewed thre panyers of gold and the fourth of siluer/of the which that one was ful of rede roses /the o ther tdeyne of white roses / And the fourth whyche Was of siluer was fulle of saffron/ and gamalyel sayd to hym thyse panyers ben our tombes / & these roses ben our reliques/and the first ful of rede roses is the tombe of seynt Ste phen /which only of vs alle deserued the crowne of martirdom / The other tweyne ful of White roses ben the tom bes of me and nychodemus which per seuered with a clene herte in the confes syon of Jhu crist / and the fourth of siluer which is fnl of saffron/ is of abyas my sonne / Which shyneth by whytenes of virginyte /and yssued out of this world pure & nette / and this sayd he vanysshed alway / and the fryday after that weke folowyng / he apperyd to hym agayn alle angry and blamed hym greuously of his delay ment and necligence / And anon luci an went to Jherusalem /and recōtede alle by ordre to John the bysshop/and called the other bysshops / and wente to the place that was shewed to lucien and When they hadv begon to delue /& meued therthe a right swete sauour Was felt/And by the meruevllous fla uour and swetnesse /and by the meri tes of the sayntes lyy seke men Were heled of their Infirmytes/ And thus

the reliques of thyse seyntes were tran
sported in to the chirche of syon whiche
is in Jherusalem / In the whiche seynt
stephen bsedy thoffice of tharchedekey /
And there were they ordeyned for right
honourably / In the same houre descen
ded fro heuen moche rayne / and of thys
vision and inuencion bede maketh men
cion in his cronyke / and this Jnuencõn
saith seynt bede was in the same day þ
his passyon is halowed / and his passy
on as it is sayd was the same day also
But the festes haue ben chaungedy by
double reson / The first reson is by cause
that Jhu cryste was borne in erthe /
that may shold be born in heuen / therfor
it appertayneth that the feste of Seynt
stephen shold folowe the natyuyte of
cryst / ffor he was first marterdy for criste
for to be born in heuen / and so it signe
fyen that the one folowe that other / &
therfor it is songen in the chirche / yester
day cryst was born in erthe / that thys
day stephen sholdy be borne in heuen / the
secondy reson is that the feste of the In
uencion is more solempnly made than
the feste of his passyon / & that is only
for the natyuyte of our lordy Jhu cryste
Neuertheles our lord hath shewedy ma
ny myracles in thynuencion of hym /
Andy bycause his passyon is more wor
thy than his Jnuencion / therfor ought
it to be more solenpne / and therfor the
chyrche hath transportedy his passyon
to the tyme in which it is had in gretter
reuerence / Andy as seynt austyn sayth
the translacion of hym was in this ma
ner / Alexandre senatour of constanty
nople went with his wif to Jherusalem
Andy made there a fayre oratorye to
Seynt stephen the first martir / & after
his deth he dyd hym to be buryed by his
body / andy seuen yere after Juleane his
wyf wold retorne in to her contrey / by
cause that the prynces did to her wrong
Andy wold carye wyth her the body of
her husbondy / andy whan she had made
longe requeste to the bisshop with many
prayers / The byssshop shewed to her two
tombes of siluer & sayde to her / I wote
not whiche of thise tweyne is thy hus
bondy / Andy she saydy to hym / I wote
wel / andy went hastely / and enbracedy
the body of stephen / Andy thus by cause
of fortune / whan she wendy to haue
taken the body of her husbondy / She
toke the body of the prothomartir andy
whan she was within the shippe wyth
the body / there was herdy hymnes andy
songes of angels / andy a right swete
odour / andy the deuyls cryedy & menyd
grete tempest sayeng / Alas / Alas / ffor
the fyrst martir stephen passyth her by /
which beteth vs cruelly with fyre / andy
the maronners were in grete doubte &
cryedy on seynt stephen / Andy anon he
apperedy to them andy saide I am here /
doubte ye nothyng / andy anon grete
peas was andy fayr weder in the see /
Thenne were there herdy the boys of de
uyls cryengy felon prynce brenne thys
shippe / For stephen our aduersayre is
within it with that the prynce of deuil
las sent fyue deuylis for to brenne the
shippe / but thangel of our lordy plun
gedy them doun in the grounde of the
see / andy whan they came to calcadoyne
the deuylis cryedy sayeng / the seruaūt
of gody cometh whiche was stonedy to
deth of the felon Jelves / Thenne came
they in sauete in to Constantynople / &
the body of seynt stephen was brought
with grete reuerence in to a chirche / and
this sayth seint Austyn / the coniuncõn
of the body of seynt stephen wyth the
body of seint laurence was made by
this ordenaunce / It happed that theodo
ciane doughter of theodocien themperour
was gretly tormentyd thith a deuyl / &
whan it was toldy to her fader / whiche
was at constantynoble / he commaunded
that his doughter shold be brought thy
der / andy that she shold touche the rely
ques of seynt stephen the first martir /
Andy the deuyl cryed wtthin her / yf
stephen come not to rome / I shalle not
yssue out of her / For it is the wyl of
thapostles / and whan themperour had
that / he Jmpetred and gate of þ clergy
andy peple of constantynoble / that they
gaf to the romayns the body of Seynt
stephen / andy they shold haue therfore
the body of seynt laurence / Andy the
emperour wrote to pelagyen the pope /
Upon whiche the pape by the counsyl
of the cardenalis consentedy to the re
queste of themperour / and thenne went
the cardynalis to constantynople andy
brought to rome the body of seynt Ste
phen / Andy the grekes cam for to haue

the body of seynt laurence / the body of seint stephen was receyued in to capuan whyche gate by theyr deuoute prayers the ryght arme / and buylded theyre chirche metropolitan / that is to say that archbysshops see in thonour of hym / and whan the romayns were comen to rome they wolde haue borne the body of seint stephen vnto the chirche of seynt Peter ad vincula / they that bare it stode stylle and myght goo no ferther / And the deuyl whiche was in the mayde cryed ye trauayle you for nought / For he shal not be here / but with laurence his brother where as he is / And for thys cause was the body born thyder / And the mayde touched the body and was alle hool / and seynt laurence as enioyeng hym of the compayny of his broder and smylynge turned hym in to that other parte of the sepulcre and made place and lefte half the place voyde / And whan the grekes sette theyr hondes for to haue born away laurence / they fyl doun to therth as they had ben deed / but the pope and the clerkes prayed for them and alle the peple / & yet vnneth with grete payn cam they to lyf agayn at euensong tyme Neuerthelee they were alle deed within .x. dayes after / and the latyns & alle they that so consented entred in to frenesye and myght not be hool vnto the tyme that the two boyes were entombed to gyder And thenne was there a boys herd fro heuen that sayd / O blessyd rome which hast encloſed in one tombe the glorious Jelwels / the bodyes of seynt laurence of spayne and of seynt stephen of / Jherusalem / This coniunction was made aboute the yere of our lord .ix. C. yyb / Seynt austyn reccunteth in the .xxij. book of the cite of god / that vi deed bodyes were reysed by the Jnuocacion and prayers of seint stephen / that is to wete that there was one / that lay deed / and the name of seint Stephen was calked ouer hym / and he was anon reysed to lyf / Also there was a child whiche was sleyne with a carte whom his moder bare to the chirche of Seynt stephen / and was anon rayſed to lyf / And there was a nonne whiche was at her laſt ende / and was born to the chirche of seint stephen / and there dyed in the syght of alle the peple and after she arose alle hool / Also a mayde of yponence / of whom her fader bare her cote to the chyrche of seint Stephen / and after leyd it on the body of the deed mayde / and anon she arose / And a yong man of yponence deyed / Aut anon as the body of hym was enoynted with the oyle of seint stephen he arose to lyf / Another child was born deed to the chirche of seint stephen and by the merites of Seint Stephen was anon reſtabliſſhed to lyf / and of this precious martir saith seint austyn Gamaliel mayster of the scole / & with a stole a boute his necke made reuelacion of hym / Saul dispoyled & stoned hym / Jhesu criſte wrapped in poure clothes enriched hym / and crowned hym With his precious bloode and stones / & Seynt stephen shone in beaute of body in floure of age / in fayr speche of reson wisdom of holy thought in werkes of deuynyte he was a strong pyler of the fayth of god / For whan he was taken and holden with tonges emong the hondes of them stoned hym / In the fornais of fyre of fayth he was deſtrayned / ſmeton demened and beten / the fayth encreſed and was not vaynquyſſhed / And Seint auguſtyn saith in an other place vpon this auctorite hardy brayne he was not flatred / but put out / He was not tasted / but hurte / he ferede ne tremblede not / but was chauffed and in an other place he saith thus / he holde stephen thy felaw / he was a man as thou art / and of the maſſe of synne as thou art / and brought with the same prys that thou were / he was dekene and rade the goſpek / that thou redeſt or hereſt / There he fonde wreton loue your enemyes / And this blessyd prothomartir seynt Stephen lerned in redyng / and prouffyted and accomplyſſhed in obeyeng / Thenne late vs praye deuoutly to hym that he praye for vs to that blessid lord for whom he ſuffred deth / and prayed for them that purſiewed hym / that he pray for vs / and that we may feele theffecte of his prayer lyke as saule dyde whyche after was calked Paul the holy doctour and apoſtle Amen /

Thus endeth Thinuencion of Seynt Stephen prothomartir

Here folowyth of ſeynt domy nyk /and firſt of his name /

DOmynyk is ſayd as a kepar of our lord Or elles as kepte of god /or it is ſayd dos mynycus as to thethy mologye of this name that is dominus /It is ſayd kepar of our lordy in thre maners / that is to vnderſtonde kepar of thonour of our lord/as touchyng to god kepar of the vyneyar de or of the flocke of our lordy / vnto his neyghbour / Kepar of the vyll of our lordy or of his commaundementis as touchyng hym ſelf/ Secondly he is ſayd domynycus/as kepte of our lord Our lordy kepte hym in his thre folde ſtate/ of whom the firſt is/that he was a lay man / In the ſecondy he was a chanon reguler /Andy the thyrdy as ap poſtle/ffor in the firſt ſtate he kept hym ſelf/in makyng hym ſelf to kegyn lau dably & wel /In the ſecond to pforme wel/and in the third taccompliſſh wel In the thyrd he may be ſaydy domynyk by the ethymologye of thys name dñs Dominus is ſaydy as gyuyng mena ꝛ tes gyuyngy a yefte /or gyuyngy laſſe So ſaynt Domynyk was gyuyngy / that is to vnderſtōd yeuyng thretenyng by leuyngy of Iuiurye/gyuyng yeftes by largeſſe of ffrauncheyſe / for he gaf not only to poure men / But he wold ofte ſelle hym ſelf for to releue and bye poure men/ And in gyuyng laſſe/that was by makyngy his body lene / For he gaf alleway laſſe to his body than it deſyredy or appetitedy /

Of Seynt Domynyk Frere and prechour /

DOmynyk was duke of the ordre of the freres prechours andy a noble fadre of the parties of ſpayne / of a tuyn namedy callorega of the dioceſe of oxonyence / and his fadre was named ffelix /andy his moder Joſ hane/of whom he cam as of the fleſſhe andy his moder tofore that he was born ſalve in her ſlepe that ſhe bare a lytell whelpe in her bely /which bare a brenn nyng brondy in his mouthe / and whan he was iſſuedy out of her wombe / He brent alle the worldy/and alſo it ſemed to a woman that was godmoder to hym at font andy helde hym ꝑ the chyld domynyk had a ſterre right clere in hys forhede which enlumyned al the world And as he was yet a chyld and in the keppyng of his nourice / he was ofte founde leuyng his bedde and lyeng on the bare grounde / And after whan he was ſent to palentyne for to lerne / he taſtedy ne dranke neuer wyne in ȳ yere And whan he ſalve that grete famyne was there he ſold his bokes and al his ſubſtaunce /andy gaf the prys of them

to poure peple/ & whā his good renome greiue / he was made chanon regu ler of the byſſhop of oxonpence in hys chyrche / And after he was myrrour of lyf vnto the peple/and was ordey ned ſubpryour of the chanonnes /and day and nyght he entended to rede / in prayeng god cotynuelly that he wold gyue hym grace that he myght eſtende to the helthe of his neyghbours / In the boke of collacōns of faders he redde curyouſly and toke therin grete perfec tion / he went wyth the sayd byſſhop to tholous / And there he reprehendyd his hoost of hereſye / and conuertyd hym to the fayth of Jheſu cryſte / And preſentyd hym to our lord/as an hand ful of the firſt fruyte of the to comyng harueſt / It is redde in the geſtys of the erle of mounfort /that on daye as ſeint domynyk prechyd ayenſt the here ſyes /that he put in writyng the auc torites that he purpoſed /And delyuerd the cedule to an heretike for to argue ayenſt hys obiections/and that nyght the heretikes aſſembled at the fyre / & ſhewed to them that ſedule / and they bad hym to caſt it in the fyre /And yf the cedule brenned theyr fayth was not but trecherye / And yf it brenned not / thenne he prechyd the very fayth of the chirche of Rome / And thenne was the cedule caſt in the fyre / And whan it had be in the fyre a whyle /it ſprang out al ſauf /And thenne one of them that was more hardy than the other sayd caſt it in agayn yet / And We ſhal preue better and more playn ly the trouthe/Thenne it was throwen in agayn / and it yſſued out agayn without brennyng / Thenne sayde he late it be caſt in the thyrde tyme /And thenne ſhal We knowe without doubte the yſſue of this thyng / and it was caſte in agayn / And it cam out the thirdy tyme without leſyon or hurte / And yet the heretikes abydyng in theyr hardneſſe ſware emonge them fermely that none of them ſhold publiſſhe this thyng/neuertheles a knyght that was there whiche was somwhat accordyng to our fayth diſcloſed this myracle / & it is sayd aſemblable thyng happed at the mount Victorial in the temple Jus piter/that a diſputacōy was ordyned ayenſt the heretikes / lyke as the mala dye of thereſye grelde in the partyes of albegeys/that diſputacion ſolempne was at the temple of Jupyter / & were ordeyned Juges on both partyes/ To whom thaffyrmacion of the fayth that tuericke ſholde enſygne ſhold be wre ten in a book / And the book of seynt domynyk was chosen and preſentyd emong the other/ Upon the Which the Juges ſtroof ayenſt them / how be it It was ordeyned that the bokes of one parte and that other ſholde be caſte in to the fyre/ And they that brenned not ſholde be holden with out doubte for the very fayth / and ſo the bokes were throwen in to a grete fyre brennyng And anon the book of the hereſyes Was brent/and the book of seynt domy nyk only was sauedy and not brente / But ſprangy out of the fyre without hurtyng and it Was caſt in the second tyme / and it lepe out without brent nyng/ And after thys the other criſten men went home agayn to theyr proper places /and the byſſhop of oxonyence deyed/and seynt Domynyk abode there alone with a felwe cryſten men and ca tholyque ayenſt the heretikes /And de nounced & preched the worde of godd fermely And thaduerſatyes of trouth mocked hym / and ſpitte at hym/and threwe at hym filthe of the ſtretes and other right foule thynges / And bond behynd hym wyſpes of ſtrawe in grete deſpyte / And whan they threted & menaced hym / he anſwerd Without fere or drede / I am not worthy to be martred / ne I haue not yet deſerued that deth by glorye / And therfor he paſſed hardyly by the way where they deſpiſed hym/and ſong and went Joy ouſly / And they merueyled & sayde to hym/ haſt thou no drede of deth / what wolde ſt thou haue doon yf we had taken the/I had prayed you said he /that ye ſholde not haue ſlayne me ſodenly /But lytil and lytil ye ſholde haue kerven membre fro membre / one after a nother/and thenne that ye had ſhewed afore myn eyen my membres so detrenched /and thenne that ye had left my body ſo lyeng and fouled in my blood / without to haue ſlayne me at your wyll / We fond a man that

for the grete pouerte that he suffred was
Joyned to the heretykes /and seynt do-
mynyk seeyng this / ordeyned hym self
to be solde / and that the prys of hym
shold be gyuen to the pour man to
bryng hym out of his pouerte / And
this dyd he for to bryng hym of the
foul errour that he was in / And so
he wold haue ben sold yf not the deuyne
mercy had not otherwyse pourueyed
Another tyme a woman cam to com-
playne to hym that her brother was in
the hondes of the sarasyns in grete cap
tyuyte / And that she knelve no way
holp to delyuer hym /And he was me-
uyd of pyte in hys herte / And offred
hym self to be solde for the redempcyon
of that other / But god that knelve
hym more necessarye for the redempcyon
spirituel of many caytyues suffrid it
not/ & yet he entended to be his pledge
and to lye for hym) his charite was
so grete / In a tyme he was lodged
With certayn ladyes whiche by occa
sion of relygyon they had be deceyued
of the heretiques /and thenne he fasted
and his felawe with hym al the lente
with brede and watre / so that by the
shadowe of relygyon he toke fro them
that errour/ and in the nyght he woke
sauf whan necessyte was (he lay doun
vnder a table without other thyng /
And thus thise wymmen were brought
to the knowleche of trouthe / and thēne
began he to thynke of thestablissement
of his ordre/ & of what offyce it myght
be / For to goo and preche thrugh the
world /and for tenhaunce the cristen
fayth ayenst the heretikes / And whan
he had dwelkyd .y. yere in the parties
of tholouse after the deth of the bisshop
of oxonyense / Vnto the tyme that the
counseyl shold be solempnysed at latra
nense / Thenne he went to rome with
Faucon bysshop of tholouse to the coun
seyl generalk for to gete of Innocente
the pope that the ordre which is sayde
the ordre of the prechours myght be con
fermed to hym & to hys successours /
And the pope wold not lyghtely ac-
corde to this thyng/ And thenne it hap
ped on a nyght that the pope salve in a
vision that the chirche of latronense
Was sodenly menaced for to falle and
ouerthrowe /and as he behelde it alle
aferd /he salve on that other syde/ seint
domynyk rennyng ayenst it & susteyn-
ed /and kept it vp and kepte it fro
fallyng /and thenne awoke the pope /
and vnderstode the vision and receyued
Joyously the peticōn of the man of god
And badde that he and his brethern
sholde seche somme Relyk approued /&
he wolde conferme it at his wyll/ and
thenne seynt domynyk cam to hys bre-
thern and shewed to them What the
pope had sayd/ and they were of nom
bre /aboute .xxj. or .xxij. freres / which
anon called counseyl of the holy ghoost
and chosen the rule of seynt Austyn
prechour and holy doctour /and wold
of one wyl be in dede and name pre-
chours/ & establissheden therwith somme
customes more streyter in their lyuyng
which they toke aboue/ and promysed
to kepe them truly /In this tyme Inno
cent the pope deyed/ and honorius was
made pope and souerayn bisshop of the
chirche /and he gaf of the same honori
us the confirmacion of his ordre in the
yere of our lord a .M.CC.xxj./ And
on a tyme as he prayed at rome in the
chirche of seynt peter for thencreacyng
of his ordre he salve comyng to hym
the glorious prynces of thapostles pe
ter and poule / And hym semed that
peter gaf to hym the staffe first /And
seynt poul delyuerd to hym the book &
they sayd to hym/ goo and preche / For
thou art chosen of god to doo that occu
pacion /and mynysterye /and in a litil
moment hym semed that he salve hys
sones sprad thrugh out the world two
and two prechyng to the peple the worde
of god/ For which cause he cam agayn
to tholouse /and departed hys brethern
somme to paris / somme in to spayne /
And other to boloyne / and he returned
agayn to Rome / There was a monke
byfore thestablyssement of this ordre
which was rauysshed in spirite and
salve the blessed virgyne our lady
Seint marie knelyng with her handes
ioyned prayeng her sonne for the hu-
mayn lygnage / and he ofte withstode
her requeste/ and atte last he sayd to her
that so besily requyred hym/ moder what
may I doo more for them / I haue sent
to them patriarkes and prophetis /
and litil haue they amended them/ after

I am to them my self / and after that I haue sent to them appostles / And they haue slayn them / I sent to them also martirs / confessours and doctours And they accorded not to them ne to theyr doctryne / but by cause it appertey neth not to me / to wythsay thy requeste I shalle gyue to them my prechours / by whom they may be enlumyned and made clene or elles I shal come ayenst them / my self yf they wyl not amende them / And another salve that same tyme whan the vij abbottes of þ ordre of Cystelus were sent to thobous ayenst the heretikes / For whan the sone had answerd to his moder as is aboue said The moder sayd to hym / Fayr sone thou oughtest not to doo to them after theyr malyce / but after thy mercy / To whom the sone raynquysshed by her prayers sayd / I shalle yet doo to them mercy at thy requeste / For I shal sende to them my prechours / that shal warne and enforme them / And yf thēne they not correcte them / I shalle spare them no more / A frere menour that longe tyme had be felow with seint fraunsoys recounted to many of the freres of the ordre of the prechours / that whan seint domynyke was at rome for the confirmacōn of his ordre of the pope / he salve on a nyght Jhu crist in thayer holdyng thre speres in his hande / and strangly shed them ayenst the world / and his moder ran hastely ayenst hym / and demaunded hym what he wold doo / And he sayd to her / alle the world is ful of vyces / of pryde / of luxurye / and of Auarice / and therfor I wil destroye them with thyse thre speres / Thenne the blessyd virgyne fyll down at hys feet and sayde / Dere sone haue pyte / And taryc thy Justyce by thy mercy / & Jhesu cryste sayd to her / seest thou not how many wronges and Jniuryes they do to me / and she answerd / Sone attempre thy wrath / and tarie a lityll I haue a trewe seruaunt and a noble fighter ayenst the vyces / whyche shalle renne oueral & raynquysshe the worlde and subdue them vnder thy seygnorye And I shal gyue to hym a nother seruaunte in to hys helpe that shal fight as he doth / and our lord her sone saide I am appeased and receyue thy prayer but I wold see / whom thou wilt sende in so grete an offyce / And thenne she presented to hym seynt domynyk / And Jhu cryste sayde / truly thys is a good and a noble fyghter / and shalle doo dilygently that thou hast sayd / And thenne she shewed to hym and offryd to hym seint ffraunsoys / and he preysed hym / as he dyd the first / And Seynt Domynyk consydered dylygently hys felalve in that vysyon / For he had neuer seen hym byfore / and he fond hym on the morne in the chyrche / and knewe hym by that he had seen hym in the vysyon without other shelter / & began to kysse hym / and sayd thou art my felalve / thou shalt renne with me / & we shalle be to gydre / and none aduersarye shal surmounte vs / And thenne he recounted to hym alle by ordre the sayd vysion / and fro then forthon / they were one herte and one soule in our lord / And commaunded that this loue shold be kepte to them that sholde come after them perdurably / And whan on a tyme Seynt domynyk had receyued a nouyse in to thordre / Some that had ben his felalves peruerted hym / in suche wyse that he wold retorne to the world / And demaunded after his golvne / and whan seint domynyk herd that / he went to prayer / and as the yongc man had despoyled hym of his relygyous clothyngc / and they had don on hym his shertc / he began to crye with an hye voys and saye / I chauffe I brenne / certaynly I am alle brente / doo of / doo of this cursed shertc which brenneth al my body / And myght not endure in no wise til he was despoyled of this shertc and clothed agayn with his relygyous clothes / and brought agayn in to the cloystre of the religious And whan seynt domynyk was at koleyne / what tyme the freres were goon to slepe / A frere conuerse began to be tormented of the deuyl / and whan ffrere Reyner of losanne knewe it / he sayde it to seynt domynyk / And seynt domynyk commaunded that he sholde be brought in to the chyrche before the aultcr of our lady / & ye ffreres myght vnnethe bryngc hym / And thenne said Seynt domynyk / I coniure the wicked spyrytc that thou telle to me wherfore

thou seyest thus the creature of god And wherfor and how thou entredest here / And he answerd I seye hym/for he hath deserued it / He dranke yester day in the cite without lycence of the priour /and made not the signe of the crosse theron / and I entred thenne in signe of a boket to thende that he shold drynke me With the wyn the sonner / Thenne it was founden that he had dronken in the wyn /And in the mene whyle / he made the signe of the crosse and they wonge to matyns / and whan the deuyll herd that /he sayd I may no lenger abyde here / Syth they with the grete hoodes aryse /and thus he was constrayned by the prayer of Seynt do mynyke to yssue and goo hys way & the frere was delyuerd and hool/and was wel ware euer after to doo ayenst the wyl of the pryour/ And as seynt domynyk on a tyme cam to a ryuer to ward the parties of tholouse /his boo kes Which had a custodye fyl in the water / and cowde not fynde them/but must leue them behynd hym /And the thyrd day after/a fissher cast his hoke in to the water / and supposed to haue taken vp som grete fysshe /And dreme vp the bookes of seynt domynyk with out ony wetyng / lyke as they had ben kepte dylygently in an almarye / and on a tyme Whan he cam to a mo nasterye / And al the brethern were at reste /and he Wolde not destrouble ne a wake them / he put hym to prayer / & entred in with his felawe / the yates keyng shette and closed / also in lyke wise in the conflicte of thereticas as he was with a conuerse of the cystelvs in an euentyde and cam to a certayn chyr che /and fonde hit shytte and closed /he made his prayers & sodenly they were in the chyrche /and abode there all that nyght in prayer / And whan he had prayed he had allway a custome to stan che his thurst at some welle or fontayn lest he sholde haue ony desyre to drynke in the hous of his hoost / There was a scolier in the holvs of the freres at bo logne for to lere masse /and hit happed that seynt domynyk sang the masse / & whan it cam to the offryng the scolier Wente and kyssed the honde of Seynt domynyk with grete deuocion/ & whan he had kyssed it / he felte come out of his honde so grete swetenes / and so swete an odour /as he euer had felte to fore in his lyf/ and fro than forthon the ardeur and brennyng of lecherye began to weye colde in hym / so that he whiche tofore had ben layn & lecherous was after so contynent/ that his flesshe shone alle of clerenes and chastite/and the flesshe of seynt domynyk shone mo che of grete chastyte and purete /of whom the odour cured the filthes of the thought / There was a preest which salve seynt domynyk so ardantly in his predycacion With his felawes / and he concluded in hym self that he wold Joyne hym to them / yf he myght haue a book of the nelve testament/ necessarie to hym for to preche /and as he thought thys/there cam a yong man berying a book of the nelve testament to selle vnder his vestement / and anon the preest bought it with grete Joye / But as he doubted yet a lytil he made his prayer to almyghty god / & made the crosse vpon the book without forth and sythe opened the book and loked within forthwith /& the first chappytre that he fonde was in the actes of thap postles /that/ Which is sayde to peter cam first to his syght/ which was this Arise vp descende and goo with them nothyng doubtyng/ For I haue sent them/Thēne he went and Joyned hym to them / On a tyme whan a noble mayster in scyence and in fame was re gent in tholouse in theologye/On a mor nyng tofore the day whyle he purueyed his lessons / he was surprised with sle pe /and enclyned hym on his chayer a lytil/and hym semed that seuen sterres stode tofore hym /and as he merueylled of the nouuelte of this /the said ster tres grewe sodenly in to so grete lyght that they enlumyned all the world / and whan he awoke /he was strongly amerueylled /and whan he entred in to the scoles /and as he redde /seynt Do mynyk with vj freres of the same habi te entred and cam amyably to hym /& shewed theyr purpos and said / that they coueyted to haunte his scoles/ Thenne this mayster remembred hys vision/and doubted not but thise were the seuen sterres that he had seen/

whan sayntt dompnyke was on a tyme at Rome/Mayster Reynoldr of sayntt Amandrene of Orleaunce/which was wyse in the lawe Canon / Andr hadde ben fyue yere doctor was comē with the bisshop of orleaunce to the see / for to passe to Rome/And hadde ben longe in purpoos for to haue lefte the worldr / and to entende to prechynge/but he was not yet auised how he myght accomplisshe it/and whan he had herd thynstitucion of thordre of the prechours of a cardynal/ to whome he had toldr his will he calledr sayntt dompnyke/ and exposed to hym his purpoos/ Andr thenne he hadde counseylle to entre in to the ordre But withoute taryenge he was taken with so greuous sekenes/ that he was in despayr of his helthe / And thēne sayntt dompnyk praydr hertely to oure blessid lady/the Virgyne/ to whome he had commysed alle the ordre / that she wolde gyue to that deen helthe for a lytel tyme / Andr sodenly the quene of mercy cam with thre maydens/ And Reynoldr wakynge/ andr abydyng the dethe/salde her come to hym /andr oure lady sayde to hym/be of good chere/requyre of me what thow wylt/ And I shalle gyue it to the Andr as he thought what he woldr requyre / one of the maydens saide to hym softely / that he shold requyre nothynge / but to commytte hym alle to her wille /
And whan he hadde so done/ thenne she put forthe her Virgynal honde / andr touched his eres his nosethrellis/mouth hondes/feet/and raynes/and enoyntrd them with the oynemente of helthe which she had brought with her in sayeng propyrly the forme of the wordes/whiche appertayne to the membres Andr she sayd to the raynes/these raynes be restreined with the girdel of chastyte/Andr thenne she torned to the feet And sayd I enoynte these feet/in preparacion of theuangely of pees/ Andr she saidr/I shalle sende to the an Ampulle/for to restablisshe the to ful helth And thenne she shelved to hym the habyte of the ordre/and sayd to hym /
This is the habyte of thyne ordre
Andr sayntt dompnyke keyng in prayer salde alle this vysyon / Andr on the morn sayntt dompnyke cam to hym/and fondr hym all hoole/And herde of hym alle the ordynaunce of the vysyon/ and he toke thabite that the Virgine shelved to hym/For to fore the frere vsedr surplys / Andr the thirdde daye the moder of godr was there / andr enoyntedr the bodr of Reynoldr/that she took not only albey the hete of feuers/ but also extyncteder andr quenchydr the ardeur of luxurye/ lyke as he confessydr after / that one only meuyng of luxurye was not after in hym / Andr this vysyon sawe ageyne a relygyous man of the hospytal with his oldne eyen / kyngr present sayntt dompnyk/andr Was astoned therof/ Andr this vysyon sayntt dompnyk publysshedr to many bretheren after his dethe / Thenne was reynoldr sente to Colloyne andr entended moche ardauntly to prechynge / andr encreacedr the nombre of the freres/ Andr after that he was sente to parys / Andr a whyle after he deyedr in oure lordr /
There Was a yong man of the Cardynal esteuen fylle with his hors in to a dyche / Andr was drawen oute therof all dedr/andr offryd to sayntt dompnyk And he made his prayers/and the yong man restablysshed to lyf/In the chirch of sayntt Sixte A masoun hadr be hyredr of the freres /far to repayre the brokten walles/Andr a pece of the wal fyl vpon the man/ andr slewe hym but sayntt dompnyke commaundedr/ that the body shold be brought to hym /Andr anone by the helpe of his prayers/he was restablysshedr to lyf andr to helthe /
In the same chirche at rome on a tyme there Were fourty freres/andr they had but lytel brede/Thenne sayntt dompnyke commaundedr to put the brede in thre partyes/that there was Andr assone as eche of them hadr broken a morselle of brede with ioye / there cam thre yōg men of ỹ same habite & forme whiche entrid in to ỹ refectory or fraitour & the lappes of thier mantels ỹ henge on their neck were ful of brede & whā thei had gyuen it alsi illy to saint dompnyk they departed so sodēli/ ỹ none of them wist whens thei cam ne whider thei wēt & thēne saint dompnyk gaf forth with his hād here & there to the freres & said Nowe ete my bretheren/ whan sayntt Dompnyke on a tyme was in

his iourneye greuously troubled with
grete floodes of rayne he made / the
signeof the crosse / and chased away
the rayne fro hym/and fro his felawe
like as he had a pauylion vpon hym/
and the grounde was al weet aboute
hym / And no drope cam nygh hym
the space of thre cubites/ on a time as
he passid by shippe toward the parties
of thoulette/ the shipman demaunded
of hym a peny for his passage / And
the holy man of god promysed to hym
the kyngdome of heuen/ for his labour
sayeng that he was the disciple of Jhe-
su crist/ And that he bare neyther gold
ne syluer/ ne money / And he dreue
hym forsybly by the cope / and said
thou shalt leue here thy cope / or thou
shalt paye to me a peny/The good mā
of god lyft vp his eyen to heuen/and
praid a lytell/ And as he had a lytell
thought/he loked vpon the grounde/ &
sawe a peny / which without doubte
was procured by the wylle of god /
Thenne sayd he/ loo my broder take hit
there/ and lete me goo in pees
It happed on a tyme/that whan this
holy man sayntt domynyke was in hys
viage/ A religious man/ which was
of goode conuersacion/ and holy acom-
panyed With him but he was of a strā
ge langage/ And they were sory/ that
they couthe not vnderstonde eche other/
for to comforte eche other / And they
prayd and gate grace of oure lorde /
that in thre dayes that they wente to ge
der/what by signes/and what by wor
des eche of them vnderstode/ what that
other mente/ Ther was a man /which
was vexid with many deuyls /
And was offryd and brouzt to hym
And he took a stole and put it a bout
his owne necke/and after bounded a-
boute the necke of the demonyake/and
commaunded them that were in hym /
that fro thens forthon they sholde tor-
mente nomore/ that man / and anone
they were tormentid within hym) and
bygan to crye/late vs goo/wherfore
constreyneste thou for to be so tormentid
And he sayd / I shalle not lete yow
goo/ tylle ye haue gyuen to me pledge
that ye shalle not retorne ageyne /
And they sayd what pledge maye we
gyue to yow / And he sayd the holy
martirs that resten in yonder Chirche/
And they sayde/we may not/ For our
merytes requyre it not / and he sayd
ye muste nedes gyue them/ or I shalle
not suffre yow to goo quyte/ and they
answerd / that they wolde done theyr
payne/ And a lytell whyle after they
sayd/ how be it/that we be not worthy /
we haue goten that the holy martirs
shalle be oure pledges/ and he requy-
red them to haue a signe and token of
this thyng/and they sayd/ goo to the
shryne/ where the bredes of the martirs
ben/and ye shalle fynde them tuersed
and tornedy/ And thenne he went / &
fond lyke as they had said / and as
he preched on a tyme/ somme ladyes /
that had ben decayued of heretykes lme
ledy at his feet/and sayde to hym/Ser
uaunt of god / helpe vs/yf it be tr We
that thou preche/ The spyrite of erro-
ur hath blynded oure synnes /
And he sayd be ye ferme/and tarye a
lytell / and ye shalle see what frute ye
haue serued / And anone
they salde sprynge oute of the mydll
of them/a Catte right horryble/which
was more than a grete dogge /
And had grete eyen and flawmyng
Her tonge longe brood and bloody/and
longe vnto the nauel/He had the tayll
short/and tryfed vp on hygh/ and she
bed the after ende/ Which way he tor-
ned hym/ Oute of which ther yssued
a terryble stenche / and when he hadde
tornedy / hyther and thyder among the
ladyes longe / at the laste he mounted
vp by the belle rope in to the steple and
vanysshed alwey leuyng a grete stenche
after hym / and the ladyes thanked
god / and were conuerted to the feyth
Catholyque / when he had ouercomen
somme heretykes in the parties of tho-
louse / And they were condempned to
be brente/he salde one among them /
which was named Reymond/ And
he saide to the mynystres/ kepe ye thys
man that he be not brente in no maner
With the other/ And thenne he sayd
to hym spekyng secretly to hym /
I knowe wel sone/that thou shalt yet
be a goode man /
And he was lefte / and abode xiiii
yere in his cuylle hereye & in thende

he was conuerted / and was a Frere prechour in that ordre / and fynyssheth his lyf well and laudably / And as he was on a tyme in spaine accompanyed with somme freres / he salue in a vysyon a right grete dragon / Which sowed wolued in to hym the bretheren that were with hym / And when he vnderstode this vysyon / he warned his bretheren to resiste strongly the fende their enemy And a lytel whyle after / alle tho freres / except frere Adam and two Conuersys departed from hym / and he demaunded one of them / yf he wolde go also / and he saide nay fader / I shalle not leue the ordre / for to folowe the feete And anone he gaf hym self to prayer / and conuerted almost al by his prayer He was at saynt Syxte on a tyme at Rome / and sodenly the hooly ghooste lyghted on hym / and he called hys bretheren in to the chappytre / And sayd apertely to fore them alle / that foure of his bretheren sholde dye shortly ; two in body / and tweyne in soule / and anone two freres dyde in our lorde /
And tweyne departed oute of thordre He was on a tyme at Bolonye / and a frere an Almayn born named Conrade with him / whome the freres desired mocke to haue in to thordre / and as saint dominik spak to the priour of cassamarye of the Cysteaus in the Wygyle of thassumpcyon of oure lady of certayne matter / and he saide to hym by a mpable affyaunce I telle to the pryour a thyng / whiche I neuer yet said to no man / ne thou shalt neuer telle hit / as longe as I shalle lyue / and that is this / I neuer yet requyred thyng of god in this lyf / but that I had my desyre / and the said pryour saide to him that peraventure he sholde dye byfore / and saynt dompnyk by the spyryte of prophecye saide to hym / that he sholde lyue long after hym / and the pryour sayde to hym / Fader / requyre mayster conrade / that he gyue hym self in to thordre For the Freres desyre hym mocke /
And he saide / broder thou requyrest a mocke harde thyng / Thenne when complyne was sayde / the other freres went to reste / and he abode in the chircke / and dyde as he vsed he acustomed alle the nyght to be in orysoy and prayer / and when the freres assembled at pryme / And the chaūcellor hugay Jam lucis orto / Maister Conrade cam sodenly / Which desyred to be stered with nelde lyghte and fylle donne atte feet of saynt Dompnyk / And requyred thabyte of thordre / and requyred it persuerantly /
And he was right religyous / and a gracious lector of te in thordre / which as he lay in deyeng / and had closed his eyen / the freres had wende he hadde ben deed / And he opened his eyen / And lokyng aboute sayde / Dominus vobiscū / which is to saye / oure lorde be with you And they answerd / Thy spyryte be with god / And thenne saide he / Alle Cristen soules by the mercy of God / maye reste in pees / And forthwith he deyde / and rested in oure lorde / Saynt dompnyk was of moche stedfast equalite of thought / but yf he had be meued by pyte and by mercy / For he had a iocous berte / a prasible vysage of a mā within forthe / the conpūction appered outward and that shewed debonayre / te / In the day tyme / ther was none more comyn to his felawes and bretheren in al honeste / and atte houres in the nyght and in his praiers / ther was none more stedfaste / The day he departed to his neyghbours / and the nyght to god / his eyen were lyke a welle of teres / And ofte whan oure lordes body was lyfte vp atte masse / he was so rauysshed in his mynde / as he hadde sene Jhesu crist in his flesshe / For whiche cause / he wolde not mocke here masse with the other / he had a custome right comune / for to wake all the nyght in the chircke / In suche wyse / that selde he rested in his bed for to slepe / & When he was wery and necessyte of slepe / constreyned hym / He rested hym tofore an ankter enclined / or haue a stone vnder his hede / he receyued with his propre hande thre tymes in the nyght discyplyne with a chayne of yron that one for hym self / þ other for þ synners / þ ben in the worlde / & the thirde for them that ben tormented in purgatorye He was on a tyme chosen to be bisshop in Corcacense / but he refused vtterly affermyng to leue rather the erthe / than to cōsente to thelection / that was made to him / It was asked of him on a time

wherfore he duelyd not more gladly in the dyocese of thoulete than in the diocese of carcossone/ and he sayd that in the dyocese of thoulette/ I fynde moche peple whiche honoure me/ and in carcassone it is al the contrarye/ For ther alle men assayle me/ It was demaū ded of hym by aman / In what booke he moost studyed / and he answerd/ in the book of charyte/ On a tyme the holy man Dompnyke woke in the chirch of Bolopne/ and the deuyll appyered to hym in the forme of a frere / and seynt dompnyk had supposed that he had ben a frere/ and made hym a signe that he sholde goo to rest With the other freres/ and he made to hym signes ageyn in mockyng hym/ Thenne saynt dompnyke Wolde knowe/ what he was that soo despysed his commaundement/ and lyghted a candel atte lampe/ and beheld de hym in his face / and he confessyde that he Was the deuyll / and Whan he had blamed hym stronglye / anone the deuyll enioyed hym/ that he had made hym broken hys silence/ and saynt dompnyk sayd/ that he myght Well speke as priour and mayster of the freres / and constreyned hym to say / wherof he temptede the freres in the quyer / he sayd/ I make them to come late / and to goo oute erly / Thenne he brought hym in to the dortour/ and asked hym wherof he tempted the freres there/ and he sayde I make them slepe longe/ and aryse late/ and thus I kepe them fro dyuyne seruyce/ and in the mene While to haue vnclene thoughtes / and after he ladde hym in to the refectorie or frayture/ and demaunded hym / wherof he temptede/ them there/ and thenne the deuylle sprange vpon the tables / and sayd oftymes / nold more/ nold lasse/ And when the saynt asked hym What he mente therby/ he said I tempte some freres to take moche mete / by whiche they be lette to doo goddes seruyce/ and somme that they take lasse / than they sholde doo/ for to make them ouer feble to kepe the obseruaunces of their ordre After he brouzt hym in to the parloure or locutorye/ and demaūded hym wherof he tempted the brethern there/ thenne he put oute his tonge ofte/ and made a merueylous soune of confusyon / Whan the saynt demaunded hym what he mente therby/ and he sayd/ this place is al myn/ For whan the freres ben assembled to speke/ I tempte them that they speke confusedly / and that they medle wordes without prouffyte/ and that one tarye ne abyde not tille the other haue spoken / and atte laste he brought hym to the chappyter/ but when he Was tofore the dore of the chappyter he Wold in no wyse entre in/ And sayde/ I shall not come in there neuer/ For this is a cursed holde/ and is hell to me / For what someuer I wynne in other places/ I lese alle here for why I haue made ony frere to sinne by ony negligence / he purgeth hym anone of that neglygence in this place of malediction / and accuseth hym to fore alle the brethern/ For they be here warned Confessed/ accused/ betrey/ and assoyled / and I here lese alle/ wherof I sorowe / for lesyng of that I ioyed to haue wonned in other places / And When he had sayde al this he vanyssh alway / and in the ende When the terme of his pylgremage approched / he Was at bolopne/ And beganne to languyssshe by grteuous infirmyte of hys body/ And the dissolucion of his body Was shewed to hym by a vysyon / for he sawe a right fayre yongelyng/ Whych called hym and sayd thus / Come my frende/ come to Joyes/ come/ And thenne he assembled twelue freres of the Couent of Bolopne / And to thende that he Wold not leue them/ and dysheryted/ and orphanes/ he made his testament and sayd / These ben the thynges / that I leue to yow/ possede by rightfull heritage/ as to my sonnes First to haue charite/ to kepe humylyte/ to possede Volūtary pouerte / and exhorted as moche as he myght straytely that there sholde be none temporelle possessions in his ordre/

And that he that sholde presume to touche and folde the ordre of frere prechours With erthely ryches/ he prayed ferdfully / that he sholde haue the malediction and curse of god almyghty/ and of hym And the Freres made moche sorowe of his departynge And he in recomfortyng

them swetely sayd / My brethern lake not my departyng trouble yold / and doubte ye nothyng / For ye shal haue me more profytable dred than lyuyng And he cam to his last hour in the yere of our lord M CC xxj And so slepte in our lord Jhesu cryste / whos departyng out of this world was shewd the same day and the same houre to the frere general thenne priour of the preschours of bryxya / And afterward to the bysshop of the same cyte in this maner / For as he slepe a lyght slepe the heed enclyned to a walke / he salve the heuen opene / and put doun to the erthe two whyte laddres / Of which Jhesu criste & his moder held the ende on hygh / And the angels descended & ascended by the laddres syngynge In the myddes of the ladders there was a sete sette / And vpon the sete sattr saynt domynyk With his heed coured lyke a frere / and Jhesu cryste and his moder dreue vp the laddres in to heuen so hye / that he that sat / was lyfte vp in to heuē / & thēne the opnyng of heuen was shette & closed / And thenne the same frere cam to bolayne / and fonde that the same day and the same houre saynt domynyk deyed / There was a frere named raoul which was that tyme that he deyd at tybur / and went to the aulter to synge messe / And when he cam to the canon in which is remembred the lyuyng men / he thouzt to pray for the helthe of saynt domynyk / and sodenly he was rauysshyd in his mynde and salue the holy man saint dominyk crowned with a crowne of gold laureate / And goyng out of bolayne by the waye royall / And thenne he marked the day and houre and fonde that saynt domynyk was thenne deed / And when the body of hym had leyen longe vnder erthe / and myracles shewd whythoute seassyng / and that his holyneſſe myght not be hyde / Ther yssued and cam out of the place Where he laye a right grete odour the same tyme when his tombe was opned which was bonden with yron bondes and instrumentes and sementr / and the stone take alway & the body translated to an hyer place / And the odour surmonted alle aromatyke / Ne there was none odour lyke to that / And þ was not only in the bones of þ holy body / But in the poulder and cheste and in alle therthe about Was lyke sauour / In suche wyse as the erthe was born in to fer regyons / and retayned longe the same odour / And this odour also abode in the handes of the freres that had touched somme thynges of the holy relykes / that hold wel that they were wasshen and frotey / yet retayned they longe and many dayes the swete odour / and pure wytnesse of the swete flauour and eyer

In the prouynce of hongrye a noble man / His wyf and his soune went to visite in a chirche the relikes of saint domynyk / And the sonne was seke and cam to his last ende & deyd and the fader leyde the corps of the chylde to fore the aulter of saynt domynyk & began to wepe and saye / Blessyd domynyk I cam to the alle glad and joyeful but alas I goo home sorowfully / I cam with my sonne but I retorne without hym / yelde to me ageyn my sone / Gyue to me agayn the gladnesse of my herte / And about mydnyght the childe reuyued & went about in the chirche / There was a yong man which was serf and bonde to a yonge lady / and went to fysshe in a water / and he fylle therin and was drowned / and he was a longe whyle in the water / & was drawē out al dred And the lady prayd saynt domynyk for the reysyng of hym / and promysed that she wold goo barefoot vnto his relikes / and yf he were reysed she wold make hym a frere / and quyte hym hys bondage / and he arose vp tofore them al / and she acomplisshyd her auowe

In that same prouynce of hongrye There was a man that wepte by cause that his sone was deed & prayd saynt domynyk for his reysyng to lyf / and about the cock crowyng / the dede body arose and openyd his eyen sayeng to his fader / Wherfore fader haue ye your face so weet / And he sayd sone they be the teres of thy fader / For thou were deed / And I remaynyd allone and sorowful / And he sayd fader

ye wepte moche / but saynt domynyk
had pyte of your wepyng / and gate
hy his merites to rendre me to you all
hool / A seek may there was whiche
had ben xviij yere blynde/and desired
to vysite the reliques of saint domynik
as prouyng and assayeng aros out
of his bedde/and anon he felte so grete
vertue in hym self that he began hastely
to goo / and the more he went / the
more he was strenger to goo and the
more clerlyer he salwe / and whan he
cam/he wexyned perfyght helthe // In
that prouynce a lady ordeyned to doo
synge a masse in thonour of saynt do-
mynyk / and she fonde not the preest
atte hour due/And she wrappyd thre
candelys that she had made redy in a
towelle / and leyde them in a vessell /
And thenne she torned her a lytyl &
after cam agayn and fond her candel-
les enlumyned and brennyng apertly
aud eche body may for to see thys grete
meruaylle/and abode there so longe tyl
the candelys were brent without enpey
ryng of the towayle/ There was a sco
ler at bolouyne whiche was named Ny-
cholas whiche suffred grete payne in
his raynes and in his knees / so that
he had none hope of helthe / & auoWed
to saynt domynyk and toke a threde to
make a candel of his lengthe/ and me
sured hym in lengthe and brede/And
whan the threde atteyned to his knees
he called at euery mesure the name of
Jhū cryst and of saynt doumynyk anon
he felte allegeaūce/ and sayde I am de
lyuerd and aros vp and wepte for
ioye / and cam to the chyrche without
ony ayde/where the body of saynt Do-
mynyk rested / and god shewed for
hym miracles without nombre in that
cyte / In Auguste the cite of cecylle
was a mayde whyche was seek of the
stone/and sholde haue ben cutte / and
for this paryll her moder commaunded
her to saynt domynyk/and the nyghte
folowyng saynt domynyk cam to the
mayde slepyng /and leyde in her hande
the stone with whiche she had ben tor-
mented/ And thenne she awoke/and
fonde her self delyuerd of the payne /
and delyuerd to her moder the stone /
And tolde her vysyon by ordre / And
the moder bare the stone to the freres /
And they henge it tofore thymage in
mynde and remembraunce of this fayr
myracle that saynt domynyk had doon
In palacye in sicille there was a poure
woman that had a sone whiche was
gretely tormented wyth scrophules /
whiche childrey ben wonte to haue in
their necke/and coude fynd no remedy
she auowed to god & to saint dominyk
that yf he myght be deliuerd/she wolde
make hym to laboure in the werkes of
the chirche of freres for no hyre but
gladly for nought/and the nyght fo-
lowyng/a man appiered to hyr in tha-
byte of a frere & sayd woman knowest
thou thyes thynges/ and named to her
iiij thynges / that was Arayn brit /
pelletre/ lapacium/and the Juse of por-
ret/ and she sayd she knewe them well
and he sayde goo & take thyse thynges
& confyte them with the Juse of porret
and leye on thesore of the necke of thy
sonne/ and he shal be al hool/ Thenne
she awoke and dyd so and he was all
hool/ and the moder accomplisshed her
vowe/ There was a man of piemont
swollen lyke a monstre/ auowed hym
to saynt domynyk / and he appered to
hym in his slepe/and openede his bely
without payne and toke out alle thor-
dures and enoynted hym with hys
holy honde and heled hym parfyghtly
In the cite of auguste whan in the fest /
of the translacion of Saynt domynyk
certayn wymmen were atte solempny-
tees of the masses / and whan they re-
tornede homward to theyr houses/they
salwe without a woman that spynnede
in the feste of one so grete a saynt/and
they toke and repreued her charitably
why she spanne at the feste of one so
grete a saynt /and she was angry and
answerd/ye that be wymmen of the fre-
res/kepe ye theyr festes/ and anon the
eyen of that woman swelled and there
cam out rotey matyr and there yssued
wormes so that one of the neyghbours
toke viij wormes out of her eyen /
and thenne she repented her and cam
to the chirche of the freres & confessyd
her synnes / And auowed that fro
that forthon she wolde neuer myssaye
to the seruaunt of god domynyk/ but
sholde deuoutly holde his feste & anō
she was made hool / here was a

Nonne named marye whiche was seke at Trypolyn in the monastery of Marie madaleyn/ and was smyton in the thye so greuously that fyue monethes duryng they doubted that she wolde haue deyed/ and thenne she bethoughte her/ and prayed thus in her self/ lorde god I am not worthy to praye to the ne to be herde of the / but I praye my lorde sayut domynyk / that he be medyatour bytwene the and me that he may gete to me the benefeite of helthe / And whan she had longe prayed in teres / she slepte and salwe sayut domynyk with two freres that opened the curtayn that henge afore her bedde / and entryd and sayde to her / wherfor desiryst thou so sore to be heled / And she sayd syr that I myght more deuoutly serue god/ And thenne he dreue out his oynement whiche was of swete odour from vnder hys cope/ and enoynted her thye/ and she was anon alle hool/ and sayd thys oynement is moche precious swete and lyght/ And whan she demaunded how it was named he sayd to her / thys oynement is the oynement of loue/ & is so precious that it may not be bought for no prys/ For in the yefres of god is no better than loue / For there is nothyng more precious than charyte / but it is sone lost yf it be not well kept/ Thenne he apered to her suster that nyght that slepte in ꝑ dortour seyeng/ I haue heled thy suster whiche anon arose & ranne thyder and fonde her hool / And whan she felte her enoynted with sensible vnction/ she wyped it with grete reuerence with a kendel of sylke / And whan she had tolde alle this to the abbesse/ to her suster and to her cõfessour/ and had shelved the vnction and kendel they were smyten with the nouelte of the sauour so swete smellyng that it myght not be compared to none Aromatyke / and they kepte that vnction with grete reuerence / how agreable the place is vnto god where the body of sayut Domynyk resteth / how be it that many myracles ben shelved there / yet one shalle I say to you here and that shall suffyse / Mayster Alysaundre bysshop of Rendos̄m reherseth in hys postylles vpon this worde / Mercy and trouthe hane mette to gyder / That a scoler duellyng at bolongne whiche was all gyuen to wycked lanyores of ꝑ worlde salde a vysyon / That hym semed he was in a grete felde/ and that a grete tempest of thonder and lyghtnyng descended from heuen vpon hym/ & thẽne he fled the tempest / and cam tofore an holde and fond it shette/ and knocked atte dore for to entre in / and thostesse answerd / I am rightwysnes that am enhabyted here/ and this hous is myne and thou art not rightwys / Therfore thou mayst not enhabyte here / And thenne he wepte bytterly for thyse wordes / and went to a nother hous that he salde beyonde that and knocked at the dore for to come in / but thostesse whyche was within answerd / I am trouthe / and thou art not trewe ther for I may not trewe the / And fro thens he went to the iij hous beyonde that/ and requyred that he myght come in for the tempest / and he that was within sayde/ I am pees that duelle here/ and pees is not with febnes/ but only with men of goode wylle / And by cause I thynke the thoughtes of pees / I shalle gyue to the good cõseyl / My suster dwellyth aboue me / whiche alway helpeth kaytyues / goo to her and doo that she shall counseylle the/ And thenne he went to that hous And she that was within sayd / I am mercy that dwelle here / yf thou wylt be saued fro this tempest / goo to the hows of the freres prechours at boleyne / and there thou shalt fynde the stable of doctryne/ the tacke of scripture / the asse of symplenesse / the oxe of discresion/ and marie enlumynyng Joseph prouffytyng/ & the chyld Jhesu sauyng/ and whan this scoler awoke he cam to the hous of freres / and recounted his vysyon by ordre / And requyred to haue the habyte/ & he receyued it/ & abode in thordre / sayut domynyk tofore thynstitucõn of thordre salde Jhũ crist holdyng thre dartes in hys hond & menaced the world/ thẽne I frere John of Vignay translatour of this boke wil nomore reherce this vysyon for in this present chapytre it is reherced tofore/ & was shewd also to a mõke wherfore I here make an ẽde / thẽne lacke

Vs consydre the holy lyf/ the holy con=
uersacion/ and the holy myracles/ that
god hath shewed for this blessyd man
Saynt dompnyk / and late vs praye
hym to be mediatour bytwene god and
vs that we may deserue to be enoynted
with thoynement of charyte and of
mercy / that after this shorte lyf we
may come to euerlastyng lyf in heuen
Amen /

Thus endeth the lyf of Saynt
Dompnyk

Here folowyth the lyf of Saynt
Syxte and first of his name

SIxtus is sayde of
Sios that is god / and
of status that is to say
state / so sixtus is as
moche to say as godly
state/ Or sixtus is sayd
of sisto sistis / as it were stedfast and
ferme and fixus / that is fixed / For
he was stedfaste and fyxe in the fayth
in passyon / and in goody werke and
operacion /

Of Saynt lyxte pope & martyr

SIxtus the pope
was of athenes/ and
was first a philosophre
and after was disciple
of Jhū cryste / & was
the souerayn bysshop /
And after was presented to decien &
valerien Emperours with two of hys
disciples and dekenes felycyssyme &
Agapite / And whan decyen myght
not encline hem in no maner / he made
them to be brought to the temple of
Mars for to doo sacrefyse to hym or for
to be put in pryson of mamertyn/ and
whan he had refused to doo sacrefise /
and was brought in to pryson of ma=
mertyn/ the blessyd saynt laurence cry
ed after hym sayeng / Fader whyther
goost thou whythout thy sonne / prest
whyther goost thou whythout thy my=
nystre/ To whom sixte sayd/ Sone I
leue the not / but gretter bataylles ben
due to the/ after thre dayes thou defen
shalt folowe me prest/ but in the mene
whyle take the tresours of the chirche/
and departe them where thou wylt / &
whan he had destributed them to poure
crysten men valerien the prouost ordy=
ned that Syxte shold be brought a=
gayn for to doo sacrefyse in the temple
of mars/ And yf he refused it he shold
haue his hede smetten of / And whan
he was ledde / the blessyd laurence cry
ed / after hym sayeng Fader leue me
not / For I haue despended alle thy
tresours/ and thenne the knyghtes herd
spekе of the tresours/ and heldyn Lau
rence/ And thenne they beheded sixte /
Felicissym and Agappte/ and so they
thre suffred deth to gydre / In thys
same day is the feste of the transfygu=
racion of our lord / and renewyd of
nelwe wyn yf it may be fouuden of a
ripe grape in somme chyrchis/ and this
day ben the grapes blessyd in somme
places) and the peple take therof and
ete it in stede of holy brede / And the
reson why is of this that our lord said
in his soper/ to his dysciples/ I shalle
not drynke of thys generacion of the
vyne tofore I shalle drynke it nelwe
wyth you in the regne of my fader /
And thys transfyguracion in that
whyche he sayd nelwe / representeth the
gloryous Inuocacion that Jhesu cryste
had after his resurrection/ and therfor
on this day of the transfyguracyon
whiche representeth the resurrection/ men
seke nelwe wyn / And it is to wyte
that some say that the transfyguracion
was made in veer / but the dyscyples
disclosed it not but kepte it secrete/ by
cause our lord commaunded that they
shold not dysclose it / tyl he was ryssen
fro deth to lyf/ But after they many=
fested and dysclosed it on thys day /

Thus endeth of Saynt Syxte
pope and Martyr

Here begynneth the lyf of sayntt donat and first of his name

Donat is as moche to say as borne of god And that is by regenracion / of grace Infusion/and glorificacõn For there is treble generacion spirituel of gody / that is to saye of natyuyte religyosite / andy of body mortalite/ For whan sayntes deye that it is sayd that they be born / For the passyngy out of thys Worldy of sayntes is not sayd deth of sayntes / but natalyte / the chyldy appetiteth to be borny to haue larger place to dwelle in/ mow mete for to ete / better ayer to spyre/ andy to see lyght/ And whan the saintes yssue out of the bely of holy chirche theyr moder by deth the four thynges they receyue aforsayd after theyr maner / andy therfor they be sayd borny/or gyuyng/or gyuen of god

Of sayut donat

Donat was norysshyd / andy taught of the emperour Julyan thẽne thys Julyan was ordeynedy to be soubdekeny/but whan he Was enhaunsedy to be Emperour / he sleWe the fader andy moder of donate / Andy donate fledde in to the cite of arentyne & dWelkyd there With hyllarye monke andy dyd there many myraklles/for the prouost of the cyte hady a sonne demonyake / andy whan he was brought to for Sayntt donate /the Wyckyd spirite began to crye andy say/ In the name of our lordy Jhũ cryst doo me none harme ne be greuous to me/ne that I goo out of my hous/ O donat Wherfor constraynest thou me to yssue out With tormentes / but he was anon delyuerd whan donat prayedy / There was a man named Eustace Whiche receyued in Tusculane the rentes of the prynce/and lefte the money in the kepyngy of his Wyf namedy Eufronye / But for sorowe that she hady of the enemyes that destroyedy the contree / she hyd the money andy deyed for sorowe / andy whan her husbondy cam agayn he coude not fynde the money/andy whan he With his children sholde be brought to tormente/ He fledde to Sayntt donat/and donat Went With hym to the sepulcre of his Wyf/& sayde With a clere Voys / Eufronye I cõiure the by ꝑ vertu of the holy ghoost that thou say where thou hast leyde this monye / Andy she answerdy out of the sepulture andy sayd / At the entre of the holde where I dalue it / And thenne they Went thyder andy fonde it like as she hady sayd/ & a lytil Whyle after Satirus the byssshop deyed in our lordy / andy alle the clergy chees donat to be byssshop in his place / andy so he Was / On a day as saynt gregorye recounteth in his dyalogue whan Saint donate houselledy the peple after masse andy the deken mynystredy the body of our lordy to the peple/sodanly the deken fyll With the chalyce by thympulsion andy threstyngy of the paynems that cam thyder/andy the chalyse brake/ Wherof he was sory andy so Was alle the peple/ Andy saynt donat gadredy to gyder the pieces of the chalice andy made his prayer/ andy temysedy it in his first forme / andy a lytil ppece the deuyll toke alwaye andy hydde it/ Which piece lacketh yet / in the chalyce / andy that chalice is kepte in the sayd chyrche in Wytnes of thys myracle / Andy the paynyms that sa We thys were conuertedy to the fayth in so moche that lxxx of them receyued baptesme/ There was a Welle or a fontayne enfectedy that Who that dranke of it was anon dedy Andy saynt donat Went anon thyder Vpon his asse for to praye andy make the Water hool/ andy anon an horryble dragon yssuedy out of the fontayn / and Wonde his tayle aboute the legges of the asse / and adressydy hym ayenst donate / andy donate smote hym Wyth his staffe / or as somme say he spytte in hys mouth andy he deyedy / andy thenne he prayedy to our lordy & chasedy alwaye alle the venym out of the fontayne / Another tyme whan he & his felawes hady grete thruste/ he made a fontayn

to sourde tofore them/ The doughter of themperour/theodocien was tormentrd with a deuyl / and was brought to Sayut donat / and he sayd/thou foule spirite goo out and dwelle nomore in this creature whiche is the forme of god / To whom the deuyl sayd gyue me place where I shal yssue out and telle to me whyther I shal goo/Sayut donat sayde to hym / Fro whens camst thou hyther / and he sayd fro deserte And donat answerd rewrne thou thyder/ and the deuyll sayd/ I see in the the signe of the crosse out of which the fyre spryngeth ayenst me / & for drede of the fyre I doubte for to goo / gyue me place and I shal yssue out / And donat sayde loo here is place that thou mayst goo thy waye / and rewrne thyder that thou camest fro / And thenne he made alle the hous to tremble / and went his waye / There was a man borne to be buryed/ & there cam a man that brought an oblygacion and sayd that he ought to hym two hondred shylynges/and therfor he wold not suffre hym to be buryed in no wyse/wherfore his wyf whyche was wydolwe cam to sayut donat and shewed to hym that matter/and sayd that thylke man had rayued al that moneye/ thenne went sayut donat to the corps and touched the dede man with his honde / and sayde / arise thou vp/ and see what thou shalt doo to this man that suffreth not to burye the/ the whiche thenne satte vp and preued that he hady payd it & sayn; quyssshed hym tofore all men and toke thoblygacion in hys honde and rente it in pieces/ and after sayd to sayut donate / Fader cōmaunde me to slepe agayn And he sayd sone goo now in to reste forthon / And in that tyme it hady not reyned wel in thre yere / and that the erthe had he bareyn and brought forth no fruyt/ the mescreantes cam to themperour Tyrodocien requyryng that he shold delyuer te them donat which hady made that by his art magyke/ But at the requeste of themperour / donat cam and prayed our lord that he wold sende to them reyne/ And he sente to them so grete habōdance that al the other were wette/ and he went home allone /

By that tyme that the gothes destroyed ytalye / and that moche peple departed from the fayth of god /Euadryan the prouost was reprened of Apostasye/ & sayut donat and saint hillary reprued hym/and thenne he toke them/ & wolde haue constrayned them to doo sacrifise to Jubyter But they refused it / & he dyd do bete hillarye so moche alle despoyled that he gaf vp his spyrite to god/and he leyde donat in pryson/ and after dyd do smyte of his hede the yere of our lord CCC lxxx /

Thus endeth the lyf of sayut donat martir

Here begynneth the lyf of sayut Ciriake martir

Iryake was ordyned dekey of Marselle the pope/and was taken and brought to maximien themperour/ and was commaūded that he and his felawes sholde delue the erthe / and sholde bere it on theyr sholdres vnto the place that he made / and there was sayut saturnyne whom Ciriake and sisinnius heelpe for to bere And after Ciriake was put and enclosed in pryson/and atte laste was presented tofore the prouoste / And as Apropynyan ladde hym sodanly cam a voys with light fro heuen which said Come ye blessyd of my fader & c̄ And thenne Apropinainus byleued & made hym self to be baptysed/and cam to the prouost confessyng Jhesu cryste / To whom the prouost sayde/ Art not thou made crysten/whiche answerde / Alas for I haue lost my dayes / The prouost answerd truly now thow lesest thy dayes/ and commaunded to smyte of hys hede / And whan saturnyn / and sisinnius wold not make sacrefise / They were tormentrd with dyuerse tormentes / and atte last were bylede And the doughter of dyocleSyan named Artemie was tormentrd of the deuyl/ & the denyl cryed within her and sayde /

I ſhalle not goo out tofore that Ciriak the dekene come/and then was Ciriaque brought to her/ and thenne ſayde the deuyll / yf thou wylt that I yſſue and goo out/ gyue me a veſſel where I may entre in/ and thenne anſwerd Ciriake / lo here is my body entre therin yf thou mayſt / and he ſayd In to thy veſſell I may not entre / For it is ſigned and cloſed on alle ſydes / but yf thou caſte me out here / I ſhalle make the ſoon come in to babilone/and whan he was conſtreyned to goo out arthen nya cryed and ſayd/ O we ſee god that Ciriak prechyth/ and whan he had baptyſed her/and had grace of dyocleſian and of Serene his wyf / he dwelled and lyued ſurely in an hous that he gaf hym / Thenne cam there ameſſage fro the kyng of perſe to dyocleſian prayeng hym that he wold ſende hym Ciriake / For his dowzter was tor mented of a deuyll/ and thenne by the prayers of dyocleſyan Ciriake went gladly with largo & ſmaragdo with alle thynges neceſſary in the ſhyppe in to babylone / and whan they cam to the doughter / the deuyll cryed to hym thorugh the mouthe of the mayden / O Ciriak thou art wery of traueyll and he sayd I am not wery/ but am gouerned oueral by the helpe of god / And the deuyll sayd / neuertheles I haue brought the there as I wold haue the And Ciriak sayd / Ihesu criſt com mandeth the that thou goo out / And thenne the deuyll yſſued out & sayde O name terryble that conſtrayneth me And the mayde was thenne made hole and was baptyſed with fader & moder and moche other peple / and they offred to hym many yeftes but he wold none take/ and abode there viij dayes faſtyng in brede and water/ and atte laſte he cam to rome / and after ij monethes dyocleſyan was ded / and Maxymyen ſucceded to thempyre / and was wroth with arthemye his ſuſter / and toke Ciriak and bonde hym with chaynes/ and commaunded to drawe hym tofore his chare / This maxymyen may be called & ſaid the ſone of dyocleſyan by cauſe he ſucceded hym / and had his doughter to wyf which was called Valeriane and after he commaunded to carpaſe his Vicaire to conſtrayne Ciriake and hys felawes to doo ſacrifyſe / or elles ſlee them by dyuerſe tormentis / And he tolde Ciriaque/and threlde pytche mol ten and brennyng hote on his hede / & henge hym in the tormente named ecu lee / and after he dyde do ſmyte of the hede of Ciriake / and alſo byhaded hys felawes about the yere of our lord iij C and Carpaſe gate the hous of Saynt Ciriake/and in deſpyte of cryſten men he made a kayne in the ſame place where Ciriak baptyſed / and there kay ned and made banketties in etyng and drynkyng / And ſodenly he with xix felawys deyed there / And therfore the kayne was cloſed vp/ and the pay nems began to drede and honour criſ ten men /

Thus endeth the lyf of Saynt Ciriak

Here folowyeth the lyf of Saynt Laurence and firſt of his name

LAurence is ſayd as holdyng a crowne ma de of laurer / For ſotime they that kayn quyſſhyd in bataylle were crowned with laurier bowes and braunches ſherwyng victorye/ and it is alleway of coue nable verdour / of odour agreable & vertuous of ſtrengthe/and the bleſſyd laurence is sayd of laurier/for he had victorye in his paſſyon/ Wherof decius confuſed sayd/ I wene nold that we be kaynquyſſhed / he had verdeur in clenneſſe of herte and pureté / For he sayd my voys hath no derkenes/he had odour of perpetuel memoire/ wherof it is sayd he departed alle and gaf to pour peple/and therfor remayneth his doctrine perdurably/ which he fulfyl led with holy werke / and habowed it by hys gloryous martirdom/ he had

strengthe by his vertuous prechynge by whyche he/conuerted lucille the pro uost romayn/Thys is that tree of suche vertu / that the leef brake the stone / he ledy the deef/and doubtedy no thon / der/ And thus laurence brake the hardy herde/ he gaf spyritueł reward / and deffended the sentence for the thon der of enyl peple

Of saynt laurence the glorious martyr

Laurence martyr and subdeken was of the lignage of spayne and saynt sixte brouzt hym thens / And as mayster Johan beleth sayth / whan the blessed sixte went in to spayne / he fonde thew ñ yongmē laurence and vncent his cosyn right ordynat by honeste of maners and no; ble in all theyr werkes/ and brought them with hym to rome/ Of whom that one that was laurence abode with hym / and vncent his cosyn retorned in to spayne and there fynyssyd his lyf by glorious martirdom / But in this reson maister beleth repugneth the tyme of martyrdom of that one and of that other / For it is said that laurn ce suffred deth vnder decian and vincēt vnder dyocłesyan/and bytwene decian and dyocłesyan were about yl yere And ther were vij emperours bytwene them So that the blessyd vncent myght not be yong/ & the blessyd sixte ordeyned laurence his archedeken/ and in his tyme Philip themperour and philip his sone receyued the fayth of Jhesu cryste / And whan they were cry stend they entendyd gretly to enhaūce the chyrche / And this emperour was the first that receyued the fayth of ihū cryst / whom as it is sayd Origenes cōuerted to the fayth / Howbeit that it is redde in other place other wyse / And that saynt poncian had doy it and he regned the yere a thousand fro the byldyng of rome So that the yere a thousand shold; rather be yeuē to crist than to thydolles / And that yere was halowed; of the romaynes with right grete apparille of games & grete estatemens/ And there was a knyght with philip themperour named decyan which was noble & mocłe renomed in armes and in batayles / And whan in that tyme fraūce rebelled ayenst this emperour/ He sente thyder decian for to take alwey the cōtecāōs & subdue them to rome/ & decius so sent thyder made all thynges wel / and subduedy them all to rome / and had victorye / And whan themperour herdy hys comyng / and how olde honoure hym more hyely and went ayenst hym vnto verone But for as mocłe as the euyl peple fele them more honoured/so mocłe more he was swollen in pryde / Thenne decien elate in pryde begāne to coueyte themppre / And on a tyme whan decien knelde that themperour slepte in his pauylon / he entredy in secretely and cut the throte of his lord slepyng and thenne he dredy; to hym by yeftes and prayers & also by promesses all them of the hoost that themperour had brought/ and went anone to the cyte of rome/ And whan philyp the yōger herd this thyng / he was sore aferd and doubtedy strōgly / and as Siar sayth in his cronykle he delyuerdy all his faders tresour & his to saynt syxte

and to saynt laurence/to thende/that if it happed hym to be slayn of decyen/ that they shold gyue this tresoure to poure peple/and to the Chirches/And wonder not that the tresours that laurence gaf / be not named the tresours of themperour/but of the chirche/or paraventure they were sayd tresours of the chirche/ For Philyp had lefte them to be dispendyd to the chirche / and after philip fledde and hydde hem for fere of decyan/ And thenne the senate went ayenst decian/ and conferme hym in themppre / And by cause he was not seene to haue slayne his lord by treson but only for he had renyed thydolkys/ therfor he bigan right cruelly to persecute the chirche and Cristen men/and commaunded that they shold be destroyed without mercy/ And many thousand martirs were slayne among whome philyp was crowned with martirdom/ And after that decius/ made a serche of the tresours of his lord / Thenne was Sixte brought to hym as he that adoured Jhesu Crist/and had/ the tresours of themppre/ And thenne commaunded decian/ that he shold be putte in pryson so long that by tormentys he sholde renye god / and telle where the tresours were/ And the blessyd laurence folowed hym/and cryed after hym/ whyther goost thou fader Without a mynyster/ what thyng is in me þ hath displesyd thy faderhede/ or what thyng hast þ sene in me hast þ seen me/ forsake my lignage or go out of kynde/ proue me whether thou hast chosen a couenable mynystre/ to whome thou hast commysed the dispensacion of the body and blood of oure lord / To whome saynt Sixte sayd/ I shalle not leue the myssone/ but greter serpues and bataylles be due to the for the feyth of Jhesu crist we as old men haue taken more lighter baytaille/ & to the as to a yong man shall remayne a more glorpouse bataille of whiche thou shalt trumphe & haue victorye of the tyraunt/ and shalt folowe me within thre dayes/ Thenne he delyuerd to hym alle the tresours comanding hym that he sholde gyue them to chirches and poure peple/ And the blessyd man sought the poure peple nyght and day/ And gaf to eche of them that as was nedefull/ and cam to the hows of an old woman/ whiche had hyde in her hows many cristen men & wymmen/ And long she had had the hede ache/ And saynt Laurence leyd his hād vppon her hede/ And anon she was hole of the ache & peyne/ And he wesshe the feete of the poure peple/ And gaf to eche of them almesse/ The same nyzt he went to the hows of a cristen man and fonde therin a blynd man / and gaf to hym his sight by the signe of the crosse/ And whan the blessyd Sixte wolde not consente to decian/ ne offre to thydolkys / he commanded / that he sholde be ledde forth/ and be byhedyd / And the blessyd laurence ran after hym and seid / Forsake me not holy fader/ For I haue despended the tresours that thou delyueryst to me / And whan the knyghtes herd spekke of the tresours/ they took laurence/ and brought hym to the prouost/ And the prouost delyuerd hym to decian/ And Decian Cesar sayd to hym / where ben the tresours of the chirche/ Which we knowe well that thou hast hyd / & he answerd not/ wherfor he delyuerd hym to Valerian the prouoste to thende that he sholde shewe the tresours/ and doo sacrifise to thydolles/ or to putte hym to deth by dyuerse tormentes/ And Valerian delyuerd hym to a prouost named ypolyte for to be in pryson/ and he enclosed hym in pryson with many other/ And ther was in pryson a paynym named Enalle/ which had lost the sight of his eyen with ouermoche wepyng/ And saynt laurence promysed to hym to restablysshe his sight / yf he wold byleue in Jhesu Crist and receyue baptym/ And he requyred anone to be baptysed / Thenne saynt laurence took water and sayd to hym / Alle thynges in confessyon ben wasshen / And whan he had dylygently enformed hym in the articles of the fayth/ And he confessid that he byleued alle / he shadde water on his hede / and baptysed hym in the name of Jhesu Crist/ And anon he that had be blynde/ receyued his sight ayene And therfor cam to hym many blynd men / and wente ageyne enlumyned from hym/ and hauyng their sight / And thenne agayne ypolyte sayde to hym shewe to me the tresours/ to whom

laurence sayd/ ypolyte / yf thou wylt
byleue in oure lord Jhesu Crist/ I shal
shelue to the/the tresoure/and promyse
to the lyf perdurable and ypolyte sa;
yd/yf thou doo this that thou sayst/I
shalle doo that thou requyrest and in
that same houre ypolyte byleuyd/ and
receyued the holy baptym / he & alle his
meyne/And whan he was baptysed /
he sayd/ I haue sene the soldes of the
Innocentes Joyous and glad / and
after this Valeryan sente to ypolyte
that he shold bringe him laurence/and
laurence said to hym late vs goo to gy
der / For the glory is made redy to me
and to the / and thenne they cam to
Jugement / and he was enquyred a;
gayne of the tresoure/ and laurence de
maunded dylacion of thre dayes/ and
Valeryen graunted hym on pledge of
ypolyte / and saynt laurence in these
thre dayes gadred to geder poure peple
blynde and lame / and presented them
tofore decian/in the palays of Salyste
en and sayd/ These here ben the tresores
perdurable/which shalle not be mynu;
yssshed/but encrece/ which be departed
to eche of them The handes of thise men
haue borne the tresoure in to hreuen /
Thenne Valeryen in the presence of de
cian said / what harpest thow in many
thynges/Sacrefye anone/ and put fro
the thyne arte magyke / and laurence
sayd to hym/Whether ought he to be a;
doured/that maketh/or he that is made
and thenne decian was angry / and
commanded that he shold be beten with
scorpyons/ and that alle maner of tor
mentes shold be brought to fore hym /
and thenne commaunded he hym / that
he shold doo sacrifise for trespe We these
tormentes/and seint laurence answerd
Thou cursyd man/I haue alwey coue
ted these metes/To whome decius sayd
yf these be metes for the / shelue to me
them/that be lyke to the/that they may
ete with the/To whome laurence said/
they haue gyuen their names/in to he;
uen / and thou art not worthy to see
them/ and thenne by the commaunde;
ment of decian/ he was beten al naked
with rodes and staues and pyeces of
yron brennyng were leyd to his sydes
and laurence saidy lordy Jhesu Criste/
gody/sone of gody / haue mercy my me
thy seruaunt/which am accused/and
I haue not renyed the/and they haue
demaunded me/ and I haue confessyd
the to be my lordy/ And thenne Decius
sayd to hym/I knowe wel/ that thou
despyses the tormentes/by thyn art ma
gyke/but me thou mayste not despyse/
I swere by my goddes and goddesses
that but thou wylt do sacrifice to them
thou shalt be punyssshed by dyuerse tor
mentes/Thenne he commaundedy / that
he sholdy be longe beten with rommet;
tes/ and thenne he prayd saying lorde
Jhesu crist receyne my spyrite/ And
thenne cam a voys from hreuen / decian
hering which sayd/ yet many tormen;
tes ben due to the/ And thenne decian
sayd replenyssshed with felonye/ye men
of Rome/haue ye herde the reuylles cõ;
fortyng/this cursyd man/which adou
red not the goddes/ne doubted not the
tormentes / ne dredeth not the prynces
wratthe / And thenne commaundedy he
ageyne that he shold be beten with scor
pyons/ and thenne laurence smylyng
rendred thankynges to gody/ and pra
yd for them/ that were there / and in
that same houre a knyght named Ro;
mayne byleuyd in gody / and said to
saynt laurence/I see to fore the a right
faire yonglyng stondyng / and with
a lynnen clothe clensyng thy wounded
I adiure the by the lyuyng lordy god
that thou leue not/ but haste the to lay
tyse me/and thenne said decien to va;
leryen/ I wene that we shalle nold be
ouercomen by arte magyke/and then;
ne he commaunded/that he shold be bn
bounden/and enclosed in the pryson of
ypolyte/ and thenne Romayne bronzt
an brselle or a cruse with water/ and
fylle doune atte feet of saynt laurence/
And receyued baptysme of hym /
And when decyan knelue it/he comma
ded that Romayn shold be beten with
rodes/and he was so moche beten /
that he might not holde hym vpon his
legges/ bnt in no maner myght no ma
make hym say/ but that he was a good
Cristen/and frely baptysed/ And then
ne decyan dyd do smyte of his hede /
and that nyghte was laurence led to
decyen/and when ypolyte which was
there salue that/he began to wepe/and
wolde haue sayd/ that he was cristened

And Laurence said to hym/ hyde Jhesu Crist within the/ And when I shalle exyre/ thre and come thyder/ and thenne alle maner of tormentes/ that couthe be devyised or thought/ were brought to forth decian/ And thēne said decian to laurence/ or thou shalt make sacrifyse to the goddes / or this nyght shalle alle these tormentes be dispendyd on the/ And thēne laurence said to hym / my nyght hath no derknes/ but alle thynges shyne in my syghte/ and thenne saydy decian/ bryngе hyder a brode of yron/ that laurence contymax may lye theron / And the mynystres despoylled hym / And leyd hym stratched oute vppon a gredyron of yron / and leyd brennyng coles vnder / and held hym with forkes of yron/ Thenne said laurēce to Valerian/ lerne thou cursyd wrecche / for thy coles gyue to me refresshyngе of coldnes/ and make redy to the torment perdurable/ And oure lord knoweth/ that I neyng accused hane not forsaken hym/ And when I was demaunded I confessid hym criste/ and I keyng rested yeue thankynges vnto god & after this he said with a glad chere vnto decian / thou cursyd wrecche thou haste rosted that one syde/ tourne that other/ and eet/ and thenne he rendryng thankynges to oure lord sayd I thanke the lord Jhesu Criste/ For I haue deserued to entre in to thy yates/ and so gaf vp his spyrite / and thenne decian keyng all confused walked in to the palais of Tiberye with Valerian/ and lefte the body lyeng vppon the fyre which ypolyte in the mornyng toke alvey/ with Justyne the preste / and serped it With precious oynementes in the felde Verane / and the Crystien men that buried hym/ fasted thre dayes and thre nyghtes/ and hadden the Wygyles wepyng there and waylyng/ But many doubte yf he suffred deth vnder this decian/ For it is red in the Cronycle/ that Sixte was long after decia/ Eutropius neuertheles affermeth and sayth / that decian meuynge persecucion ageinst cristen men among other/ he slewe the blessid laurence dekē and martir / and it is sayd in a Cronyke autentyke ynough/ that it was not vnder this decyan emperour / that sucreded to philyp / but vnder another decyan yonger/ whiche was Cezar and not emperour/ he suffred martirdome / For bytwene Decian themperour/ and this decian the yonger vnder whome it is said that laurence was martryd / ther were many emperours and popes Also it is said that gallus and Volusianus his sone sucreded decyan / And after them Valeryen with galle his sone held the empyre / And they made decyan the yonger Cezar and not emperour / For auncyently when ony was made Cezar/ neuerthemore he was Augustus ne emperour/ as it is rede in the cronycles / that Dyocles yan made maxymyan Cezar / And after fro Cezar he was made Augustus and emperour / In the tyme of these emperours Valeryen and galian Sixte held the see of Rome/ And this Decian was called Cezar and not emperour/ but decyan Cezar only/ And he martred the blessid Fabyan/ And cornely sucreded after Fabyan / which was martred vnder Valeryan and galyan/ which regned yē yere / And lucyan sucreded Cornely/ And Stephen the pope sucreded lucyan/ And Denys sucreded Stephen/ And Sixte sucreded Denis/ And this is contened in that Cronycle / And yf this be trewe / that which mayster Johan beleth puttreth / maye be trewe And it is rede in an other cronycle that the said galian had two names/ and was called galyan/ and Decyan/ and vnder hym Sixte & Laurence suffred martirdom about the yere of oure lord two hondred / and thre score / Godefray in his booke/ that is called antheonydes/ affermeth / that galyan was called by another name Decyan / Saynt gregory sayth in hys Dyaloges / that ther was a nonnee in Sabyne/ which held hyr contynent of her flesshe/ but she eschewed not the Janglerye of her tonge / and she was buryed in the chirch of saynt laurence the holy martir/ And was leyd to fore the aulter of the martir and was taken of the deuyls and departed and sowen a sondre/ and that one parte was brente/ and that ether parte remayned hoole / so that on the mornyng the brennyng appered vysyble/ Gregory of

Tours sayth / that whan a certayne preest repayred the chirch of saynt Laurence/ And one of the lemes/ was ouer short/ and requyred saynt laurence / that he which had norysshed poure men wold helpe his poueryte/ And the lyme greu so sodenly that ther remayned agrete parte / And the preest cut that part in to smal pyeces and dyuers and healed ther with many maladyes / Aud this wytnesseth saynt fortunate / It happed at Bipontas a castell in yta= ly/ that a man was sore vexed with wooth ache/ And he awuched this wode And anone the ache was gone/ Saynt gregori telleth in his book of dyaloges that apreest named sanctyne repayred a chirche of saynt laurence whiche had be brente of lumbardes/ and hyred ma= ny werkmen/ And one tyme he had no thyng to sette to fore them/ And then= ne he made his prayers/ and after loked in his paner/ and there he fonde a moch whyte loof of breed/ but hym semed / that hit suffysed not for one dyner for thre persones/ Saynt Laurence/ whiche wolde not fayle his werkmen/ dyd doo multiplye that his werkmen were sus teyned therby ten dayes / In the chirch of saynt laurence at melan was a chalice of cristall/ merueylously clere And as the folken kare it on a day of solempnyte/ to the aulter / it fyll oute of his hondes to the grounde/ and was all to broken / And thenne the folken wepyng gadered to gyder the pyeces / And leyd them on the aulter / And prayd the holy martir saint lanrence / that the chalice broken myght be made hoole ageyne / And thenne anone it was foūden al hool It is redde in the book of the myracles of oure blessid la dy saynt Marye / that a Juge named Stephen was at rome/ aud woke glad ly pestes/ and peruerted the Jugemē tes / And this Juge took alwey by force thre holdses / that were longyng to the chirche of saynt laurence / And a gardyn of saynt Agnes/ And pos = sessed them wrongfully / It happed that the Juge deyed/ and was brouȝt to Jugement to fore god/ And whan saynt laurence salue hym / he wente to hym in grete despyte / And strayned hym thre times by the arme right hard And tormented hym by grete payne/ And saynt Agnes & other Virgyns dayned not to loke on hym/ but torned their vysages alwey fro hym/ And thē = ne the Juge gyuyng sentence ageyns hym said/ by cause he hath with draldē other mennes thynges /and hath taken yestes and solde trouthe/ that he shold be put in the place of Judas the tray= tour/ And saint Proiecte whome the sa yd Stephen had moche loued in his af cam to the blessid laurence and to sa= ynt Agnes and cryed them mercy for hym/ Thenne the blessid Virgyn Mary and they prayd to god for hym / And thenne it was graunted to them that the soule of him shold goo ageyn to the body/ and there shold do his pe= naunce thyrty dayes/ And oure blessid lady commaunded hym / that as longe as he lyued/ he shold say the psalme/ Beati inmaculati/ And whan the sou le cam to the bodi ageyn/ his arme was lyke as it had be brent/ lyke as he had suffred that hurte in his body / And that token and signe was in hym as longe as he lyued/ Thenne vndryd he that whiche he had taken and dyde his penaunce / And atte xxx day/ he passed oute of this worlde to oure lorde /

It is redde in the lyf of/ saynt Henry themperour/ that he and kunegonde his wyf were Virgyns to geder/ by thaty= semēt of the deuyll/ he had his wyf sus pecte of a knyghte / And he made his wyf goo barfoote vpon brennyng as = shes/ fyfteen paas/ And whan she asce ded vpon them she said thus/ As I am not corrupte ne defoulded of Harry ne of al other/ so Jhesu criste helpe me / Thenne Henry themperour was asha= med/ and yaf her a buffet on the cre= ke/ and a Voys said the Virgin Mary hath delyuerd the Virgin/ and she wēt without ony hurt vpon the brennyng asshes & when themperour was ded there wēte a grete multitude of deuyls to fo re the selle of an hermyte/ and he ope = ned the wyndowe and demaunded atte last what they were/ and one answerde a legyon of deuyls we be / that goo to the deth of themperour / yf parauenture we may fynde ony thyng in hym / We adiured hym / that he shold

come ageyne to hym/whiche wondryng sayde / We haue proffyted no thyng / For whan this fals suspecion of hys wyf/ and alle the goody thynges and euylle thynges were leyd in a balaun; ce / this brente and bruled laurence wrought forthe a pot of gold of mocke grete weyght / And whan we suppo; sed to haue surmounted / he caste that pot in the balaūce on that other syde/so that it weyeth more and was heuyer/ And thenne I was angry/and brak an ere of the pot / And he called that pot a chalyce/whiche themperour hadde gyuen to the chirche Emstense / whiche he had in specyall deuocion / And hadd do made it in thonoure of sayut laurens ce/And for the gretenes of it/ hit hadd two eres / And it was founden thenne that the emperour deyde that tyme/ and one ere was broken of the Chalyce /

Gregory reherseth in his Regystre/ that his predecessour coueyted to make bet; ter somme thynges aboute the body of sayut laurence but he wyste not where it lay/netheles the body of sayut lau; rence was discouerd / and vnkeled by ygnoraunce / but alle they / that were there present as wel monkes as other were dedy in fyftey dayes after /

It is to wete that the passion of saint laurence was mooste excellent in foure thynges / lyke as it is founden by the sayuges of sayut Maximyn bysshop / and of sayut Austyn/ Fyrst in the so; urnes of his passion or bytternes Secondly in prouffyte or effect / Thyrdly in constannce or strengthe / And fourthly in the merueylous bata; ylle and maner of his byetorye/ Fyrst it was right excellent in the byt ternes of the peyne / this sayth sayut Mayymyn / And after somme bookes of sayut Ambrose /

Wytherey sayut laurence was not sla yn by short and symple passyon / For who that is smiten with a swerd he deyeth but ones / And who that is caste in a fyre is delyuerd at ones / but this hooly man was tormēted by longe and multiplied paynes / so that the dethe sholdy not fayle hym at tor; mente/ne fayle hym at the ende /

We rede that the blessid chyldren went thorugh the flambes/ And haue gone vpon the coles brennyng barfeet wherof sayut laurence is not to be pre; ferred of lasse glorye / For as they went in their paines thorugh the flā mes / This in his torment laye vpon the fyre / They defolded / and trade vpon the fire with their feete /

And this was restreyned for to leye his sydes therin /

They prayde in theyr paynes holdynge vp their handes to oure lordy godi / but he was stratched in his payne and prayd oure lord with alle his body /

And it is to wete that the blessid lau rence is he / that after sayut Stephen ought to holde the prymacye/ Not only for that he suffred gretter payne/ than other martyre / as is wel founde and redde/ that many haue suffred as mo; che payne/but it is sayd for sixe causes Fyrste for the place of the passyon / For hit was at Rome/ whiche is tredy of the worldy / and Syege of the A / postles /

Secondly/ for thoffyce of the predyca; cion/ For he accomplyssshed dylygent; ly thoffyce of prechyng /

Thyrdely for the lolvable dystrybu; cion of the tresoure / that he gaf alle to poure men wyselye /

And these thre Reasons putteth Mai; ster Wylliam of Anerre /

Fourthly for the antyquyte/ and pro; uedy martirdome / For yf it be sayd / that somme other haue had gretter pay ne / Allbey hit is not so Autentyke / And also somtyme in doubte/ but the passion of sayut laurence is mocke so; lempne/and approuedy in the Chirche/

And therfore many Sayntes ap; prouue his passion in theyr Sermons and afferme hit /

Fyftly for the degree of dignyte / For he was Archedekey of the Syege of Rome / And as it is sayd/ ther was neuer sythe Archedekey in Rome / Sixtely / for the cruelte of tormentes/ For he suffred them right greuous/ as he / that was rosted vpon a gredyron of yron /

Wherof sayut Austyn sayth / Sythe / that the membres were broken by many dyuerse betynges / He was commaundy to be tormentd vpon a

gredyl of yron/ and was leide therupō which by continuell heete / that was ther vnder/ the gredyll hadde the force to brenne / soo that he was tormentedy by the turnynge of his membrys more forcybly/ For the payne was the more longe / Secondly he was right excellent in effecte or prouffyte/ For after this/ that Austyn and Maxymyn saye/ this bytternes of payne made hym hyghe by glorifycacion; and honourable by oppynyon/ renomed and lowable by deuocō and noble by contencion/ Fyrst it made hym lyke by glorificacion/ wherof saynt Austyn sayth/ Persecutour/ thou were wody ayenst the martir / & more than wody/ For whan thou assemblest peyne/ thou encreacest his glorye / thyn engyn fonde not glorye of the ayde whan thynstrumentes of the tormentes transported hym in thonoure of victorye / And after Maxymyn & in somme bokes of Ambrose it is seyd/ how he hit that the membres were bounden in the hote of the sparcles/ the force of the feith was not corrupt/ the body suffred enpayryng/ but he gate the gayne of helthe/ And saynt Austyn sayth truly his body is blessid/ For torment neuer chaunged hym out of the feyth of god but his relygyon coldned hym in holy taste/ Secondly he was honourable by oppynyon and renommee after maxymyn and ambrose/ that sayth/ we may lykene the blessyd laurence to mustard seed / which is broken by many maners/ whan by the grace of his mysteri he replenyssh the World of good odour/ For to fore that he was constytute in his body he was humble vnknowē and seruysable/ And after that he was all to broken and brente / he shedde in all the chirches of the World the odour of his noblesse / Also this is an holy thynge and playsaunt / that the solemnyte of saynt laurence be nobly honoured whoos shynyng flammes he as raynquyssh our holy chirch haloweth this day in alle the world / in so mocke that his glorious passyon enlumyneth alle the world /by the glorye of his martyrdō./ Thyrdly he was lowable by deuocion / wherfor was he so lowable and so with deuocion to be reputed / Saynt austyn shelweth it by thre reasons/ and sayth thus/ we ought to receyue the blessid man with deuocion/ Fyrst/ for he gaf his precious blood for the loue of oure lord / and after / for by cause he had vnto oure lord grete affynyte/ shewyng/ that the feyth of cristen men ought to deserue to be of the company of martirs/ Thyrdly/ by cause he was soo/ holy of conuersacō/ that in the tyme of pees deserued the coune of martirdom / Fourthly he made hym self noble by folowynge / wherof saynt austyn sayth that the cause of all his passion was by cause he exhorted other to be lyke to hym/ In thre thynges he shewed hym to be folowynge / Fyrste in strong suffryng of aduersites / wherof saynt Austyn sayth / the moost prouffitable forme for tenforme the peple to god/ is the faire speche of martirs/ It is lyght to praye / and it is proffytable to admoneste and warne the thynges/ and the exemples be better than the wordes / and it is more to teche by werke than by voys / and in thys right excellent maner of techynge the persecutours myght fele of laurence how he shone by grete dygnyte / and how the merueylous strengthe of hys courage gaf not only place of byleue/ but also comforted and strengthed other by ensample of his suffraunce/ Secondly by gretenes of the feyth and fer uour of loue/ wherof Maxymyn sayth/ and ambrose also / whan he raynquyssh shyd by feyth/ the flammes of the persecutour he shelde to be by the fyre of fayth that he ouercam thembracementes of the fyre of helle / and by the loue of Crist not to fere the day of dome / Thyrdly in brennyng loue/ Maxymyn and ambrose seyn/ that saynt laurence enlumyned the world playnly/ of the same lyght that he was embraced with and chaufed the hertes of all cristen people / by/ the flammes that he suffred By these thre thynges sayth saynt Maxymyn after the bookes of saynt ambrose that we ben called to the feythe by the example of saynt laurence/ and embraced to martirdome / and chauffed to deuocion /

Thyrdly he was right excellent in constaunce and in strengthe /

And herof sayth saynt Austyn /

The blessid laurence dwellyd in Jhesu cryste vnto the temptacion/vnto the demaunde of the tyraunt/ And vnto the deth/ in whome thocaision was longe / and by cause/that he had well eten and well dronken/he was fat of this mete And dronken of the chalyce / soo that he felte not the tormentes ne eschwed them/but succedyd the Royamme of heuen/he was so counstaunt/that he sette not by thy tormentes / but after that saynt Maxymyn sayth / he was made more parfight in dede more ardaunt in loue/and more Joyous in brennyng / For the fyrst it is sayd thus / he was stretched vpon the flammes of the gret brondes/of fyre/and torned ofte fro that one syde to that other /
And hold moche more he suffred of paynes so moche more he drade god /
And of the second he sayd thus /

Whan the graine of the mostard is grounden/it chauffeth / And Whan Laurence suffred tormentes/he Was enflammed ageyne / and tormentid of a nelwe maner of merueylous tormentes /And the gretter tormentes / that the Wood persecutours dyden/the more deuoute was laurence to ourc saujour And as to the thyrd/he sayth thus/ he was chauffed in the lalde of Jhesu Crist/ that by grete hyenes of courage he despysed the tormentes of his oldne body/that in hauyng victorye/ of his woode tormentour /he Was Joyous for despyse it by the fyre /
Fourthly he was right exellent in the merueylous bataylle/ and in the maner of his victorye/ And as it apperith openly by the wordes of saynt Maxymyn and of seynt Austyn/The blessid laurence had fyue brennynges without forthe/which he al ouercam manly/and exyncte them The firste was the fyre yf helle/The second materyall flamme/the thyrde carnal concupiscence/ the fourthe of brennyng couetyse/ And the fyfte of a mad wodenes The quenchyngc of the first fyre / that is of helle/Maxymyn sayth/It myght gyue no place of brennyng to the worldly fyre for to brenne his body/ which quenchyd the fire perdurable of helle/ he went thurgh the fyre erthely and materyal of this world/but he escaped and eschwed them/ the horryble flãbe of the fire perdurable of helle /
The quenchyng of the secondy fire he sayth also / he trauayled by bodely brennyng / but the dyuyne ardour quenchyd the materyal brennyng /
And yet sayth he /hold be it the euylle peple put vnder the fagottes & wood/ for tencere /and make grete flamme /
Saint Laurence/espryscd by the hete of the feyth felte not the flammes /
And saynt Austyn sayth / the charyte of Jhesu Criste may not be surmontedy With flammes / for the fire that brente without forth/ was more feble / than that which he embracyd within forth /
And the quenchyng of the thyrd fire of carnalle concupyscence / sayth saynt Maxymyn/ saynt laurence passed thorugh the fire/which he abhorryd keyng not brente/ but he enlumyned shone he brennedy lest he sholdy brenne/ And by cause he shold not brenne/he was brente Of the quenchynge of the fourthe fire/ that is of Auarice of them/ that couey te the tresoure/ of which they be dcxyued/ Sayth saynt Austyn thus /
A may coueytous is armed by double ardour of money / and is enemy of trouthe/ his auarice is for to stele gold And by his felonye he leseth oure lord He hath no thyng / he prouffyteth no thyng/ humaine cruelte is withdrawen by his Wyndes and corporalle matter /
And laurence goth to heuen / And he sayleth in his flammes/Of the quenchyng of the fifthe fire / that is of the furious woodenes / hold that is to say was dexpued and brought to nought /
Seyth Saynt Maxymyn thus / Whan the woodenes of the mynystres of the flãmes Was surmõtedy / he restrayned the brennyng of the worldly wodenes And tyll that tyme the deuyls entent prouffyted/ tyll that the trebe may assended/and mounted in to heuen gloryously vnto his lordy god /
And he made to exle the cruelte of the persecutours confused all Wyth theyr fires / And sheweth that the woodenes of the persecutours / was fyre / whanne he sayde/ the woodenesse of the Paynyms maade redy a gredel of yron vppon the fyre

strongly brennyng / and that was done/ to thende/ that he sholde auenge the fyres and grete hetes of indignacon and it was no wonder / though he surmounted these thre grete fyres without forth / For as it is sayd of the wordes of the sayd mayymyn/ he had within forth thre refroydours or coldes / and bare in his herte thre fires/ by which he assuaged by coldenes all the fyre without forth/ and surmoũted with the bracynge of more fyre/ And the firste coldenes / was the desyre of celestyale glorye/ The second was the remembraunce of the lawe of god/ And the thirde was the clennes of his conscyence / By this treble coldenes he quenchid alle the fyre without forth / And he was cold of the fyrst refroydeur/ which is desyre of heuenly glorye / as sayut Ambrose sayth / the blessid Laurence myght not fele the tormentes of fire in his entraylles / which within hym possessed the refroidour of paradis Though the brente flessh laye to fore the tiraunt/ and the body brente/ Neuertheles the body suffred no payne in erth whos solde and courage was in heuen/ Of the second coldenes or refroidour/ that is the remembraunce of the lawe of god he sayth thus/ whan he remembryd to fore the commaundementes of Jhesu Crist / al was cold that he suffred / Of the thyrde which is pureté & clẽnes of conscyence he sayth thus/ the right strong martir truly is brente in his entraylles/ but he seching the kyngdome of heuen/ enioyeth/ as a raynqueur/ by the refroydour of the clennes of his consaience / And as sayut Mayymyn sayth/ he had thre fyres within forth / by the which he surmountyd by embracyng al the fyres without forth The fyrst was the greteness of the faith The second the ardaunt dilection / The thyrde the very knowlege of god Which embracyd hym as fyre/ Of the first fyre sayth sayut Ambrose/ As moche as the brennyng of the feyth chaufeth hym/ so moche coled hym the flamme of the torment / We rede in the gospell that the fyre of the feythe is the fyre of the sauyonre / Thuangelyst sayd / I cam in to the erthe to put eyre therin / And with this fyre was sayut laurence embraced and felte not the brennyng of the flammes / And of the second fyre he sayth thus/ the martir laurence brenned without forth of thembracementes of the tyraũt but the greter flamme of the loue of god/ brenned hym within forthe / Of the thyrde fyre he sayth thus / The right cruell flamme of the persecutour myght not surmounte the martir/ For he was ouer moche more ardaunt/ ly chauffed in his thought/ by the rayes of trouth that he felte not the flamme without forthe/ which he raynquisshyd and ouercam Laurence amongs the other martirs hath thre pryueleges as toward offyre The fyrst he hath only a Wygyle among al the other martirs But at this day the Wygyles of sayntes ben chaunged in to fastynges / by many/ And as Mayster Johan Beleth reherseth/ It was somtyme the customme/ that the men went with theyr Wyues and childrem at the solempnyté of feestes / And woke there alle the nyght with tapers and lyght / but by cause many aduentures Were made in these Wygyles / It was establyssh̃ed / thnt the Wygyles shold be torned in to fastynges/ And neuertheles the auncyent name is retayned / And yet retayned/ And is called Wygyle / The second pryuelege is in the Octaues or Vtas/ For he only with saint stephen haue their octauas among all other martirs / lyke as sayut Martyn hath among the Confessours/ The thirde is in the reprysyng of the anthemys For he only and saint polde haue that only/ But polde hath that for the yerkenes of his prechyng/ And Laurence for the yerkenes of his passyon /

Thus endeth the lyf of sayut Laurence martir

Here folowyth of Saynt Ypolyte martir and firſt of his name

YPolytus is ſayd of yper/that is as moche to ſay/as vpon and lytos that is a ſtone / as who ſayth vppon a ſtone/that is to vnderſtonde founded vppon Criſt/Or of in / and polys/that is a Cyte/Or ypolytus is as moche to ſay/ as polyſſhed/ he was wel founded vpon the ſtone Criſt/by conſtance and ſtedfaſtnes / he was in the cyte a boue by deſyre / and coueytyng/he was polyſſhed by the bitternes of his tormentes /

POLYTE buryed the body of saynt laurence/ and after he cam in to his holde / and yaf the pees to his ſeruauntes / and to hys Chamberyers/ And commyned them with the ſacrement of the aulter/ whiche Juſtyne the preeſt hadde ſacred/ And the table was couerd / but or he took ony mete/the knyghtes cam/and haled hym awey/ and brought hym to themperour/And when decyan themperour salue hym / he ſmylyng ſayd to hym/ Arte thou nowe made an enchanteur/ whiche haſt borne awaye the body of Laurence/ And ypolyte sayd /that hane I done/not as an enchauntour / but as a Criſten man / Thenne decian kyng replenyſſhed with grete fureure commaūded / that he ſholde be deſpoyled of his habyte / that he ware as a Criſten man/and that his mouthe ſholde be betyn with ſtones/To whome ypolyte sayd/ thou haſt not deſpoylled me but rather clothed/To whome decian sayd/holde is it/that thou art nowe ſo folyſſhe/ that art not aſhamed of thy nakednes/ Nowe therfore make thou ſacrifyſe/and thou ſhalt lyue/or elles thou ſhalt perysſhe with laurence/ to whome ypolyte sayd/ I wolde / I myght be made the yample of ſaint laurence/ whome thou preſumeſt to name with thy folyle mouthe/and polute/Thenne decian made hym/to be beten with ſtaues and drawe with combes of yron/ And he confeſſid with a clere voys / that he was Criſten/ and when he had deſpyſed theſe tormentes / he dyde hym to be clothed with the veſture of a knyght/that he to fore vſed/ in exhortyng hym that to receyue his amyte / and his firſt chyualrye/ And ypolyte sayde I am the knyght of Jheſu cryſt & thenne decyan replenyſſhed with greete wrath delyuerd hym to Valeryan the prouoſt / & that he ſholde take alle his facultees/& ſlee hym by dyuerſe tormentes /And thenne he fonde that alle the meyne of ypolytes holde were criſten/ And alle were brought to fore hym/& when he wolde haue conſtreyned them to do ſacryfyſe/One named Concordia Nourice of ypolyte anſwerd for them alle/we had leuer deye with oure lord chaſtely/then lyue ſynfully / & thenne decian beyng preſent/ commaunded that ſhe ſholde be beten with plouettis of lede vnto the tyme/that ſhe gaf ouer her ſpyryte/& ypolyte sayd/Syre I thanke the/that thou haſt ſente my nourice to fore the ſight of thy sayntes / & after that Valeryan dide do lede ypolite with his meyne to the yate Tyburtyne/& ypolyte comforted them alle/& ſaid brethren drede you not for ye & I haue one only god/& thenne Valeryan cōmanded that alle they ſholde ben bibred bifore ypolyte & thenne he made ypolyte to be bounden by the feet vnto the neckes of wylde horſes / and made hym to be drawen among thornes/bryeres & tokes tylle he rendryd & gaf to god his ſpyryte/ he deyde aboute the yere of our lord CC lxvi/ And thenne Juſtyn the preſt toke the bodyes of them & buryed them by the body of saynt Laurence but he couthe not fynde the body of ſaynt concorde For it was caſt in to a puyt/A knyght that was named porphire wende that the bleſſid Concorde had gold and precious ſtones in her clothes and cam to a man named herenen/whiche was ſecretely a Cryſten man/ and ſayd to hym/ kepe my counceylle ſecrete / And drawe concorde oute of the

pruy / For I trowe/ that ther ben in her veſtymentes gold and precious ſtones/and he ſayd ſhewe to me the place/ where ſhe lyeth / and I ſhal kepe thy counceylle / and ſhalle telle to the what I ſhalle fynde / And thenne he drewe her oute of the pruy chambre/& fonde nothyng/ and thēne the knyght fledde awey anone / And Hyrneus callede to hym a Criſtey man/ namede abonde/ and bare the body to ſaynt Juſtyn/and he took it deuoutely/ and buryed hit by the body of ſaynt ypolyte with the other / and whan Valeryen herde herof/he dyde do take Hyrneus & abounde / and threwe them all quycke in to the pruy/ and Juſtyn took out their bodyes / and buryed them with the other/ and after theſe thynges don decyen and Valeryen aſcended in to a goldey chare/ for to go and tormenten Criſtey men / and decyen was rauyſ-ſhed of a deuylle/ and cryed/O ypolyte hath bounden me with ſharp chaynes and ledeth me awey / and Valeryen cryed alſo/O laurēce thou dreweſt me with fyry chaynes/ and the ſame houre Valeryen deyde/ and decyan retorned home/ and deyde the thyrdde daye / tormentede of the deuylle / and cryede laurence ceſſe thold a lytel/ I coniure the to ceſſe thy tormentes/ and ſo deyde and whan Tryphonye his wyf / whiche was moche cruell/ ſalwe this thyng ſhe lefte alle/ and tooke to Cyrylle her doughter/ and wente to ſaynt Juſtyn and dyde doo baptyſe her/ with many other / and that other day after that / as Tryphone praid ſhe gaf vp her ſpyryte/and deyde/ And Juſtyn the preeſt buryed her body by ſaynt ypolyte / and xlviij knyghtes / herynge that the quene/ and her doughter were becomen Criſteyn/cam with their wyues to Juſtyn the preeſt /for to receyue baptyſme/ Claudius the emperour/ whan Cyrylle wold not doo ſacryfyſe/ dyde do cutte her throte /& dide do bihede the other knyghtes /And the bodyes were borne with the other in to the feldy Verane / and there buryed /and it is to be noted here expreſſely / that Claudius ſucceded decyen / whiche martred ſaynt laurēce and ſaynt ypolyte/but he ſucceded not decyan themperour/ For after the Cronykes Voluſyan ſucceded decyan/and galyen ſucceded Volusian/And claudius ſucceded galyen/ſoo it behoueth that galien had two names/that is to ſe/ galyen and decian/and ſo ſaid Oyent in his Cronyke/ and godeffroy in his book / Galyan called one vnto his helpe that was named decyan/ whome he made Cezar/but not emperour/ſo ſayth Richard in his cronyke/ Of thys martir ſayth Ambroſe in his ¶preface / The bleſſid martir ypolyte conſidered / that Jheſu criſte was very duke / and he wolde be his knyght/ and had leuer be his knyght/than duke of knyghtes And he purſeyued not ſaynt laurence Whiche was put vnder his keppyng / but folowed hym/ ſoo that in ſuffrynge martirdome he lefte the lawe of the tyraunt/ and cam/ and poſſeded the tre-four of fery ryches/ Which is the garye of the kyng pardurable and perpetuel/ Ther was a carter/ namede Peter whiche yoked his oxen in the carte in the feſte of marye magdalene/ and ſo ſtolede his oxen/ and beganne to curſe them/ And anone the oxen and the carte were ſmyten with thonder / And that ſame peter/ whiche was ſoo curſed was tormentede of cruel tormentes/ For fire took hym/ſo that he brente the ſenewes and the fleſſh vnto his thye / and the bone appered / and that the thye & legge fylle of/ thenne he wente to a chirche of oure lady/ and hyd his legge in an hoole of the chirche / And prayd our lady with teres deuoutely for his delyuraunce/ and on a nyght the bleſſyd Myrgyne with ſaynt ypolyte cam to fore hym in a viſyon / and ſhe prayd to ypolyte that he wolde reſtabliſſhe peter in his firſt helthe/ and anone ſaynt ypolyte took his legge in the hole and took and ſet it in his place / like as on graffyth in a tree / and he felte ſoo moche paine in that viſyon/that he awoke/and cryed ſo lowde / that he awoke alle the moyne/ and they a roos and woke lyght/& ſalwe that peter had two legges & two thyes/ but they had ſuppoſed that it had be illuſion/& they taſted yet/& yet efte agayne/and ſalwe that he had verayly his membrys/ & thenne they awoke hym / & demaunded of hym how it happed /

And he wende / that they had mocked hym/ and when he salue it/ he was all aslaſſhed/ yet neuertheles the nelue thye was ſofter than the olde/ And myghte not wel ſuſteyne his body therwith / And by cauſe this myracle ſholde be publiſſhed/ he halted an hooke yere / and theune the bleſſyd Vyrgyne apperyd to hym and ſente to saynt ypolyte/ that he ſholde perfourme that whiche apperteyned to that cure / and thenne he awoke/ and felt hym ſelf al hool and thenne he entred in to a recluage To whome the deuylle apperid oftyme / in the lykenes of a woman naked and ioyned to hym naked / And the more he defended hym/ the more the deuylle approched ner in temptynge hym ſhamefully / and when he had ben ſhamefully trauayled of her/ he took the ſtole of a preſtes necke / and gyrd hym with hit / and anon the deuyll departed/ And lefte lyeng there a ſtynkynge and rotten caryne / and ſo grete ſtenche yſſued/ that ther was none that sauve it/ but ſaid that it was the body of ſomme dede woman/ whiche the deuylle had taken

Thus endeth the lyf of Saynt Ypolyte

Here folowyth the aſſumpcion of the glorious vyrgyne oure lady saynt Marye

We fynde in a book ſente to saynt Iohan the euangelyſt/ or elles the book whiche is sayd to be apocriphum is aſcribed to hym / In what maner the Aſſumpcion of the bleſſid Virgyn saynt Marye was made / thapoſtles were departed / and gone in to dyuerſe Countrees of the world/ for cauſe of prechynge / and the bleſſyd lady and Vyrgyne was in an hows by the mount of Syon/ And as long as ſhe lyued / ſhe viſyted alle the places of her ſone with grete deuocion / that is to say the place of his baptiſme

Of his fastyng/of his passion/of his
sepulture/of his resurrection/and of his
ascencion/And after that Epyphanes
sayth/she lyued four and twenty yere
after thascencion of her sone/ and he sa
yth also/whan our lady had cõceyued
Jhesu Criste / she was at the age of
fourtey yere / and she was delyuerd
in the yõ yere/ And lyued and abo
de with hym thre and thyrty yere
And after his dethe/ she lyued foure
and twenty yere/ And by this acompt
whan she departed oute of this world
she was lxxij yere old/but hit is more
probable/that/which is rd in another
place/that she lyued after the ascenci
on of hir sone twelue yere And soo
thenne she was lx yere old / and on
a day whan alle thapostles were sprad
thurgh the world in prechyng /the glo
rious vyrgyne was gretely espryced
and embraced with desyre to be with
her sone Jhesu Crist / And her courage
eschaufed was moued / and grete hũ
dacõe of teres ranne without forth
by cause she had not egaly the comfor
tes of her sone/which were withdrawẽ
from her for the tyme/ And ay angell
cam to fore her with grete lyght / and
saluued her honourably / as the moder
of his lord / sayenge/ Al hayll blessid
Mary/ receyuyng the blyssyng of hym
that sente his blessyng to Jacob/to here
a bowhe of palme of paradis lady Whi
her I haue brought to the/ which thou
shalt commaunde to be born to fore thy
bere/ For thy soule shalle be taken fro
thy body/the thirde day next folowyng
and thy sone abyde th the his honoura
ble moder/To whome she answerd /yf
I haue founde grace to fore thyn eyen
I pray the that thou vouchesauf to she
we to me thy name/And yet I praye
the more hertely / that my sones and
my bretheren thapostles may be assem
bled with me/soo that to fore I deye/
I may see them with my bodely eyen/
And after to be buryed of them/and
they bryng here/ I maye yelde vp my
ghoost to god/ And also yet I/praye
and requyre/that my spyryte yssuyng
oute of the body/ see not the horryble /
ne voyded spyryte ne fonde/ And that
no myght of the deuylle come ageynste
me/ and thenne the aungel sayd/lady
wherfor desyrest thold to knowe my
name/which is grete and merueylous
all thapostles shall assemble this daye
to the/ and shal make to the noble eye
quyes at thy passyng / and in the pre
sence of them/ thold shalt gyue vp thy
spyryte/ For he that brought the prophe
te by an heer / fro Judee to Babylone
may without doute sodenly in an hour
bryng thapostles to the/ and wherfor
doubtest thou to see the wycked spyry
tes/sythe thou hoste broke vterly his
hed / and hast despoyled hym from
thempyre of his power / Neuertheles
thy wyll be doone/ that thou se not the
fende / And this said the angel mõ
ted in to heuen with grete lyght/ and
the palme/shone by right grete clerenes
and was lyke to a grene wode/whose
leues shone lyke to the morowe steme/
and it happed as sayntt Johan the e
uangelyst prechid in Ephesym/the he
uen sodenly thondred / And a white
cloude took hym vp/and brought hym
to fore the yate of the blessid vyrgyn
Mary/And he knocked at the dore / e
entryd/and saluwed the vyrgyn ho
nourably/ whome the blessid vyrgine
beheld/ and was gretely abusshed for
Joye/and myght not absteyne her fro
wepyng/ and sayd to hym/Johan so
ne remembre the of the worde of thy
mayster / by Which he made me moder
vnto / and the a sone vnto me / wo
I am called of thy mayster / and my
god/ I paye nold the dette of condicõ
humayne/ And recomende my body vn
to thy besy cure/ I haue herd saye that
the Jewes haue made a counceyll and
sayd / late vs abyde bretheren vnto the
tyme that she that bare Jhesu be dede /
And thenne incontynent we shall take
her body/and shalle caste it in to the fi
re/and brenne it/ Thou therfore / take
this palme/And bere it to fore the bere
whan ye shall bere my body to the sepul
cre/Thenne said Johan/O wold god
that alle my bretheren thapostles we
re here/that we myght make thyn eye
quyes couenable/ as it shoeth/and is
dygne and worthy/ And as he seyd /
that alle the apostles were rauysshed

with clowdes fro tho places where they preched/ and were brought to fore the dor of the blessid Virgyne Marye / And whan they salwe them assembled they merueyled and sayde/ For what cause hath oure lord assembled vs here/ Thenne saynt Johan went oute and sayd to them/ that oure lady shold passe and departe oute of this world/ and added more to sayeng bretheren kelvar and kepe yold from wepyng whan she shalle departe/ by cause that the people that shalle see it/ be not troubled / and sayde / bo these bold they drede the dethe/ whiche preche to other the resurrection/ And denys disciple of paldle affermeth this same in the booke of dyuyne names/ That is to wete/ that alle thappostles were assembled at the assumpcion and dethe of oure lady/ Marye/ & were to gedr there / And that eche of them made a sermon vnto the prayseng and laude of Jhesu Crist/ and the blessed Virgyn his moder / he saide thus speking to Thymothee/ Thus we and thou as thold well knowest and many of oure holy bretheren dyde assemble at the vyspon of the moder/ that receyued gody / And James broder of gody was there/ and Peter thapostle moost noble and souerayne of the theologyens / And after that me semed / ꝑ all the Jerarchyes lyft her vp after/ and acordyng to her vertue wythoute ende / This saide saynt Denys / And whan the blessid Virgyn Marie salwe all the apostles assembled / she blessed oure lord/ and satte in the myddes of them/ where the lampes tapres and lyghtes brenned/ and aboute the thirde houre of the nyght/ Jhesu Criste cam with swete melodye and songe with thorders of the angels the companyes of patriarkes/ thassembles of martirs/ the Couentes of Confessoure / the Castelles of Virgyns/ and to fore the bed of oure blessid lady the companyes of alle these sayntes were sette in ordre / and made swete songe and melodye / and what exquyes were done of our blessid lady and there halowyd/ hit is all sayd and enseygned in the forsaid book/ whiche is atrybued to saynt Johan / For first Jhesu Crist began to saye/ Come my chosen/ and I shalle sette the in my sete/ For I haue coueyted the beaute of the / And oure lady answerd/ Syre my herte is redy / and alle they / that were comen with Jhesu Cryste entrowned swetely sayeng/ this is she that neuer touched bedde of maryage in delyte / And she shalle haue fruyte in refection of holy soulles / Thenne she sange of her self sayeng / alle the generacions shal saye / that I am blessid/ For he that is myghty hath done grete thynges to me/ And the name of hym is holy/ And the chaunsons of chauntours entrowned more excellently aboue alle other sayeng/ Come fro lybane my spouse/ come fro Lybane Come/ thou shalt be crowned/ And she said I come / For in the begynnyng of the booke hit is writtō of me/ that I shold doo thy wylle / For my spyrite hath Joyeth in the gody/ my helthe/ and thus in the mornyng / the soulle yssued oute of the body/ and fled vp in the armes of her sone / and she was as fer enstraunged fro the payne of the flesshe as she was fro corruupcīō of her body / Thenne sayd oure lord to thapostles/ Bere ye the body of thys Virgyne my moder in to the dale of Josephat/ And kepe ye her in a newe sepulcre/ that ye shalle fynde there / And abyde me there thre dayes / tylle that I retorne to yow / and anone she was enuyronned with floures of Roses/ that was the compayny of martirs / and with lylyes of the valeyes/ that were the compayny of anngels/ of Confessours/ and Virgyns/ And thapostles cryed after her sayeng/ Right wyse Virgyne / wheyther gooste thow/ lady remembre the of vs/ And thenne the compayne of sayntes that were abyden/ were awaked with the sowne of the songe of them / that mounted/ and cam ageynst her / And salwe their kynge here in his propre armes the soulle of a woman/ & salwe ꝑ this soulle was Joyned to hym & were assembled & began to crye sayeng who is this / that ascendeth fro desert fulle of delyces Joyned to her

to her frende/ And they that accompa=
nyed her said / this is the right fayre
among the doughters of Jerusalem /
And lyke as ye haue sene her fulle of
charite and dilection / so is she ioyous
ly receyued/and sette in the sete of glo
ry on the right syde of her sone / And
thapostles salve the solde of her beyng
so white/that no mortal tonge myghte
expresse it/ And thenne thre maydens
that were there took of the clothes fro
the body/for to wesshe it/ the body ano=
ne shone by so grete clernes / that they
myght wel fele hit in touchyng and
wasshyng but they myght not see it /
And that lyght shone as long as they
were aboute the wasshyng of it / and
thenne thapostles took the body honou
rably/and leyde it on the bere/and Jo
han said to Peter bere this palme to fo
re the buere/ For oure lord hath ordined
the aboue vs / and hath made the pas=
tour and prynce of his sheepe
To whome peter sayde /It appertineth
better to the to bere it For thou art cho
sen Cyrgyn of oure lord / and thold
oughtest to bere this palme of lyghte/
atte theyequyes of chastyte/and holy=
nes /thou that drankest of the fontayn
of perdurable clernes / And I shalle
bere the holy body with the bere/and
these other apostles our brethren shal
goo rounde aboute the body/ yeldynge
thankynges to god / and thenne saynt
powle sayd to hym/ I that am left of
the apostles and of yold alle / shalle
bere with the / and thenne Peter and
Pouble lyfte vp the bere / and Peter
beganne to synge and say / Israel is
yssued oute of Egypte/and the other
apostles folowed hym in the same son
ge / and our lord couerd the bere and
thapostles with a clowde/soo that they
were not sene but the vois of them was
herd only / And the Aungels were
with thapostles syngyng/and reple=
nysshed all the londe with merueylous
swetnes / And thenne alle the peuple
was moeued with that swete melodye
and yssued hastely oute of the cyte/ &
enquyred what hit was / and thenne
ther were somme that sayde to them /
that Mary suche a woman is deed / &
the disciples of her sone Jhesu bare her
and made suche melody as ye here about
her/ and thenne ran they to armes / &
they warned eche other sayneg/ Come
and late vs slee alle the disciples/ and
late vs brenne the body of her/that ha=
re this trayte / and whan the prynce
of prestes sawe that/he was al abas=
shed/and full of angre and seid / loo
here the tabernacle of hym that hath tro
ubled vs and oure lygnage / beholde
what glory he nold receyueth / and in
sayeng soo/ he leyd his hondes on the
bere/wyllyng to torne it/and ouerthro
we it to the ground/ Thenne sodeyly
bothe his handes were drye/ and cle=
ued to the bere/ so that he henge by the
handes on the bere/ and was sore tor=
mented/and wepte and brayed/
And the aungels that were there in
the clowdes blynded alle the other pe=
ple /that they salve no thyng / And
the prynce of prestes sayd saynt Pe=
ter despyse me not in this tribulacon/
and I pray the to pray for me to our
lord/ Thou oughtest to remembre when
the Chamberlein that was Esther accused
the / and excused the / and saynt pe=
ter said to hym/ we he nold empeshyd
in the scruyce of oure lady / and may
not nold entende to lyke the/but and yf
thou byleuest in our lord Jhesu criste/
and in this that bare hym / I wene &
hope that thou soone shalt haue helthe
and be al hoole / and he answerd/I
byleue onr lord Jhesu Crist to be the so
ne of god / and that this his right
hooly moder/ And anone his hondes
were losed fro the bere/ but yet the dry
enes and the payne essided not in hym
And thenne saynt peter said to hym /
kysse the bere / and saye I byleue in
god Jhesu Crist that this woman ba=
re in her bely/ and remayned Cyrgyn
after the childyng/ and when he had
so sayd he was anone all hoole parfy=
tely / and thenne saide peter to hym /
Take that palme of the honde of oure
broder Johan/ and leye it on the peple
that be blynde / and who that wyll bi
leue shalle receyue his sight ageyne
And they that wylle not byleue shall
neuer see / and thenne thapostles bare
marye vnto the monument / and satte
by it lyke as oure lord had commaun
ded/and at the thyrde day Jhesu crist
cam with a grete multitude of angels

and ſaluyed them / and ſaide pees be with yow / And they anſwerd / glory be to the / which only makiſt the grete myracles and meruayles / And our lord sayd to thappoſtles / what is now youre aduys / that I ought now to doo to my moder of honour / and of grace / Syre it semeth to vs thy seruaun tes / that lyke as thou haſt raynquyſſhyd the deth / and regneſt world with oute ende / that thou ryſe also the body of thy moder / and sette her on thy ryght ſide in perdurablyte / And he graun ted it / And thenne Mychael the angel cam / and presented the ſoule of Marye to our lord / And the saueour spacke and sayde / Aryſe vp / haſte the my cul uer or douue / tabernacle of glorye / reſt ſel of lyf / Temple celeſtyal / And lyke as thou neuer feltaſt corrupyng by no ne atouchement / thou ſhal not ſuffre in the ſepulcre no corrupcion of body / And anon the ſoule cam ageyne to the body of marye / and yſſued gloryouſly oute of the tombe / and thus was reco ued in the heuenly chambre / and a gre te companye of angels with her / And ſaynt Thomas was not there / And whan he cam / he wolde not byleue this And anone the gyrdell / with which her body was gyrde cam to hym fro the ayer / Which he receyued / And therby he vnderſtode that ſhe was aſſumpt in to heuen / And alſo this here to fore is sayd / and called Apocriphum / wherof saynt Jerom sayth in a ſermon to pau la and Eſtochiuum / her doughter / That book is said to be apocrifum ſauf that somme wordes Which ben worthy of feythe / and ben approued of sayntes as touchyng nyne thynges / that is to wete / that the comforte of thappoſtles was promyſed / and gyuen to the Wyr gyue / And al the sayntes aſſem bled ther / And that she deyde Without payne / And was buryed in the vale of Joſaphat / And there were made redy the obſequyes / and the deuocion of Jheſu criſt / and the comyng of the celeſty all company / and the perſecucion of the Jewes / and the ſhynynge of the myra cles / and that ſhe was aſſūpt in to he uen body and ſoule / But many other thynges ben put there more at fantaſye and ſymulacion than at trouthe

As that / that Thomas was not there And whan he cam he doubted / and o ther thynges semblable / which ben bet ter not to byleue them / than to bileue her clothes and teſtymentes were lefte in her tombe / to the comforte of good cri ſteyn men / And of one partye of her teſ timentes it is sayd that ther happed ſu che a grete myracle as foloweth / Whan the cyte of chartres / The biſſhop of the cyte took the cote of oure lady / And ſette it on the hede of a ſpere lyke a ba ner / and went oute ageinſt the enemy es ſurely / and the peple folowed hym / And anone all the hooſt of thenemyes were tourned in to frauneſye / and were blinde / and trembled / and all were aba ſhed / And when they of the cyte ſawe this thyng / aboue the dyuyne demon ſtraunce / they went on egerly / and ſle we their enemyes the which thyng diſ pleſid moche the Virgyn saynt Marye as it was proued by that / that her cote vanyſſhed alwey / And the duk the ir enemy fonde it in his lappe / It is redde in the reuelacions of saynt Ely ſabeth / that on a time as ſhe was muſ ſhed in ſpyryte / ſhe salwe in a place no che fer fro folk a tombe or a ſepulcre en uyronned with moche lyght / and was like the forme of a womā within forth And there were aboute it a grete mul tytude of angels / and a lytel whyle afer ſhe was taken oute of the ſepul cre / and borne vp on hyghe with that multitude / And thenne cam ageinſt her a man beryng in his right arme the ſig ne of the croſſe / & had with him many angels without nombre / which recey ued her moche ioiouſly / and ledde her with grete melodye in to heuen / and a li tel whyle after / Elizabeth demaunded of an angel / to whom ſhe ſpak ofte / of that viſion that ſhe ſaw / It is ſhewed to the / sayde the aungel in that viſion that the Virgyn oure lady is aſſumpt in to heuen as wel in her body as her ſoule / It is said in the same reuela cions / that it was ſhewed to her / that the vij day after the ſoule departed fro her body ſhe was so aſſumpt in to heue & alſo / when ỹ oure bleſſid lady ſpak to her ſhe said / After thaſcencion of our lorde an hole yere and as many dayes more as ben fro the aſſencion vnto her

assumpcion she ouer lyued / And also she sayd alle thapostles were at my departynge / and buryed my body honourably / And xl dayes after was reysed / And thenne sayn̄t Elyzabeth de maunded of her / whether she shold hy de this thynge / or that she shold many feste it / and shelve it / And she sayd / It is not to be shelved to flesshely ne vnbyleuyng peuple / ne it is not to be hyd to deuoute and crystey peple

It is to be noted / that the glorious vyrgyne Marye was assumpt & lyfte vp in to heuen entyerly / Joyously and glorously / She was receyued entyrely / that is holly as the chirche byleueth deuonayrly / And that afferme many sayntes / and enforce them to proue it by many reasons / And the reason of saint Bernard is suche / he sayth that god hath made the body of saint Peter and sayn̄t James so glorously to be honoured / that he hath enhaunced them by merueylous honour / that to them is de puted place conenable for to be worshiped / And alle the world goth to seke and offre to them / Thenne yf the body of his blessyd moder were on the erthe And not haunted by deuoute visytacion of cristē men / it shold be merueyll to here / that god wold not haue done as moche worship to his moder and honoured as moche her body / as the bodyes of other sayntes vpon the erthe / Jherome sayth thus / that the vyrgyn Marye moūted in to heuen / the xviij kalendys of septembre / That he sayth this of thassumpcion of the bodi of Marye / but the chirche wyl rather deuonaply byleue it / than folysshly to doubte it / And he preued it after Ward / that it is to be byleued / þ they þ arose with oure lord haue accomplysshed their perdurable resurrection / Wherfore shold not we say thenne / that it is done in the blessid vyrgyne Marye / & also many byleue that sayn̄t John the euangelyst is glorysyed in his flesshe with Jhesu cryst / And thenne moche more oure lady ought to be glorysyed in heuen bothe body and soule / Which sayth / Worshipe thy fader and moder / And he cam not to breke the lawe / but to fulfylle it / And therfor he honoureth his moder aboue all other /

Sayn̄t Austyn affermeth not thys only / but he preueth it by thre reasons And the first reason is the vnyte and assemble of the flesshe of oure lord and of oure lady / And sayth thus pure / faction / and wormes is the reproche of condicion humayne / Which Jhesus neuer touched / And the flesshe of Jhesu is out of this reproef / the nature of mayre is onte of therof / For it is preued that Jhesu criste hath taken his flesshe of her / The seconde reason is / that the dygnyte of the body of her / of whome hym self saith / this is the syege of god / the chambre of oure lord of heuen / and the tabernacle of crist / she is worthy to be where he is / soo precious a tresour is more worthy to be kepte in heuen than in erthe

The thyrde reason is parfyght entyernes of her vyrgynall flesshe / and saith thus / Enioye thou marye of honourable gladnes in body and in soule / In thy propre sone / And by thy propre sone thou oughtest to haue no shame of corrupcion / where thou hadest none corrupcion of vyrgynyte in chyldyng so grete a sone / so thou whome he endewed with so grete glorye he alwey without corrupcyon / and lyue entyrely / Which kepte entyer hym / that is parfyght of alle / And that she be with hym whome she bare in her wombe / and that she be at hym whome she childed / gaf soule / and norisshed / Marye moder of Jhesu Crist admynystresse and seruaunt / And by cause I may none other thyng fele / I dare none other wise say / ne presume / And herof sayth a noble Versyfyer thus / Transit ad ethera / Virgo puerpera / Virgula Jesse / Non sine corpore / sed sine tempore tendit ad esse / The vyrgyne that chyld mounted vnto heuen / the lytel wode of Jesse / not without body / but without tyme she entendeth to be the vyrgyne pure and nette / Secondly / she was assumpte and take vp gladly And herof sayth Gerard bisshop / and martir in his Omelye / The heuenes / reioyed this day the blessid vyrgyne / The Angeles were glad / tharchangels enioyed / The Thrones songen / The dominacyons made melodye / The prynsypates armonysed / The potestates

harped/Cherubyn and Seraphyn songe
loupnges and preysynges/ And brynz
gynge her with thankynges and lauz
des vnto the syege of the dyupne and
soueraync magelte/ Thirdly/ she was
lyfte vp in to heuen so honourabli/ that
Jhesu Crist hym self with al the seuen
gthe of the heuenly company cam ayenst
her / Of whome saynt Jerome sayth /
who is he that is suffysaunt to thynke
how the glorpous quene of the worldy
wente vp this day/ And how the mul
tytude of the celestyall legyons cam a/
geynst her with grete talent of deuocō
and with what songes / she was brow
ught vnto her sete / And how she was
rexpued of her sone and embraced with
peasyble chere and clere face/ And how
she was enhaunced above all other cre
atures/ And yet he sayth/ it is on thys
day / that the Chyualrye of heuen cam
hastely for to mete with the moder of
gody/ and enuyronnedy her with grete
lyght/ and brought her to her sete with
preysynges and songes spyrituel /
and thenne enioyed them the celestiall
company of Jerusalem with soo grete
gladnes/ that no may may recounte /
ne telle/ and made ioye and songe alle
enioyeng in charyte/ by cause that this
feste is euery yere halwed of vs/ and
made and contynuedy to all other /
And it is to byleue/ that the sauyoure
hym self cam and met with her hastely
And brought her with hym and sette
her in her sete With grete ioye / And
how hadde he accomplyssheds other wyse
that which he commaunded in the la;
we sayeng/ honoure thy fader and mo;
der / Fourthly / she was rexpuedy
excellently / Saynt Jerom sayth /
this is the daye/ in which the Vyrgyn
Mary not corrupte wente vnto the hy
enes of the throne/ and she was there
enhaunceds in the heuenly kyngdome /
And honourydy glorpously syttyng
next vnto Cryst/ And how she is en;
haunced in the heuenly glorye /
Gerard the bisshop reherceth in his O;
melyes/ sayeng/ Oure lordy Jhesu Crist
may preyse this blessid Vyrgyne his
moder / as he dyd and magnefye / soo
that she be contynuelly preysed of that
mageste and honouredy/ And enuyron
nedy of the company of Angels enclo;
sed with the turmes of Archangels /
possederys of the thronee / & gyrde about
of the dompnacions / enuyronnedy with
the seruyce of the potestates/ beclyppedy
with thembracementes of the prynapa
tes / enioyedy with the honoures of the
vertues/ obeyedy with laudes and pray
synges of the cherubyns/ and possessed
on alle partes with not recountable so
ges of the Seraphyns / And the ouer
grete and ineffable Trynyte enicyeth
in her perdurable gladnes / And hys
grace redounded all in her / And ma;
keth all other to entende and awayte
on her/ the ouer shynyng ordre of thap
postles honoure hir with ineffable lau;
de/ the honourable multitude of martirs
beseechen her in all maner/ as to one soo
grete a lady / The felauschyp of confes
sours innumerable contynue their song
to her/ The ryght noble and whyte com
pany of Vyrgyns make noble carolking
of the glorye of her/ Helke full of ma;
lyce holdeth / And the cursedy deuyls
crye vnto her/ and dredc her /
There was a clerke deuoute vnto the
Vyrgyne Marye/ which studyedy euez
ry daye/ how he myghte comforte her a;
geynste the payne of the fyue wounde
of Jhesu Crist sayeng thus / Reioyce
the Vyrgyne / and moder Vndefolwedy
which rexpuest the ioye of the angels
Enioye that thou conceyuest / Enioye
the/ that childest the lyght of clernes /
Enioye the moder / which neuer were
touchedy / Alle fetures and all creatu;
res prayse the moder of lyght/ be thou
for vs allweye prayeng to oure lordy /
And as this clerke hady leyn longe
with an ouer grete sekenes/ And cam
tolward his ende/ he beganne to drede &
was troubledy/ And oure blessid lady
appereds to hym/ and sayds/ Sone/ whi
for tremblest thou by so grete force/ whi
che hast so ofte shewedy to me ioye / be
thou joyefull now thy self/ And that
thou mayste enioye perdurably come
with me/ Ther was amonke moche jo
ly and lyght of his lyuyng / but de;
uoute to oure lady/ which on a nyght
wente to doo his folye acustomedy /
But when he passydy byfore the aul;
t r of our ladi/ he salewed the Virgine
and so wente forth oute of the chircke
And as he sholde passe a Ryuer / he

fylle in the water and drowned / and the deuyls woke the folde / thenne cam angels for to delyuer it / and the deuyls sayd to them / Wherfor come ye hyder / ye haue no thyng in this folde / and anone the blessid Virgyn Marye cam / and blamed them / by cause they had taken the folde / Which was hers and they sayd that they had founden hym fynysshyng his lyf in cuyll Werkes / and she sayd / hit is fals that ye saye / I knowe Wel / that Whan he Went in to ony place / he salewed me first / and Whan he returned and cam ageyne also / and yf ye say / that I do yow wronge / lete vs putt it ageyne my Iugement of the souerayne kyng / and Whan they strofe to fore our lord of this matter / It plesyd hym / that the folde shold retorne ageyne to the body and repente hym of his synnes and trespaces / and thenne the brethern sawe that the matyns Were ouer longe differred / and sought the seruyce / and Went to the Ryuer / and found hym there drowned / and Whan they had drawen the body oute of the water / What they shold doo / they wyst not / and meruayled What he had done / and sodenly he cam ageine to lyfe / and told What he had done / and after finysshed his lyfe in good Werkes /

Ther was a knyght / Which was myghty and ryche / that dispended folyly his goode / and cam to so grete pouerte that he / Which had ben acustomed to gyue largely grete thynges / had nede to demaunde and aske the smale /

and he had a right chast Wyf / and meche deuoute / to the blessid Virgyne marye / And a grete solempnyte aproched at the Which the knyght was acustomed to gyue many gyftes / And he had nothyng to gyue / wherof he was gretely ashamed / And he Went in to place deserte ful of heuynes / and of Wepyng / soo long that the feste was passed / for to wayle there his cuylle fortune / and for eschelde shame /

And anone a knyghte moche horrible cam syttyng on an hors / Which arressonned the knyght / and enquyred of hym the cause of his grete heuynes / And he told hym al by order that / as was happed to hym / and this folde knyght sayd to hym / yf thou Wylt a lytel obeye to me thou shalt habounde in glorye / and in ryches more / than thou Were to fore / And he promysed to the deuyl / that he Wold doo so gladly / yf he accomplysshed that he promysed / And thenne he sayd to hym / goo home in to thyne holde / and thou shalt fynde in suche a place there soo moche gold / and soo moche syluer / And thou shalt fynde there also precious stones / and doo so moche / that suche a day thou bryngе me hyther thy Wyf / And the knyght retorned home in to his holde / and fonde alle thyng lyke as the deuyle had promysed /

And anone he bought a palays / and gaf grete gyftes / and bought ageyne his heritage / and took his men ageyn to hym / And the day approched Which he had promysed to lede his Wyf to the fende / And called her / late vs goo to hors luck / For ye must come With me / Vnto a place fer hens / And she trembled and Was aferd / and durste not gayn saye the commaundement of her husbond / And she commaunded her self deuoutely to the blessid Virgyn Marye / And beganne to ryde after her husbond / and Whan they had ryden a good Whyle / they salwe in the Weye a chirche / and she descendid fro the hors and entrid in to the chirche / her husbōd abode Without / And as she commaūded her deuoutely to the blessid Virgyne Marye in grete deuocion and contemplacion she sodenly slepte / and the glorious Virgyne dyde on semblable habyte of his lady / and departed fro the aulter / and yssued oute / and mounted vpon the hors / And the lady abode slepyng in the chirche / and the knyght Wende / that she had ben his Wyf / that Was With hym / ond Wente alwey forth / and Whan he Was comen to the place assigned the deuyle cam With a grete Rese to the place / and Whan he approched / and cam ner / he quaked & trembled anon / and durste go no ner /

Thenne sayd he to the knyght / thou moost traytour of alle men / Wherfore hast thou deceyued me / and hast ren dryd to me harme for suche grete goodes as I haue gyuen to the / I sayd to the / that thou sholdest bryngе thy Wyf

to me / and thou hast brought the mo
ther of god/I wold haue thy wyf/ and
thou hast brought to me Marye / For
thy wyf hath done to me many iniury-
es/wherfor I wold take on her venge
aunce / and thou hast brought to me
this for to tormente me/and for to sen
de me to helle / and Whan the knyghte
herd this / he was sore abasshed / and
myght not holde hym fro weppyng/ ne
durst not speke for drede and meruey-
le/ and thenne the blessid Mary sayde
Thou felon spyryte by what foly durst
thou wyll greue and annoye my deuou
te seruaunt / this shalle not be lefte in
the vnpunysshed / I bynde the in this
sentence/that thou descende in to helle/&
that thou fro hens forth haue no pre-
sumpcion to greue none that calle vpon
me / and thenne he wente awey wyth
grete hoblyng / and the man sprang
doune fro his hors and kneled doune
on his knees to her feet/ and the Ouy
gyn oure lady blamed hym/and com-
maunded hym to retorne ageyne to his
wyf/whiche yet slepte in the chirche /&
bad hym that he sholde caste awey alle
the Ryches of the deuylle /
And whan he cam ageyne/he fond his
wyf yet slepyng/ and awoke her/ and
told to her alle that was byfallen/
and whan they were comen home/they
threwe awey alle the ryches of the
deuylle/ and dwelled awey in the ho-
uynges of onr lady/ and receyued af
terward many riches that our lady
gaf to them
There was a man/ whiche was rauys-
shed in Iugement to fore god For he
had moche synned/and the deuyl was
there and sayd / ye haue nothyng on
thys soble/ but it ought to be myn /
For I haue therof an Instrument pub
lyque/To whome oure lord sayd / Whe
re is thin Instrument/I haue he said
an Instrument/that thou saydest with
thy propre mouthe/ and hast ordeyned
it for endure perpetuelly/For thou say
dest/ in what houre that ye eten of it ye
shalle dye/and this is of the lygnage
of them that woke of the mete forboden
and by the ryght of this Instrument
publyque he ought to be Iuged to me /
And thenne oure lorde saide / late the
man speke/ but the man spack not /

And the deuyl sayd yet ageyne / the
soble is myn/ For yf he hath done ony
good dedes/ the wykked dedes passen
the good without comparyson
and thenne our lord wold not anon
gyue sentence ageynst hym / soo that he
gaf hym terme of eyght dayes/ soo that
at the ende of eyght dayes/ he shold ap
pere ageyne to fore hym/ and gyue a-
comptes of alle those thynges /
And as/ he wente fro the bysage
of our lord sorowyng and tremblyng
he mette with a man/whiche asked the
cause of his heuynes / and he told to
hym all by ordre / and he sayd to hym
double the no thyng / ne be not aferd /
For I shalle helpe the manly for the
first / and he demaunded of hym hys
name / and he sayde Verytè / and af-
ter he found another/ whiche promysed
to helpe hym for the second/ and when
he had asked his name/he sayd his na
me was right wysenes /
at the eyghte day he cam to the dome to
fore the Juge/ and the deuyle opposid
to hym the first caas/ and trouthe an-
swerd and sayd/we knowe well that
ther is double deth/corporelle and In-
fernal/ and this Instrument that the
deuyle alledgeth ageynste me speketh
no word of the dethe of helle/ but of the
deth of the body/ and of that it is cle-
re that al men be enclosed in that sentn
ce / that is to wyte that he dyeth in his
body /and that is not the deth of helle/
and as touchyng the dethe of the bo-
dy the sentence endureth alwey/but as
to the dethe of the soble / it is repelled
by the dethe of Ihesu Criste /
Thenne the deuylle salde / that he was
discharged of the fyrste/
Thenne he opposed and alledged the se-
cond/but right Wysenes cam/& answerd
thus/ hold be it that he hath ben thy ser-
uaūt many yeres/netheles reason gayn
sayeth it/ For reson murmured alWaye
by cause he serued so cruel a lord /
But at the thyrde obiection/ he hadde
none helpe/and oure lord sayde bryngе
forth the balaunce / and late alle the
good and euylle be weyd / and thenne
trouthe and right wysenes sayde to the
synner/ Renne with al thy thought vn
to the lady of mercy/ whiche syttеth by
the Juge/and studye to calle her to thyn

fylle in the water and drowned / and the deuyls woke the folde / thenne cam angels for to delyuer it / and the deuyls sayd to them / Wherfor come ye hyder / ye haue no thyng in this folde / and anone the blessid Virgyn Marye cam / and blamed them / by cause they had taken the folde / which was hers and they sayd that they had founden hym fynysshyng his lyf in cuyll Werkes / and she sayd / hit is fals that ye saye / I knowe Wel / that Whan he Wente in to ony place / he saluted me first / and whan he retorned and cam ageyne also / and yf ye say / that I do yow wronge / lete vs putt it ageyne my Jugement of the souerayne kyng / and Whan they stroke to fore our lord of this matter / It plesyd hym / that the folde shold retorne ageyne to the body and repente hym of his synnes and trespaces / and thenne the brethern saue that the matyns Were ouer longe differred / and sought the sexteyn / and Wente to the Ryuer / and found hym there drowned / and Whan they had drawen the body oute of the water / What they shold doo / they Wyst not / and meruepled What he had done / and sodenly he cam ageine to lyfe / and told What he had done / and after finysshed his lyfe in good Werkes /

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and he had a right chast Wyf / and moche deuoute / to the blessid Virgyne marye / And a grete solempnyte aproched at the Whiche the knyght was acustomed to gyue many gyftes / And he had nothyng to gyue / Wherof he was gretely ashamed / And he Wente in to place deserte ful of keuynes / and of Wepyng / soo long that the feste Was passed / for to Wayle there his euyll fortune / and for eschelue shame /

And anone a knyght moche horryble cam sittyng on an hors / Whiche arressonned the knyght / and enquyred of hym the cause of his grete keuynes / And he told hym al by order that / as Was happed to hym / and this folde knyght sayd to hym / yf thou Wylt a lytel obeye to me thou shalt haboundē in glorye / and in ryches more / than thou Were to fore / And he promysed to the deuyl / that he Wold doo so gladly / yf he accomplysshed that he promysed / And thenne he sayd to hym / goo home in to thyne holde / and thou shalt fynde in suche a place there soo moche gold / and soo moche syluer / And thou shalt fynde there also precious stones / and doo so moche / that suche a day thou bryngе me hyther thy Wyf / And the knyght retorned home in to his holde / and fonde alle thyng lyke as the deuyle had promysed /

And anone he bought a palays / and gaf grete gyftes / and bought ageyne his heritage / and took his meyn ageyn to hym / And the day approched Which he had promysed to lede his Wyf to the fende / And called her / late vs goo to hors back / For ye must come With me / Vnto a place fer hens / And she tremblede and Was aferd / and durste not gayn saye the commaundement of her husbond / And she commaunded her self deuoutely to the blessid Virgyn Marye / And beganne to ryde after her husbond / and Whan they had ryden a good Whyle / they salue in the Weye a chirche / and she descendid fro the hors and entrid in to the chirche / her husbōd abode Without / And as she commaūded her deuoutely to the blessid Virgyne Marye in grete deuocion and contemplacion she sodenly slepte / and the glorious Virgyne dyde on semblable habyte of his lady / and departed fro the aulter / and yssued oute / and mounted Vpon the hors / And the lady abode slepyng in the chirche / and the knyght Wende / that she had ben his Wyf / that Was With hym / ond Wente alWey forth / and Whan he Was comen to the place assigned the deuylle cam With a grete Rese to the place / and Whan he approched / and cam ner / he quaked & trembled anon / and durste go no ner /

Thenne sayd he to the knyght / Thou moost traytour of alle men / Wherfore hast thou destroyed me / and hast turned to me harme for suche grete goodes as I haue gyuen to the / I sayd to the / that thou sholdest bryngе thy Wyf

to me / and thou hast brought the mo
ther of god/I wold haue thy wyf/ and
thou hast brought to me Marye / For
thy wyf hath done to me many iniury-
es/wherfor I wold take on her venge
aunce / and thou hast brought to me
this for to tormente me/and for to sen
de me to helle / and whan the knyghte
herd this / he was sore abasshed / and
myght not holde hym fro weppyng/ ne
durst not speke for drede and merueyl-
le/ and thenne the blessid Mary sayde
Thou felon spyryte by what folye durst
thou wyll greue and annoye my deuou
te seruaunt / this shalle not be lefte in
the vnpunysshed / I bynde the in this
sentence/that thou descende in to helle/&
that thou fro hens forth haue no pre-
sumpcion to greue none that calle vpon
me / and thenne he wente alwey with
grete howlynge / and the may sprangy
doune fro his hors and kneled doune
on his knees to her feet/ and the Ayr
gyn oure lady blamed hym/and com-
maunded hym to retorne ageyne to his
wyf/which yet slepte in the chirche /&
bad hym that he sholde caste alwey alle
the Ryches of the deuylle /
And whan he cam ageyne/he fond his
wyf yet slepyng/ and awoke her/ and
told to her alle that was byfallen/
and whan they were comen home/they
threwe alweye alle the ryches of the
deuylle/ and dwelled alwey in the ho-
uynges of our lady/ and receyued af
terward many ryches that our lady
gaf to them
There was a may/ which was rauys-
shed in Iugement to fore god For he
had mocke synned/and the deuyl was
there and sayd / ye haue nothyng on
thys soule/ but it ought to be myn /
For I haue therof an Instrument pub
lyque/To whome oure lord sayd / Whe
re is thin Instrument/I haue he said
an Instrument/that thou saydest with
thy propre mouthe/ and hast ordeyned
it for endure perpetuelly/For thou say
dest/ in what houre that ye eten of it ye
shalle dye/and this is of the lygnage
of them that wroke of the mete forboden
and by the ryght of this Instrument
publyque he ought to be Juged to me /
And thenne oure lorde saide / late the
may speke/ but the may spack not /
And the deuyl sayd yet ageyne / the
soule is myn/ For yf he hath done ony
goody dedes/ the vnkinde dedes passen
the good without comparyson
and thenne our lord wolde not anoy
gyue sentence ageynst hym / soo that he
gaf hym terme of eyght dayes/ soo that
at the ende of eyght dayes/he shold ap
pere ageyne to fore hym/ and gyue a-
comptes of alle those thynges /
And as/ he wente fro the vysage
of our lord sorowynge and trembling
he mette with a man/which asked the
cause of his heuynes / and he wolde to
hym all by ordre / and he sayd to hym
double the no thyng / ne be not aferd /
For I shalle helpe the manly for the
first / and he demaunded of hym hys
name / and he sayde Verytie / and af-
ter he found another/ which promysed
to helpe hym for the seconde/ and when
he had asked his name/he sayd his na
me was right wysenes /
at the eyghte day he cam to the dome to
fore the Juge/ and the deuyle opposid
to hym the first caas/ and trouthe an-
swerd and sayd/we knowe well that
ther is double deth/ corporelle and In-
fernal/ and this Instrument that the
deuyle alledgeth ageynste me speketh
no word of the dethe of helle/ but of the
deth of the body/ and of that it is cle-
re that al men be enclosed in that sentn
ce / that is to wyte that he dyeth in his
body /and that is not the deth of helle/
and as touchyng the dethe of the bo-
dy the sentence endureth alwey/but as
to the dethe of the soule / it is expelled
by the dethe of Ihesu Criste /
Thenne the deuylle salde / that he was
discharged of the fyrste/
Thenne he opposed and alledged the se-
cond/but right Wysenes cam/& answerd
thus/ hold he it that he hath ben thy ser-
uaũt many yeres/ nethelees treason gayn
sayeth it/ For treson murmured alwaye
by cause he serued so cruel a lord /
But at the thyrde obiection/ he hadde
none helpe/and oure lord sayde bringe
forth the balaunce / and late alle the
good and euylle be weyd / and thenne
trouthe and right wysenes sayde to the
synner/ Renne with al thy thought vn
to the lady of mercy/ which sytteth by
the Juge/and studye to calle her to thyn

helpe/And whanne he had so done / the blissyd Virgyne marye cam in to hys helpe/ and leyd her handy vpon the barre launce on the syde where as were but selde goody dedes/And the deuylle enforced hym to dralde on that other syde/ but the moder of mercy wan and obteyned / and delyuerd the synner /

And thenne he cam ageyne to hym selfe/and amended his lyf/It happed in the Cite of Bourges/aboute the yere of our lord/v/C/& xxvij/that whan the crysten men were comyned and houseled on an eesterday/A childe of a Jewe went to the aulter with the other childryn/ and receyued oure lordes body with the other / And whan he cam home/ his fader demaūded hym where he cam/ And he answerde / that he cam fro scole/ and that he had ben houseled with them at masse/ And thenne the fader full of wodenes/ toke the childe and threwe hym in to a brennyng furnays that was there / And anone the moder of god cam in the forme of an ymage/ Whyche the childe had sene stondyng on the aulter / and kepte hym fro the fire Without takyng ony harme/ And the moder of the childe with her grete cryeng/made assemble many Crysten men/and Jewes/ the whyche salwe the child in the furnays without ony harme or hurte / and drewe hym oute/And demaunded hym/how he escaped / And he answerd and sayd / that reuerent lady whiche stoode vpon the aulter/cam/and helpe me/and put awey alle the fire fro me / Tenne the Crysten men vnderstondyng thys/to be thymage of our lady/took the fader of the childe/and threwe hym in to the fornayse/ whiche incontynent was brent & consumed / Ther were certeyn monkes to fore day stondyng by a ryuer/and talked and iangled there of fables and ydle wordes / And they herd a grete rombyng/and oowes betyng the water comyng hastely / And the Monkes asked/who ben ye/And they sayde we ben deuyls / that here to helle the sowle of Ebronyen prouost of the holde of the kyng of Fraunce / which Was Apostata in the monastery of saynt Galle / And Whan the Monkes herd that/they doubted strongly/And

cryed hyghe sayne mary praye for vs/ And the deuylles sayden / Well haue ye called Marye / For we wolde haue disioyned yow / and haue drowned yow/by cause your dissolute & oute of of tyme Janglyng/ And thenne the Monkes retorned to their Couent /

And the deuylles went in to helle / There was a woman that suffred many greues and iniurves of a deuyll / Which appered vysyblly to her / in the forme of man / And she sought many remedyes / now holy water/ now one thyng/ now other/but he ceassed not And thenne an holy man conseyled her / that whan he cam to her / that she shold lyfte vp her handes to heuen/and crye sayne Mary helpe me/ And whan she had soo done/the deuylle fledy all affrayed/as he had be smyten with a stone/and after stoode and sayd/The ars syd deuyll entre in to his mouthe/ that taught the that / And anone vanysshed awey/ And neuer cam ageyne /

Here folowyth yet of the assumpcion of oure blessid lady

The maner of thas-
sumpcion of the right
holy Virgyn Marye is
shewed in a Sermon/
made and ordeyned of
dyuerse saynges of sa-
yntes/the whiche hs rede solempnly in
many chirches/and therin is conteyned
alle that I can fynde in the World/In
narracions of holy faders/of the depar
tynge oute of this lyf of the glorious
Virgyn Marye moder of god/ that I
haue sett here to the louyng & prayssyng
of her/Saynt Cosme whiche had to sur
name Vesture sayth / he hath lerned of
his forn goers/whiche dyd/that ought
not to be forgoten / and sayth that Ihe
su crist ordeyned and disposed the lyf
of his moder to be fynysshed/ he sent an
aungel acustomed / whiche shewed to
her to fore the demonstraunce of hir de-
partyng / that the deth sholde not come
sodenly/and gyue to her tribulacion /
And she bad prayd hym her sone face
to face whan he was here in erthe/ that
she sholde not see ony wycked spyryte
he sente thenne to her the angel to fore
with these wordes / It is tyme to take
my moder with me/ And thus as thou
hast replenyssshed the erthe with ioye/ so
make heuen to enioye / Thou shalt ren-
dre the mansions of my fader ioyous /
And thou shalt comforte the spyrytes
of my sayntes Be not thou wrothe to
leue the world corrumpable with his co
ueithises/but take the celestyall palais

Moder be not aferde to be taken fro
thy flesshe/thou that arte called to the
lyf perdurable/ To Joye Without fay-
lyng/to the rest of pees/to sure conuer
sacyon/ to refection not recordable ly
ght not quenchable/to day not euening
to glory not recountable/ to my self thy
sone maker of alle thynges/ for I am
lyf perdurable/loue not corrūpable / ha
bitacion not recordable/lyght without
derkenesse / Bounte not estymable /
I yeue without tremblynge to the
herres ease / None shalle rauysshe the
oute of my hande / For in my hande
ben alle the endes of the world/ Dely
uere to me thy body / For I haue
put in the my depte/ or godhede / The
deth shal neuer haue ioye on ꝑ for thou

haſt borne the very lyght / brekyng ne deſtruction ſhall not enuyronne the for thou haſt deſeruyd to be my veſſel/come thou anone to hym/Whiche is borne of the for to reſcue the guerdons of the wombe of the moder / & the rewarde of thy mylk for my mete/Come nold faſt & haſt the to ioyne the to me thyne only ſone/I knolde wel thou ſhalt not be cõſtreyned for the loue of another ſone than of me that ſhelueth the vyrgyn & moder/I ſhelue the a walke of ſtedfaſt fayth/thou art an Arche of ſauacion / A bryge to them that flete/A ſtaff to the feble/ A ladder to them that go vp and mouñte to heuen/ the mooſt debona yr aduocate for ſynnars/I ſhal bryng thapoſtles to the/of whome thou ſhalt be buryed right of their hondes / For it appertineth to my ſpirytuel childrē of lygt to whome I haue yeuen the holy ghoſt to burye thy body / And that they accomplyſſhe in thy perſone þ ſeruyce of thy merueylous departyng oute of the erthe / And after that the aungel had recounted theſe thynges / he gaf to oure lady a bolde of palme / ſente fro the plante of paradis/in tokē of the victorye agenſte the corrupcion of deth/and clothes of inmortalite/and whan he had al ſayd/he ſtyed vp in to heuen fro whens he cam fro/ Thēne the bleſſid vyrgyn mary aſſembled her ney ghbours/ and ſayd to them / I lete yow wete certaynly/that I am at the ende of my temporell lyf/ & ſhalle haſte ly departe/Wherfor hit behoueth that ye wake/ For to euerych that ſhall paſſe oute of this world/come gladly good angels and wycked ſpyrites/ & whan they herd this/they began to wepe & ſay Thou doubteſt the ſyghte of the ſpyry tes/Whiche haſt deſerued to be moder of the maker of all thinges/ & bareſt hym that robbed helle/whiche haſt deſerued to haue the ſete aboue Cherubyn & Se raphyn/how ſhalle we doo thenne/ and whyther ſhalle we flee/ & there were a grete multitude of wymmen wepyng and ſayd that ſhe ſholde not leue them Orphanes/and the bleſſid virgyn our lady ſaid in comfortyng them / ye that be moders of ſones corruptyble maye not wel ſuffre to be a litel while thens fro your children / how thenne ought not I to deſyre to goo to my ſone / whi che am moder & virgyn/and he is only ſone of god the fader/and yf ye or ony of yow had but one ſone/ye wold deſire to ſee/hym & be cõforted in the lignage of hym/& I thenne that am not corrupt wherfor ſhold not I be deſyrous to ſee hym/Whiche is lyf of al creatures/and whiles they ſpak theſe thinges/the bleſ ſyd ſaynt Johan theuãgelyſt cam & en quyred how the mayr Wente/ & thenne whan our lady had/told to hym of hir haſty departyng/he fylle doun ſtretched to the erthe/ and ſayd with wepyng & rys;O lord/what ben we/ wherfor ſen deſt thou to vs ſo many trybulacions/ why haſt not thou erſt taken awaye the ſoule fro my body/ & that I hadde ben better byſyted af thy bleſſid moder/thā I ſhold come to her departyng/ & thēne the bleſſid virgine lad hym wepyng in to her chambre/and ſhe wedy to hym the palme and the veſtymentes/ Whiche the aungel had brought/and after leid her doune in her bedde/for to be there tyl her paſſyng | aud anone after cam a grete noyſe of thonder whyter than ſnolde / in Whiche thapoſtles were brought to fore the yate of oure bleſſidy lady lyke as it had rayned/ſo fyll they doun one after another/and as they merueyledy of this thyng/Johan cam to them/& tol de to them what the angel had ſayd wedy to our lady/and thenne they al wept and ſaint Johan comforted them /& thē ne they dryedy their eyen/ & entrid in to the bleſſid virgyn/ & ſaleſedy her hono urably & adouredy/& ſhe ſayd to them/ My dere children/god my ſone kepe you all/and whan they hady told to her of their comyng/ſhe ſaid to them all their eſtate/and the appoſtles ſayd/ Ryght honourable lady and vyrgyn / We in beholdynge the ben gretly comforted/ lyke as we ſholdy be in oure lord and mayſtre / and We haue only comforte in oure ſelf by cauſe we hope that thou ſhalt be medyatryce for vs vnto godi / And thenne ſhe ſaleſedy cholle by name/godi ſaue the expoſytour of my comforte / how be hit/that thou haſt not ſene Jheſu criſte in his fleſſhe / Neuertheles I am comforted ſayd ſa ynt cholle/that I may ſee the in fleſſhy and vnto this daye I haue preched

to the peple that thou haſt borne Jheſu Cryſt / and nowe I ſhall preche / that thou art borne vp to heuen to hym /
And after the virgyn ſhewed to hym that whiche thangel had brought/ and warnedy them that the lyghtes ſholdy not be put oute tylle that ſhe were departedy/ and there were CC yy tapres and thēne ſhe clad her with the clothe of mortalyte/ and ſalewedy them alle and ordynedy her body to abyde in her bedde vnto her yſſue and departyng / and peter ſtode at the hede /and Johan at the feet/and the other appoſtles were aboute the bedde/and gaf laude to the virgyn moder of god/ and thenne peter begānne the ſonge and ſaydy / Enioye thou ſpouſe of god in the chambres celeſtyall / thou candelſtyk of lyght without derknes by the is ſhewed the euerlaſtyng lyght and clernes / The bleſſid archebiſſhop of Cōſtatynople wytneſſith / that alle thappoſtles were aſſemblyd at the paſſyng of the bleſſid virgyne marye the right ſwete moder of god/ſayeng thus/ bleſſyd lady moder of godyr/thou that haſt receyued of the nature humain the deth/whiche may not be eſchewedy/ yet ſhalt thou not ſlepe/ne the eye ſhalle not ſlombre that kepeth the/Thy departyng hens ne thy dormycyon ſhalle not be without wytnes The heuens recounte the glorye of them that ſongen ouer the in erthe / and of them ſhalle the trouthe be ſhewedy /
The cowdes crye to the honour and to hym that mynyſtreth to the The angels ſhalle preche the ſeruyce of lyf done in the by thapoſtles/whiche were aſſembledy with the in Jeruſalem/and ſaint Denys Ariapagite witneſſith the ſame ſayeng/we as I knowe wel/and they and many of oure bretheren were aſſembled for to ſee the body of her that bare godyr / and James the broder of godyr/and peter the right noble and ſouerayne of theologyens were preſent and after it pleſydy them / that after this vyſyon/alle the ſouerayne preeſtes ſongen louinges after that eche of them had cōceyued in his thought of the bōnte of her / And ſaynt Coſme in folowyng the narracion ſayth / and after this a grete thonder knokketh at the holes with ſoo grete an odour of ſwetnes that with the ſwete ſpyryte the holes was replenyſſhed/ in ſuche wyſe / that alle they that were there ſauf the Apoſtles & thre virgyns whiche helde the lyghtes ſlept / Thenne our lord cā with a grete multytude of Angels/ & took the ſoule of his moder/ And the ſoule of her ſhone by ſoo grete lyght / that none of thapoſtles myght behelde it/ And our lordy ſaydy to ſaynt peter Burye the corps of my moder with grete reuerence/ And kepe it there thre dayes dylygentlyy/ And I ſhalle thenne come ageyne/ and transporte her vnto heuen without corrupcion/ and ſhalle clothe her of the ſemblable clerneſſe of my ſelf/ whiche that I haue taken of hyr/and that whiche ſhe hath taken of me ſhall be aſſembled to gedyr & acorde That ſame ſaynt Coſme rehercith a dredfull and a merueylous myſterye of diſſencion naturell and of auryous inquyſicion / For alle thynges that ben saydy of the glorious virgyne moder of godyr/ben merueylous aboue nature / and ben more to doute than enquyre / For whan the ſoule was yſſuedy oute of the body/the body ſaide theſe wordes Syre I thanke the/that I am worthy of thy grace/ Remembre the of me/ For I ne am but a thyng fayne/ and haue kepte that/ whiche thou delyuerdeſt me and thēne the other aboke / and ſaw the body of the virgyn without ſoule And thenne began ſtrongly to wepe / and were heuy and ſorouful/ And thenne thappoſtles took vp the body of the bleſſid virgyne/and bare it to the monument/ and ſaynt peter begānne the ſpalme/ In exitu Iſrael de egipto and thenne the companyes of angels gaf louynges and prayſynges to the virgyne/in ſuche wyſe/ that al Jeruſalem was meued for that grete ioye/ſoo that the ſouerayne preeſtes ſent grete multytude of peple With gleyues/ ſtaues/& one of them in a grete furour cā to the bere/& wold haue throwē it doun with ꝑ body of the bleſſid moder of god and by cauſe that he enforced hym ſoo malycyouſly to touche & drawe doune the corps/he loſte his hondes by his deſeruyng/for bothe his handes were cut of by the wreſtes/ & lenge on the bere/ & he was tormēted by horryble ſorow/ &

he requyred pardon/ and promysed a ;
mendes / and sayntt peter sayd to hym
thou mayst in no wyse haue pardon yf
thou kysse not the kerr of the blessyd
Vyrgyne / And that thou confesse
also Jhesu Cryst the sone of god to be
fourmed in her/ And thenne whan he
had seo done / his hondes were ioyned
ageyne to his wrestys and was al ho
le/ Thenne sayntt peter took a leef of the
palme/ and gaf hit to hym/ and sayde/
Go in to the Cyte/ and leye it on them
that ben sek/ and they that wylle byle
ue shalle recure helthe/ And thenne
whan thapostles cam to the vale of Jo
saphat/ they fonde a sepulcre lyke vnto
the sepulcre of our lord / And leyd
therin the body With grete reuerence /
and they durste not touche hit/ Which
was the right holy vessell of god / but
the sudary/ in which she was wrapped
and leyd it in the sepulture/ And as
thapostles were aboute the sepulcre af
ter the commaundement of oure lord /
At the thyrdday a cloude mocke bryzt
enuyronned the sepulcre/ and the voys
of angels was herd soWne swetely /
and a merueylous odour was felte /
swete smellyng / and whan oure lord
was come and sene descended there all
Were merueylously abasshed / and he
bare the body with hym of the blessid
Vyrgyn with mocke grete glorye/ And
thenne thapostles kyssed the sepulcre
and retorned in to the holde of saynt
Jhan euangelist in preysyng hym as
kepar and garde of so noble Vyrgyn /
and notwithstondynge one of thap ;
postles fayled at this grete solempnite
and when he herd soo grete myracles
he merueyled and requyred With gre;
te desyre/ that her sepulcre myght be o ;
penedy for to knowe the trouthe of alle
these thynges / and thapostles denyed
it to hym/ all seyd that it ought ynowh
to suffyse the Wytnes of soo grete per ;
sones / to thende that lest parauenture
the mysbyleued men shold say/ that the
body were stolen awaye/ or drawen by
theefte/ and he thenne Which was an;
gry sayde / Why defende ye to me that /
Which am semblable to yow in youre
comyn tresours and at the laste they
openedy the sepulcre/ and fonde not the
body/ but they fonde only but the vesty
mentes and the sudary/ Saynt Ger ;
manu Archebisshop of Constautyno ;
ple sayth that he fonde Wreton in thysto
rye enthymothyen/ in the thirdy book of
the xl Chappytre/ And the same wyt;
nessyth the grete damacyen/ that as the
noble empereresse Helene in mynde of ho
ly chirche had made many chirches in
Constantynople/ among all other she e
defyed in the tyme of Marcian themp
rour at Calthenes a merueylous chirch
in thonour of the Virgyne Marye and
called Juuenal archebisshop of Jeru
salem/ and alle the other bisshops of pa
lestyne/ which duellyd thenne in the ci
te ryall for the sene which had be hol ;
den in Calcedone/ and she said to them
we haue herde saye / that body of the
ryght holy Virgyn oure lady is in su
che a place in suche a tombe in the vale
of Josephat/ we wylle thenne that for
the garde of this Cyte/ that the body of
that blessid Virgyn be transported hy ;
der with due honoure and reuerence ;
And Juuenalle answerde to her lyke
as he had founden in Auncyent hysto ;
ryes/ that the body was borne in to glo
rye/ and was not in the monumēt for
ther Was no thyng lefte but the vesty ;
mentes and the sudary only/ and tho
vestymentes Juuenall sente thenne in
to Constantynople/ and were there leid
honourably / And late no man wene
that I haue made this of my propre he
de and engyn / but I haue sette it here
which I haue by doctryne and study
lerned of the lesson of them/ Which by
tradicion and lernyng of their fore go
ers haue receyued it/ And hyderwen ;
dure the wordes of the sayd Sermon /

Yet of thassumpcion of oure
blessid lady

TEstyly Johan damascene/ whiche for the tyme was a greke/ saith many merueilous thynges of thassūpcion of the right holy and glorious vyrgyne marye / For he sayth in his sermons/ that this day the right holy and sumptuous Arke/ whiche bare within her / her maker was brought & sette in the temple/ whiche was not made of hondes/ On this day the right holy culuer or douue / Innocent and symple fledy fro the arke/ that is to say fro the body in whiche body remayned and sonde reste/ On this day ꝑ vyrgyn that conceyued/ not knowyng the passions erthely/ but endured by thentēdments celestyall shalle nat fayle/ but shalle be called very heuen / solble dwellynge in the celestyal tabernacles / and hold be hit that the right holy solble be separate fro her blessid body/ and that her body was leyd in sepulcre/ neuetheles it is not dede/ ne shal not be corrupte by rotyng/ That is to wete/ the body of whome childyng/ the vyrgynyte remayned without ony hurtyng or dissolucion & is transported to better & more hooly lyf without corrupcion of deth for to remayne in the tabernacles perdurable and lyke as the sonne shynynge clere otherwhyle is hyd and apperyth faylyng a short tyme/ yet she hath nothyng lost of her lyght / but in her self is the fontayne of lyght perdurable / And thou arte the fontayne of lyght without wastynge the tresour of lyf /hold be it that by shorte intrualle/ or space of tyme thou shalt be brought to corporell dethe / Neuertheles thou gyuest to vs habūdantly clerenes of lyght Without oute defaute/ And thyn holy dormycion or slepyng is not called deth/ but a passynge or departynge or more proprely a comyng / For thou departynge fro the body/ camst to heuen / And Ihesu Cryst/ angels and Archaūgels/ And al the heuenly company cam to mete the/ The solble and dampned spyrytes doubte mocke thy nolle aud excellent comyng/ and thou blessid and glorious vyrgyn thou wentest not to heuen/ as dyde Helye and thou mountest not as polble dyde Vnto the thyrd heuen only but thou camest and touchedest the synge ryall of thy sone/ The dethe of other sayntes may wel be sayd deth/ for that deth maketh them blessid/ but she hath no place in the/ for thy deth/ ne thy trāsmigracion or thy perfection or thy departyng maketh the not ne gyueth to the surete to be blessyd/ for thou art begynnynge mydell and ende of alle weles and godes/ whiche exede thought humayne/ Thy surete/ thy very perfection / and thy conceycion without seede / And thy diuyne habytacion haue made the blessid / wherof thou saydest thy self/ that thou art not made blessid by thy deth/ but of thy conceycion in all generacions / and deth hath not made the blessid/ but thou hast ennoblyssed the deth/ in takyng away the heuynes and sorowe therof/ conuertyng it in to Joye for gode sayde lest parauenture the first forme of man / that is to wete Adam put forth his hande / and take of the tree of lyf/ and lyue perdurably/ hold thenne shalle not she lyue in heuen perdurably that bare this lyf/ whiche is perdurable/ and without ende/ Somtyme gode putte out of paradys the fyrst parentes whiche slepte in the dethe of synne burede fro the begynnyng of inobedyence and glotony / and nold she that hath borne lyf to all humayne lignage/ and was obedyent to god the fader/ and putte away fro her all ordure of synne/ hold shalle not she be in heuen wherfor shold not she enioye the yates of heuen/ Eue stretched her ere to the serpent/ of whom she took the venym mortal / and by cause she dyde it for delyte she was subduede to beryng and brynging forth childrey in sorowe/ and payne/ and was condempned with Adam But this blessid vyrgyne that enclyned her ere to the worde of god/ whom the hooly ghoste replenyssed whiche bare in her wombe the mercy of the fader whiche conceyued without knowlege of man/ and childede without payne/ and sorowe/ hold durst deth Wolde her hold myght ony thyng haue corrupād/ that bare lyf / and yet sayth the sayde damascene in his sermons/ Verely the Apostles were departed thorugh the worlde in al cōtrees & entēded to preching to mē & to drawe them out of the

dere derkeneſſe by one hooly word / &
brought hte them to the table celeſtyall / &
to the ſolempne eſpouſaylles of god /
And thenne the dyuyne commaunde-
ment which is a nette or a clowde bro
ught them fro alle the partyes of the
world in to Jheruſaleem in aſſemblyng
them bytwene his wynges / and then
ne Adam and Eue our fyrſt parentes
cryed / Come to vs ryght hooly / and
holſome Celyer / whiche fulfylleſt oure
deſyre / And the company of sayntes /
whiche was there sayd ageyn / Remay
ne with vs our comfort / and leue vs
not orphelyns / thou art the cõforte of
oure trauaylle / refreſſhyng of oure
ſwetynges / that yf thou lyue / hit is to
vs a gloryous thyng / to lyue with the
and yf thou dye / it is gloryous to vs
to dye with the / holde ſholde we be in
thys lyf / and ſhalle be deteſtable fro the
preſence of thy lyf / and as I ſuppoſe /
ſuche thynges / and ſemblable sayden
thapoſtles with grete plente of them
of the chirche with grete waylynges &
ſyghes in compleynynge them fro the de
partynge / And she retornynge toward
her ſone sayde / Syre I pray the to be ve
ry comfortour to my ſones whom it ple
ſyd the to calle bretheren / whiche ben he
uy and ſorouful of my departynge /
And vpth that I ſhalle blyſſe them
with my honde / gyue to them thy blyſ-
ſynge vpon my blyſſyng / And thenne
ſhe stretched oute her honde / and bleſ
ſyd alle the college of good Cryſten
men / and thenne sayd after / lord I
commende my ſpyryte in to thy handes
receyue my ſoule thy boue / whiche thou
haſt kepte without blame of ſynne /
to thy ſelf / And I commende my body
to the erthe for to kepe it hoole / or whe-
re it ſhalle pleſe the to enhabyte it tranſ
porte me to the ſoo where thou arte the
fantement or fruyte of my wombe / that
I be duellyng with the / Alle theſe
wordes herde thapoſtles / Thenne sayd
oure lord / Aryſe vp my beboued / and
come to me / O thou mooſt fayr amongs
wymmen my boue thou arte fayre / &
no ſpotte of fylthe is in the / And
whan the ryght bleſſid Mayden herd
that ſhe commended her ſpyryte in to
the handes of her ſone /
Thenne thapoſtles were redewed with
teres / and kyſſed the tabernacle / and
by the bleſſynge and holynes of the ho
ly body / who someuer touched the bere
deuoutely were heled of what someuer
ſekenes they had / deuyls were chaced
fro demonyakes / The ayer and the he-
uen were purifyed by thaſſũpcion of
the ſoble / and the erthe by the depoſi-
cion of the body / And the water was
sayntyfyed by the waſſhynge of the bo
dy / For the body was waſſhen with
ryght hooly water and clene / And the
hooly body was not made clene by the
water / but the water was halowed of
her / and after the holy body was wõ
dry and wrapped in a clene ſudary /
and was leyd vpon the bed / and lam
pes brente full brygbt about her / Dy-
gnementes gaf a grete and fragraũt
odour / the bowynges and preyſynges of
angels reſowned / and thapoſtles &
other that were there ſonge dyuyne ſon
ges / and the Arke of oure lorde was
borne / in to Mount of ſyon vnto the hal
le of Joſephat vpon the heedes of the
Apoſtles / And the angels went to
fore ſome / and ſomme folowed the bo
dy / and other conueyed her / and he
was accompanyed of alle the plẽte of
the chirche / And ſome of the Jewes
herd hit in theyr eyul malyce deſcended
downe fro the mount of ſyon / & one of
them whiche was a membre of the de-
uylke ranne folyly vnto the holy body
And aſſaylled it for to haue caſt it to
the erthe drawynge hit with bothe hys
handes / & both his handes cleuyd to the
bere / & were departed fro the body / lyke
as tdo ſtaues had ben ſalued of / & ſoo
he was lyke a tronke / tyl that feyth
chãged his thought / and he waylynge
ſoroufully repẽted him / & they that bare
the bere taryed / & made that Jewe wor
ſhipe & touche the holy body / & thẽne cam
his handes ageyne in to theyr fyrſt eſta-
te / & thẽne was the body borne vnto the
hale of Joſephat / & ther it was embal-
med & kiſſed & sõges songen of holy ho
uynges & preſynges / & ther were wep
te many teres / & thenne ỹ holy body
was leyd in the tombe honourably / but
her ſoble was not left in helle / ne her
fleſſhe felte neuer corrupcion /
And they sayden / that she was the
welle whiche neuer was dygged / the

folde not erred / The vygne not cut/ thoꝛ
lyue beryngē fruyte/ whiche shalle not
be holden in the bosome of the erthe /
For hit appertayneth / that the moder
be enhaunced with the sone/ And that
she mounte to hym like as he descendeth
in to her / and that she that hath kepte
her Virginyte/in her childyng/ought to
see no corrupcion / And she that bare
the creatour of alle the worlde in her
bely/ought to duelle in diuine taberna
cles / And that she whome the fader
had taken to espouse/were kepte in the
chambres celestyalle/ And tho thynges
that longe to the soue/ought to be posse
dey of the moder/ And alle this sayth
Johan damascene /

Yet of thassumpcion of oure lady After Saynt Austyn

SAynt Austyn she
weth auentyckly in a
sermon of the right ho
ly assumpcion of oure
blessid lady sayeng We
ꝑ haue begōne to speke
of the body of ꝑ Vyrgyn perdurable &
of thassumpcion of her blessid sowle/we
say thus/ Firste that we fynde nothyng
of her writyng/ syth that oure lord han
gyng on the Crosse / commaunded her
to his disciple/ sauf that Luke recordeth
in his writynges sayeng/ that all they
were by one courage perseueryng with
the Vyrgyne Marye/ moder of our lor
de Jhesu cryste/ what is thenne to saye
of her deth/ and of her assumpcion'/
Wherof the scripture remēbryth no thyn
ge/ It is thenne as me semeth to be en
quyred thynge whiche is acordynge to
kouthe/ thithoute whiche/ Auctoryte is
nothyng/ we remembre the condicion hu
mayne/ we doubte not to saye/ that sure
ly she went to temporall deth/ And yf
we saye that she is resolued in to co ſ
myn putrefaction/ in wormes and in to
asshes or dust/ It behoueth vs to weye
and thynke suche thyngꝛ as appertey ſ
neth to soo grete holyneſſe / and to the
seygnorye of suche a chambre of godꝛ /
we knowe wel that it was sayd to the
fyrste fader/ thou art poudre/ and in to
poudre thou shalt retorne/ but the fleſſh
of Jhesu cryste escapedꝛ fro this condey ſ
cion/ For his fleſſhe suffredꝛ neuer cor ſ
rupcion/ Thenne is exempte fro this ge ſ
nerall sentence the nature taken of the
Vyrgyne/ And godꝛ sayde to the wo ſ
manꝛ eue/ I shal multiplye thy dyseaſ
see/ and thou shal bryng forth childrey
with payne andꝛ sowlbe / But marye
suffredꝛ neuer suche dyseases/ of whome
the swerde of sowlbe perced the soule /
But Marye childedꝛ without sowlbe
And thenne yf she were quyte / andꝛ
hadꝛ no parte of sowlbe in childyngꝛ /
thenne ought she not to haue parte of
dyseases ne of corrupcion/ but she is ex
empte of somme other generalytees / by
cause that the dignite gafe to her suche
seygnorye/ And though we saye/ that
she suffredꝛ deth/ yet is she not retreyned
with the bondes of dethe / yf oure lordꝛ
wold kepe his moder entyer andꝛ hole
and the chastyte of her Vyrgynyte /
Wherfor may he not kepe her without
corrupcion of stenche of rotyneſſe / It
appertayneth thenne vnto the debonayr ſ
te of oure lordꝛ / to kepe thonour of his
moder / whiche was not come to breke
the lawe/ but to accomplyſſhe it/ And
in his lyf had worſhipedꝛ her to fore al
other by the grace of her conceyuyngꝛ /
And therfor we ought well to byleue
that he honourdꝛ her at her dethe with
synguler saluacion/ andꝛ of special gra ſ
ce/ And rotynes andꝛ wormes ben but
reproche of humayne condycyon /
And whan Jhesu crist is oute of that
reproche/ the nature of Marye is exemp
tedꝛ/ the whiche is the nature that he to ſ
ke of her/ For the fleſſh of Jhesu cryste
is the fleſſh of Mary/ the whiche he bā
re aboue the sterres / in worſhyppyngꝛ
man aboue nature / andꝛ in worſhy ſ
pynge more his moderꝛ/ yf he be sone of
the very moder/ Thenne is it couenable
thynge / that she be moder of the
same sone / Not as to the vnyte of
the Persone / but to the vnyte of

bodyly nature/ yf grace Without pro=
pyrte of ſpecial & tẽporel nature may
make vnyte how moch more thẽne may
the grace of corporall/ and eſpeciall na
tyuyte/ make vnyte of grace/ lyke as
the diſciples in Jheſu Criſte/ of whome
he ſayth hym ſelf/ that they ben one as
we be/ and after he ſayth / Fader I
wylle that where I am / they be with
me / and thenne yf he wyll haue with
hym them /that ben ioyned ſoo with
hym in the feythe/ and that they be Ju=
ges with hym/ what ſhalle thẽne be iu
ged of his moder/ where is she Worthy
to be but in the preſence of her soue /
Therfor I vnderſtonde and byleue /
that the ſoule of marie be honoured of
her sone/ by a right excellent prerogatif
poſſedyng her body glorifyed in Jhe=
ſu Criſt/ whome she conceyued/ And
why ſholde not she poſſede her body glo
rifyed/ by which she conceyued/ For
ſo grete an halowyng is more worthy
to be in heuen than in erthe/ The ſete of
gode/ the Chambre of oure lorde / and
the worthy tabernacle of Jheſu criſte
ought and appertayneth better to be the
re/ as he is/ than elſe where / and ſoo
right precious treſoure is more worthy
to be in heuen/ than in erthe / And by
ryght no reſolucion of rotynnes maye
not ſolue ſo grete entyernes of thyng
not corumpable / And by cauſe I fele
not that the ryght hooly body be not de
lyuerd in to mete of wormes/ I doub=
te to saye it/ And by cauſe that the yef
te of grace incomparable ſurmonnteth
gretely thys eſtymacion that I fele /
that the conſideracion of many ſcrypture=
res admoneſte me to saye trouthe /
God ſayth ſomtyme to his mynyſtres
where as I am/ ther ſhall be my mynyſ
tre, yf this ſentence be generalle to alle
them/ that haue mynyſtred Jheſu cryſt
by fayth and by werke/ how is ther o=
ny more ſpecial than Marye/ For with
oute doute / ſhe was admynyſtreſſe in
alle werke For ſhe bare hym in her be=
ly/ ſhe childed hym ſhe nouriſſhed hym
and ledy hym in the Cribbe/ ſhe went
with hym in to egypte / and kept hym
all her lyf/ vnto the deth of the Croſſe/
and departid not fro him/ but folowed
hym/ his dyuynyte myght not be to her
incredyble/ For ſhe knewe Wel/ that ſhe
had not conceyued of the ſeed of man
but by dyuyne Inſpyracion/ thenne ſhe
hauyng feyth in the puyſſaũce of her ſo
ne as of þ vertu of god not chaũgeable
ſaid/ whan the wyn fayled/ Sone they
haue no Wyn/ ſhe wyſt/ that he myght
doo alle thyng/ And he accomplyſſhed
anone that myracle/ And thenne ſeeſt
thou / that Marye was admynyſtreſſe
of Jheſu Criſt by feythe and werke/
Thenne yf ſhe be not where as Jheſu
criſt will that his mynyſtres be where
ſhalle ſhe be thenne/ And yf she be there
Is it not by grace parfyte and lyke
And yf it be not egalle/ where is the e=
galle meſure of god that rendreth to eue
ryche after his deſerte, For by the deſer
te of Marye is gyuen to man kyuyng
moche grace/ Shalle thẽne the grace be
laſſed to her beyng dede/ Nay nay/ for
yf the dethe of al ſayntes be precious
Certeyn I Juge the dethe of Marye to
be right precious/ which is rewarded to
the Joyes perdurable/ by the debonayre
of her ſone Jheſu Criſt/ more honoura=
bly than the other/ Whome he had hono
ured by grace before his other ſayntes
And I saye / that she ought not to be
put/ ne is not ſet to the comyn huma=
nyte after the deth/ that is to wete / of
wormes/ of rotynneſſe and of pouldre
she that bare in her bely the ſaueur of
alle men/ yf the dyuyne Volente wou=
che ſauf to kepe the veſtymentes of the
childern from hurtyng among the flã
mes of fyre / why ſhold not he thenne
in his moder that which he kepte in a
ſtraunge veſture/ It pleſyd hym to ke
pe Jonas in the bely of the whale With
oute corrupcion / ſholde not he thenne
kepe his moder not corrupt/ he kepte da
nyell a lyue in the pytte of lyons fro
the diſatẽpered honger ought he not to
kepe Mary for ſo many yeftes of meri
tes & dignitees & We knowe well that
alle theſe dignytees that we haue ſaid
haue not kepte nature/ For we doubte
not but grace hath kepte more the enty
ernes of Marye than nature/ And thẽ
ne oure lorde maketh Marye to enioye
in her propre ſone/ bothe in ſoule and in
body/ as ſhe that neuer had taſche / ne
ſpot of corrupcion in bryngyng forthe
ſo grete a ſone/ For ſhe is alwey with
oute corrupcion that was fulle of ſoo

mocke grace/She is lyuyng entyerly / she that childred the lyf of alle / And thene yf I haue sayd / as I ought to saye / Jhesu Criste approue it thou and thyne/And yf I haue not sayd as I ought to saye / I praye the to pardone me thou/and thyne /

Thus endeth the hiſtory of the ſumpcion of oure bleſſid lady Sayne Marye

Here folowyth the lyf of saynt Rock

SAINT Rock was borne in moũtpeler which is a Tolwne of grete name vpon the bordure of Fraunce / and was borne of noble progeny His father was lord of mountpeler & was named Johan/and was comen of the noble hows of fraunce / And thoughe he was noble of byrthe and riche of lordship/he was also vertuous in all humanyte/ he hadde a wyf of noble kynrede/ and fayr of vysage/named Libera/which bothe deuoutely serued our lord Jhesu Criſt/and lyued in dyuyne loue and hooly werkes / And hold wel that they thus had lyued longe / yet had they no childe ne heyr/ wherfor they ofte made their prayeres/ and vowed pylgrymages / and on a daye moost specially/ the wyf made her prayers to our blessid lady prayeng deuoutely for to haue a child/and was in fery contemplacion/ in which she herde the voys of an angel sayeng/ O Lybera god hath herd thy prayer/ and thou shalt receyue of hym grace of thy peticion/And anone she wente to her husbonde / and tolde hym as she had herd of the angel/ and thenne they hrof ioyeful accomplyſſhed thacte of matrymony/and she conceyued/and at tyme was delyuerd of a sone/ which in his baptisme was named Rochus/ or Rocke / And this Rocke had inpressid in the sholder on his lyft syde a crosse / which was a token that he shold be acceptable and byleued of god / which thyng when his fader and moder sawe they blessid god / and his moder her self noury ſſhed and gaf soulke to the child/and fedde it/ and commysed and dyde gladly the other besynes of a noury ce / which deuoute moder fasted twyes in the weke / And the blessid child rocke absteyned hym twyes also whan his moder fasted in the weke/

And Wold soulke his moder but ones that day/which was to al a grete wonder/and that day he was gladder meryer and swetter than the other And after whanne he cam to fyue yere of age / he disposed hym to the werkes of penaunce/and was mocke obedyent to fader and moder/ And in the twelfte yere of his age / he fasted many & dyuerse fastynges for Crystes loue / And the more his membrys grewe / the more the crosse / that to fore was spoken of appered larger and more apparaunt /

In that tyme the fader of saynt Rock was seke/ & salde his laſt ende approche/ & called to hym his sone rocke & sayde; O myn only sone Rocke thou seest wel that I shalle shortely fynysshe my lyf/ allbey the wyll of god be fulfilled

& foure thynges with my lordship & he ritage I leue to the & cōmāde ꝑ tacom plysshe/ Fyrst lyke as thou hast begon ne/that thou serne besyly god/Second ly that thou remembre poure peple/wy dowes and Orphanes/Thyrdly I con; stytute and ordeyne the gouernour and dyspensatour of al my tresour / that thou dispende them in charytable and meke werkes / and forthly that wyth all dylygence thou haunte and frequē te the hospytalles of seke and poure men/ These forsayd thynges Rocke pro mysed to his fader to fulfylle them to his power/ and anone after his fader deyde/whome Rocke buryed honoura bly/and leyd it in a sepulture / and in the xx yere of his age he buryed al so his deuoute moder/and in fewe da; yes he executed the testament of his fader effectuelly/ and vysyted Relygy ous places of poure peple/wretches op pressid/and seke men he cured by coun cylle and werkes/Wydowes and Or phans he comforted/ and poure may; dens to marye he releued/and in these good offices and werkes he dispended his faders goodes/and whanne he had fynysshed his faders commaūdementes he decreed to leue the contre of Mount peler/and to make and seche other dy; uerse pylgremages/and clad him with thabyte of a pylgrime/and couerd his hede with a bonet/a scrippe on his shol der/and a pylgryms staf in his right honde/and soo departed/ and after ma ny deserte places he cam to Rome/ but to fore he cam in to a towne called in.la tyn Aqua pendens where as was a co; myn and hard pestylence/which whan Rocke knewe of many by the wey/he desyrously wente vnto the hospytal of that towne called water hangyng / and gaue with grete prayers and la; bour of one Oynaunte / which had the rule of thospytal that he myght there day and nyght serue the seke peple / Oynaunt Was aferd/and drede/leste Rocke which was a yonge flourynge man shold be smeton with the pestylen ce/but after that he cam/ them that we re seke/ he blessid in the name of Criste and as sone as he had touched the se; ke men they were al hole/ And they sayd and confessed as sone as this ho; ly man Rocke was comen in / all they that were vexed and seke / And the fyre of pestylence had infected he extyne ted it/and delyuerd alle the hospytal of that sekenes/ And after he wente thorugh the Towne / and eche holes/ that was vexyd with pestylence/he en; tryd and with the signe of the Crosse and mynde of the passion of Jhesu cryst he delyuerd them alle fro the pestyleuce For whome someuer Rocke touched / anone the pestylence lefte hym / And whan the wey of water falkyng was delyuerd fro the contagyon of the pesty lence/ rocke went to the Cyte of Cenes which is agrete cyte of ytalye / whi; che no lasse pestylence vexed / And he it in a shorte place delyuerd it fro the pestylence/ and fro thens he cam to ro; me/which was thēne so full of pesty; lence / that vnnethe in alle the Towne coude not be founden one holes body therof/In tho dayes ther was at rome a cardynal of the tytle of Anglerye / which is a prouynce of lombardye/and the blessid Rocke cam in to this cardy; nals place/and as he stode to fore hym alytel/ sodenly a meruaylous comforte and hope entrid in to the courage/ of the cardynal / he vnderstode the yonge man saynt Rocke to be right dere wyth god/ For his chere/ his maners/ and his attemperaunce shewed it/ wherfore he commended hym to Rocke/ that he shold delyuer hym fro the pestylence/ & conserue hym/ and thenne Rocke dyd sygne in the cardynals forhede / and made with his fyngre a crosse/ And a; none an apparaunt signe and a fayr crosse was seen impressid in his forhede and soo the cardynal was preserued fro the pestylence/ Neuertheles for the nouelte of the thyng / he prayd saynt Rocke that the token of the crosse shold be take awey/ lest therby he shold be to the peple a nelwe spectacle/ Thenne Roc ke exhorted the cardynal/that he shulde bere the signe of the crosse of our re; mer in memorye of his passion in his forhede perfuelly/ and worshipe it re; uerently/by which sygne he was dely uerd fro the hard pestylence / The cardy nal thenne brought saint Rocke to the pope/ Which anone salue that is god; ly/a bryght raye and fayr shynyng

oute of the forkedy of Rocke/ And after whan hys dyuyne vertue was knowen to the pope/rock optreyned of hym full remyssion of synne/Thenne the cardynal bygan enquyre of Rock of his lygnage and of his Countre/but rock affectyng no mortal glorye hydy his lignage and wayuedy ageyne of the pope his blessynge /and departedy fro hym / and abode at Rome with the same cardynall thre yere contynuelly/and labouredy in vysytyng and helpyng the poure peple and them/that were seke of the pestylence / and after thre yere the cardynall leyng old dyed / and Rock forsoke Rome/and cam to the Tolbne of Armyne a noble Cyte of ytalye /whyche also he delyuerdy fro the saydy pestylence / and whan that Tolbne was delyuerdy he wente to the Cyte of Manasem in lombardye /whiche was also sore oppressidy with seke men of the pestylence/whome with all his hert he seruedy dylygently / and by the helpe of godymade that tolbn quyte of the pestylence And fro thens wente to placence/ For he vnderstode þ ther was grete pestilẽce

Rocke was euer of grete studye / how he myght in the name of Jhesu / & of his passion/ delyuer mortal men fro the hurte of pestylence/ And so ay hole yere he vysytedy the holwses of poure men /andy they that hadde most nede to them/he dydy moost help/And was alwey in thospytal / Andy whan he hady ben long in thospytall of placence/andy had heled almoost alle the seke men therin/Aboute mydnyght he herd in his slepe an Angel thus sayengy / O Rocke moost deuoute to cryste albake & knowe thou that thou art smeton with the pestylence/ study nowe how thou mayst be curedy/And anone he felt hym sore takyen with the pestylence vnder his lothe armes/Andy he therof gaf thankynges to our lordy/And he was so sore vexidy with the payne / that they that were in thospytall were deprynedy of their slepe and rest of the nyzt /wherfor saynt rock awoos fro his bedde andy wente to the vtteryst place of thospytalle /andy laye doune there abydyng the lyght of the day/And whan it was day the people goyng by / salde hym accusedy the mayster of thospytal of offence that he fusedy the pylgrym to lye wythoute thospital but he purged him of that defaut sayeng that the pylgrym was smyten with the pestylence/as ye see /andy vnto whetyng to vs he wente oute / Thenne the Cyterzyens incontynent put out saynt Rocke fro the Cyte and subarbes / lest by hym the Cyte myght be the more enfected Thenne sayne Rocke sore oppressid with feruent payne of the pestylence /suffred pacyently hym self to be eiecte oute of placence / Andy wente in to a certayne wood /a deserte valeye not fer fro placence /all weye blyssyng gody / andy there as he myght / he made hym a lodge of bowes andy leues /all weyen gyuyng thankyng to oure lordy/ sayeng/O Jhesu my sauyour I thanke the that thou puttest me to affliction / lyke to thyne other seruauntes by this odyous ardour of pestylence / andy moste meke lorde I byseche the to this deserte place/ gyue the refrygery andy comfort of thy grace/andy his prayer fynyssed anon ther cam a cloude fro heuen by the lodge that saynt Rocke had made with bowes /where as sprange a fayre andy a bryght welle/which is there yet vnto this day/whos water saynt Rock dranke eyne sore a thurst/ andy therof hady grete refresshyng of the grete hete that he suffred of the pestylence fener /

There was nygh vnto that wood a lytell vyllage / in which somme noble men dwellyd/among whome/ther was one bel bylouedy to godi named gotard which hady grete husbondry / and hady a grete famylye/ andy housholde / This Gotard held many houndes for huntyng/ amongy whome he had one moch famylyer/which boldly wold take brede for the lorde / Andy whanne Rocke lacked brede / that houndy by the purueance of godi brought fro the lordes borde brede vnto Rocke / Which thyng whan gotardy had aduertised ofte that he kare soo alwey the brede / but he wyste not to whome ne whyther / wherof he merueyledy/ and soo dyde all his housholde/ and the neyt dyner/he sette a delicate roof on the lord / which anone the hound by his nelde maner took a weye and kare it to Rocke / and gotardy folowed after/and cam to the lodge of saint Rocke /andy there beheld how famyly arly the houndy delyuerdy the brede to

saint Rocke/ Thenne gotard reuerent-
ly saluued the holy man and approched
to hym / but sayn̄t Rock dredyng leste
the contagyous ayer of the pestylence
myght enfecte hym/sayd to hym/ Fren
de goo fro me in good pees / For the
moost vyolente pestylence holdeth me /
Thenne Gotard wente his wey & lefte
hym/and retorned home/where by god
des grace he sayd thus to hym self alle
stylle/ This poure man whome I haue
lefte in the Wood̄y and deserte / certeyn
ly is the man of god̄/ syth this hound
without reason bryngeth to hym brede
I therfore that haue sene hym doo soo/
ought sonner to doo it/ whiche am a cri
sten man /¶ By this holy medytacion
Gotard retorned to Rocke/ and sayd̄
holy pylgrym/ I desyre to doo to the
that thou nedest/and am auysed neuer
to leue the/ Thenne Rock thanked god
whiche had̄ sente to hym gotard̄/and̄
he enformed̄ gotard̄ besyly in the la-
we of Crist/ And whan they had̄ ben
a whyle to geder/ the hound̄ brought no
more brede/ Gotard ayyd cōsyll how
he myght haue brede/for more and mo
re he hongred̄/ and axed remedye of sa
yn̄t Rock/ Sayn̄t Rock exhorted̄ hym
after the tryst sayeng/ In the swette of
thy vysage thou shalt ete thy brede/and
that he sholde retorne to the Towne / &
leue all his goodes to his heyres / and̄
folowe the Wey of crist/ and̄ demaunde
brede in the name of Jhesu/ Thenne go
tard̄ was ashamed̄ to doo so where he
was knowen̄/ but at the last by the be
sy admonycion of sayn̄t Rock/ Gotard
wente to plaunce/ where as he had̄ gre
te knowlege / and̄ begged̄ brede and̄
almesse at the dore of one his gossyb/
That same gossyb threwe ned̄ sharpely
Gotard̄ and̄ sayd̄/ he shamed̄ his lyg
nage/ and̄ frendes by this folowe and̄
indecent beggyng/ and̄ put hym a wey
beyng wrothe and̄ scornyng hym/ For
whiche cause Gotard̄ was constreyned
to begge besyly at the dores of other mē
of the Cyte/ And̄ the same day the gos
syb/ that so had̄ said to gotard was ta-
ken̄ sore with the pestylence/ and̄ many
other that denyed̄ almesse to gotard̄ /
and̄ thenne anone the Cyte of plaun
ce was enfect with contagyous pestylē
ce and gotard retorned to the wood̄e/ &
tolde to sayn̄t Rocke all that was hap
pen̄d̄/ and̄ sayn̄t Rocke tolde to gotard̄
to fore/ that his gossib sholde hastely dy
whiche was done in dede/ And̄ sayn̄t
Rocke meued with pyte and mercy be
yng full seke went in to placence be-
yng ful of pestylence/ and̄ left gotard̄
in the wood̄e/ and̄ though sayn̄t Rock
were sore vexed̄ with the pestylence/ yet
he with grete labour went to placence
And̄ with touchynge and̄ blyssynge
he helpe and̄ helid̄ them alle/ And̄ also
cured̄ thospytal of the same Cyte/ And
he beyng sore seke and̄ almost lame re
torned̄ ageyne to Gotard̄ in to the wo-
de / and̄ many that herde that he and̄
Gotard̄ were in the place of the desert
lakeye cam̄ to them/ whome he found al
with Rocke/ And̄ to fore them alle he
dyde these myracles/ the whyle hestes
Whiche wandred̄ in the wood̄e / what
hurte sekenes /or swellyng they had̄ /
they vanne anone to sayn̄t Rocke/ and̄
Whan̄ they were heled/ they wold enely
ne their hedes trewerently/ and̄ goo the
yr weye/ and̄ a lytel Whyle after Go-
tard̄ and̄ his felawes for certeyne ne-
cessites/ and̄ erandes retorned̄ in to pla
ence/ and̄ lefte that tyme sayn̄t Rock
allone in the lakeye/ and̄ sayn̄t Rock
made his prayers to almyghty god̄ /
that he myght be delyuerd̄ fro the wōn̄
des of pestylence/ and̄ in this prayer he
fyl a slepe/ and̄ in the mene whyle re-
torned fro the Cyte/ and̄ whan̄ he cam̄
and̄ ioyned̄ hym to Rock slepyng / he
herde the vois of an̄ angel sayeng/ O
rock frende of god/ oure lord hath herd̄
thy prayers / so thou arte delyuerd fro
the pestylence/ and̄ arte made al hole
and̄ oure lorde commaundeth that thou
take the Weye towarde thy countre /
With this soden̄ voys gotarde was a-
stoned/ whiche neuer to fore tyme We the
name of Rocke/ and̄ anone Rock a-
woke and felte hym self al hole by the
grace of god/ like as the Angel saide/
and̄ Gotarde tolde vnto Rock/ how he
had̄ herde the aungel/ and̄ what he had
said/ thenne sayn̄t Rock prayd gotard
that he sholde kepe his name secrete / &
to telle it to noman/ For he desired noo
Worldly glorye/ Thēne after a felde da
yes sayn̄t Rock with gotard and̄ his
felawes abode in the desert & enformed

them alle in godly werkes / and they thenne beganne to weye hooly/ wherin he exhorted them and confermed/and lefte them in that deserte kaleye / And saynt Rocke as a pylgrym doyng pe nañce entended brennyng in the loue of god toward his cõtrey / and cam to a prouynce of lombardye called Angle rye/and applyed hym toward almay ne where the lord of his prouynce made warre with his enemy/ whoos knyghtes took saynt Rock/as aspye/& delyuerd hym to the lord as a traytour / This blessid saynt alweye confessynge Jhesu crist was deputed vnto ay hard and strayte prison / And the blessyd Rocke pacientli wente in to pryson/& suffred it gladly/where day and nyght remembryng the name of Jhesu commẽdyd hym to god prayeng/that the pryson sholde not disprouffyte hym / but that he myght haue it for wyldernes & penaunce/And there he abode fyue ye re in prayers/ In the ende of the fyfthe yere whan god wold/ that his sowle sholde be brouzt in to ꝑ felaushyp of his sayntes /and he alweye in the syght of god he that bare mete to saynt Rocke in to the pryson/as he was accustomed euery day/he salue a grete lyght and shynyng in the pryson/and saynt Rocke knelyng on his knees prayeng which alle these thynges he told to his lord/ and the fame herof ranne all a boute the cyte soo that many of the Cytezeyns ranne to the pryson by cause of the nouelte of this thyng/ And there salue and byheld it/and gaf laude therof to almyghty god/ and accused the lord of cruelte/and woodenes/ Thẽne at the last whan saint Rock knelue by the wyll of god/ that he sholde fynysshe his mortayl lyf called to hym the keper of the pryson/and prayd hym that he wold goo to his lord/and to exhorte hym in the name of god/ and of the glorious vyrgyn Marye / that he wold sende to hym a preest/of whome or he dyed he wold be confessid/ Which thynge was anone done/ And whan he hadde confessid hym to the preest/and deuoutely taken his blessinge/he prayd hym that he myght abyde alone thre dayes next folowynge for to be in his contemplacion / by which he myght the better haue mynde of the moost hooly passion of oure lorde/ For Rocke felte wel tho/ that the cytezeyns prayd the lord for his delyuraunce / which thynges the preest told to the lord/ and soo it was graunted to saynt Rocke tabyde there allone thre dayes / And in the ende of the thyrd day/the angel of god cam to saint Rock sayeng thus/ O Rocke god sendeth me for thy sowle / of whome in this laste parte of thy lyf / that what thou nold desyrest / thou sholdest nold aske and demaunde / Thenne saynt rok prayd vnto almyghty god with his moost deuoute prayer/ that alle goode cristen men which reuerently prayde in the name of Jhesu to the blessid Rock myght be delyuerd surely fro the stroke of pestylence/ and this prayer soo made/he eyppred/ and yaf vp the ghoste/ Anone an angel brought fro heuen a table depeynely wreton with lettres of gold in to the prison/ which he leyde vnder the side of saynt Rocke / And in that table was wreton / that god hadde graunted to hym his prayer/that is to wete/ that who that calleth mekely to saynt Rocke/ he shall not be hurte with ony hurte of pestylence/ And thenne after/the thyrde daye the lord of the Cyte sente to the pryson / that saynt Rocke shold be delyuerd out of hit/ And they that cam to the prison fonde saint Rock departed fro this lyf/and salue thoruz alle the pryson a merueylous lyght/in suche wyse / that wythoute doubte they beleued hym to be the frende of god / And ther was at his hede a grete tapre bernnyng/and another at his feet / by which tapres alle his body was lyghte / Ferthermore / they fonde vnder his hede the forsaid table / by which they knelue the name of the blessid Rock by auctorite/ which name knolwen/ the moder of the lorde of that Cyte knelue many yeres to fore saynt Rock to be the sone of the lorde Johan of Mountpeler/ which was broder germayne to this lord/ of whome we haue sayd/ Which thyng/ and all that was done Was by cause they knelue not his name / thenne they knelue hym to be neuelue to the lord and also by the signe of the crosse/ which saynt Rok ware as to fore is sayd/ that he hadde hit /

whan he was borne oute of his moders body/ Thenne they beyng therof penitent and in grete waylyngy and sorowe/ Atte last with alle the peple of the cyte they buryed saynt Rocke solempnly and relygyously/ Whiche soone after the holy sayntwas canonysed by the pope gloryously/ and in his gloryous name and honoure they buylded a grete and a large chirche/ Thenne late vs reuerently with deuocion praye vnto this gloryous sainte/ saynt Rocke that by his intercessyon and prayer we may be delyuerd fro the hardy dethe of pestilence and eppydempe/ and that we may so lyue in this lyf and be penytent for oure synnes/ that after this shorte lyf we may come vnto euerlastyng lyf in heuen Amen/ The fest of saint Rock is alwey holden on the morn after the day of thassumpcion of oure lady/ whiche lyf is translated oute of latyn in to Englysshe by me William Caxton/

Thus endeth the lyf of saynt Rock

Here folowyth the lyf of saynt Bernard the mellifluous doctor. And first of thynterpretacion of his name

BErnard is sayd of that is a pitte or welle and nardus whiche is the glose / sayth vpon cantica is an humble herbe and of hote nature and wel smellynge/ He was hote in brennyng loue/ humble in conuersacion a welle in flowyng doctryne / a pytte in depenes of scyence/ and well smellyng in sweetenes of fame/ his lyf hath the vryten Abbotte William of saynt Theoderyk/ and the felawe of saynt bernard/ & bernaldus thabbot of boneualle

AYNT Bernard was borne in Burgoyn in the Castel of fontaines of noble lygnage/ and of moche relygyons / whos fader het Celestyn / and was a noble knyght in the world/ & moch religious to god and his moder was named Aleth / She had seuen childeren/ six males/ and one femele/ The men childeren she norysshed all for to be Monkes/ and the doughter for to be a None/ And anonne as she had a childe/ she offrid it to god with hir owne hondes/ She wold refuse straunge brestes / For lyke as she fedde hem with hir moderly mylke/ soo fedde she them with natur of goodenes and as long as they grewe and were vnder her hand she norysshed them more for desert than for the Courte / For she fedde them with more comyn & grosser metes/ lyke as she wold haue sente them right forth in to deserte/ And as she bare the thyrde sone / whiche was Bernard in her bely / she salwe in her slepe a dreme/ whiche was a demonstracion of thynges to come/ Her semed/ that she had in her bely a whelp al white & rede vpon the backe/ barkyng in her bely / and whan she had told her dreme

to ay holy may/he answerd to her pro-
phetyenge thou arte moder of a right
noble werkeyn/which shall be a wardeyn
of the holys of godys / and shall gyue
grete batteynges ageynst the enemyes/
For he shalle be a noble prechour / and
shalle guarisshe moche peple by the gra
ce of his tonge / And as Bernardys
was yet a lytel childe/ he was seke of
the heede ache/ and ther cam a woman
to hym for to charme hym/and ther by
to assuage the greuous ache of his hede
but he put her fro hym cryeng by right
grete indignacion / and the mercy of
godys sayled not to his enfancye in go
dys loue/For he arose and felt that he
was delyuerd therof /

In the blessidys nyght of the natyuyte
of oure lord whan the childe Bernard
abode in the chirche thoffyce of matyns
and coueytedys to knowe / what houre
Jhesu crist was borne/The childe Jhe-
sus apperd to hym/ as he had be borne
ageyne onte of his moders body/ wher-
for as longe as he lyuedy / he supposedy
that hour to be the houre of the natyuy
te of our lordy/and euer after as long
as he lyued was giuen to hym in that
houre more parfyght wytte / and spech
more habondaunt / in suche thynges as
appertyneyn to the sacrament/ and af-
ter that he made anoble werke amonge
alle his other werkes/ of the laude and
prysyng of godys and his blessid mo-
der/ In the whiche werke he expowndedy
the lessoyn euangelyk /how the Angel
Gabryel was sente to the Vyrgyne ma
rye/And whan thaucyent enemy salde
the purpos of the childe full of helthe
and sente ageynst hym many gynnes
of temptacion / and on atyme whan
he had holdyn his eyen/and fixed them
vpon a woman/he had anone shame in
hym selfe / and was a cruel venger of
him selfe/for he lepte anone in to a ponde
full of watre and frozyn/and was ther
in so longe/that al moost he was frozyn
and by the grace of godys he was co-
ledy fro the hete of carnal concupiscence
about that tyme by instygacion of the
deuylle/a mayde leyde her in his bedde
by hym al nakedy ther where he slepte
and whan he felte her / he lete her lye
in that syde of the bedde that she hadde
taken/and wurnedy hym to that other
syde /And slepte / And she taryedy a
space of tyme/and felt hym/and betild
hym/and wolde haue dralwen hym to
her entente/ And at the laste whan she
felt hym vnme uable/though she were
vnshamefast / yet she was ashamedy &
all confusedy arose/andy wente her wey
Another tyme as he was herbourgedy
in the holys of a lady / she consyderedy
the beaute of thys yong many/and was
gretly achauffedy/ and strongly desy-
red his company / and thenne she ordey
ned a bedde oute fro the other / Andy
in the nyght she arose without shame
andy cam secretly to hym / andy when
he felte her/he cried theues/theues/and
she fled/ andy lyght a candel her self/ &
sought the theef / andy none was foun-
dyn ; andy thenne eche many / wente to
his bedy ageyne/but this vnhappy wo
many rested not/but arose ageyne/and
went to the bed of Bernard as she dy
de to fore/and he cryed theues/theues/
andy the theef was soudt / but he was
not foūden/ne publysshedy of hym whi
che knewe her wel / andy yet was she
chacedy the thyrde tyme / andy thenne
with grete payne she cessedy / what for
drede andy despayr / andy on the morne
as they went by the wey/ his felawes
reprouedy hym of that he had so dremedy
of theues/andy enquyred of hym what
it was /andy he answerd /[Verely I
haue suffrydy this nyght the assaylyn-
ges of a theef/ For myn hostesse enfor
ced to take alwey fro me tresour not re
couerable / andy thenne he by thought
hym self that it was not sure thyngy to
duelle with the serpent /andy thoughte
for to flee it / andy thenne he ordynedy
hym to entre in to the ordre of Cistews
Andy whan his bretheren knewe it/
they woldy haue taken hym from that
purpos/andy our lord gaf to hym soo
grete grace / that they myght not torne
hym fro his cōuersyon /but he brought
alle his bretheren / andy many other to
relygyon/Neuertheles Gerard his bro
der a noble knyzt supposedy alwey that
they were layne wordes/ andy refusedy
alwey his monestementes andy tretyn
ges / andy thenne Bernard brennyng
in the faythe andy in the spyryte of bro
derly loue of charyte sayde/ My brother
I knowe wel that one sharp trauayll

shall gyue vnderstondyng to thyn eres
and after that he put to his fyngre on
his syde / and sayde se hym / one daye
shalle come/and that soone/ that a spe
re shalle perce thy syde/ and shalle ma-
ke wey to thyn hert for to take the cō-
sayle / that thou nold refuseste / and a
shorte tyme after Gerard was taken
of his enemyes/and was hurte on the
syde in the place/ where his broder had
sette his fyngre / and was put in pri
son faste bounden/ And thenne cam to
hym Bernard/ And they wolde not
suffre hym to speke to hym / and he cry
ed on hye/Gerard broder/ knowe thou
that we shalle goo shortely/ and entre
in to the monastery / And that same
nyght the bounde of Gerard brake/ &
fylle of / and the dore opened by hym
selfe/and he fledde out/ and sayd to his
broder/ that he had chaunged his pur-
poos/and wolde be amonke/and this
was in the yere of thyncarnacion of o-
ure lorde /a M/ and xij/in the xB ye
re of the ordre of cysteaux/The seruaūt
of gode Benardo at the age of xxij ye
re entryd in to the ordre of Cysteaux/
with moo than thyrtty felawes /and
as Benardo ysshued with hys brethe-
ren oute of his faders hows/Guy that
was the oldeste sayd Aynardo his yon-
ger broder/which was a lytel childe /
and playde with the children/ And sa
yde to hym/ Bynage brodre/alle the pos
session of our herytage shalle apertey-
ne to the/ And the childe answerd not
as a childe/and sayde/ye shalle thenne
haue heuen/and leue to me onely the er
the This parte is not euenly ne rig ht
wysly deuyded / And after the childe
abode a lytel whyle with his fader/but
afterwarde he folowed his bretheren /
whan the seruaunt of gode Beznarde
was entryd in to the ordre/he was soo
esprysed & in alle thyngs occuppyed in
god/that he vsed no bodely vyttes/He
had ben a yere in the celle of Nouyes
And yet he wyst not whether were
ony wyndowes on the bowes or no/and
of tymes he hade entryd and gone out
of the chirche/ Where as in the hede were
thre wyndowes / And he supposed/ther
had ben but one/ And thabbot of Cys
teaux sente of his bretheren for to edy-
fye the bowes of Cleruaux/ And ma-
ster Bernard there abbot / which was
there long in grete pouerte/which ofte
made his potage with leues of holme /
and the seruaunt of god Bernard ouer
mannes power/ and sayde that he loste
no tyme/but whan he slepte / and sa-
yde that the comparyson of slepe and of
deth were lyke semblable / so/they that
slepe ben lyke as deth were with men /
and lyke as dede men ben sene slepyng
to god/he was vnnethe drawen to ony
mete for delyte of appetyte / but only
for drede of faylyng / and he went to
take his mete / lyke as he sholde haue
gone to a torment / and he was alwey
accustomed whan he had eten / to wete
yf he had eten to moche or more than he
was accustumed/ and yf he hadde so do-
ne/he wold punysshe hym selfe/soo that
he refreyned his mouthe/ that he loste a
grete partye of the sauore and tastyng
of his mete/ For somtyme he drank oy-
le/whan it was gyuen hym by errour
in stede of drinke/ He said that the wa
ter was goode allone and refresshyd
hym wel/ and he perceyued not / that
he drank oyle/but whan his lippes we
re enoynted/ somme told hym thewf /
and somtyme and other whyle he ete
the fatte of calue flesshe in stede of but-
ter / He said that alle that he had lerned
of holy scripture / he had lerned it in
woodes/in feldes/ moost by medytacion
and prayenge / and confessid / that he
had none other maistres but Okes and
Holme trees/ this confessid he among
his frendes/ atte laste he confessyd that
somtyme whyle he was in medytacions
or prayenge /hym thought/ that alle ho-
ly scriptures apperyd to hym expowb-
ned/ On a tyme as he exercyseth in can-
ticis/ that he wold put among the wor
des suche as the holy ghoste counceyled
hym/ and whiles he made that traitye
he wold thynk of goode courage/ what
he shold doo whan that were made /
and thenne a voys cam to hym sayeng
tylle thou hast accomplisshed this werk
thou shalt doo none other/he had neuer
playser in clothynge/ he sayde that fyl-
thes were in demonstraunce of neely-
gence / and outrageous clothyng was
folye gloryfyenge hym selfe in commyn-
syng outward fayne glorye/ he had in
his herte alwey this prouerbe/and of-

sayd it/who doth/ that noman doth all men wonder on hym/he ware many yeres the haire/And as long as he myght hyde it/he ware it/ And whan he salde that it was knowen/ he lefte hit anone/and took hym to compyn vesture He laughed neuer/but yf he made grete force to laughe than to refrayne him He was wonte to saye/that the maner of pacyence Was in thre maners/ of iniurys/of wordes/of domages/of thynges/ and of mysdoyng of the body / On a tyme he wrote a letter to a Bisshop frendly/and admonested hym amyably/And he was mocke wrothe / and wrote to hym a letter sayeng thus at the begynnyng/ Gretyng to the/ that haste the spyryte of blasphemye / To whome he answerd/I suppose not to haue the spyryte of blasphemye/ ne haue sayd cuylle to ony man/but only to the prynce the deuylle /

An Abbot sente to hym syx hondred marke of syluer for to make a couente/ but alle the money was robbed by theuys by the wey / And whan saynt Bernard herd therof / he sayd none other thyng / but blessyd be god that hath spared me fro this charge /

A Chanon reguler cam to hym/and prayd hym mocke that he wold receyue hym to be a monke / and he wold not accorde hit to hym/but counceylled hym to retorne to his chirche/he sayd to hym / why haste thou soo mocke in thy bookes preysed perfection/yf thou wilt not shelue it/ and delyuer it to hym / that coueyteth it/If I had thy bookes I wold al to rende them/and Bernard sayd to hym/thow hast not rede many of them/ but that thou myghtest be parfyght in thy Cloyster/I preyse in al my bookes the correction of maners and not the mutacion of places /

and the chanon beyng all aragedy lept to hym and smote hym on the cheke that it was rede and swollen/

and they that were by arose ageynst this cursid man for to haue smeton this cursyd man / but Bernard cam bitwene crienge / and coniurynge by the name of Jhesu Cryst that they shold not touche hym/ ne do hym none harme He hadde a customme to say to the Aungers/that wold entre in to Relygyon/leue there Without your body/that wylle entre in to Relygyon / leue the body without/that ye haue taken fro/ the world / And ioyne yow to them that ben here within/ late the spyryte entre only/ For the flesshe profyteth no thyng

Saynt Bernardes fader went in to the monastery / and dwellyd there a certeyne tyme/ And after deyde in good age/ The suster was maryed in to the world / And on a tyme she arayed and apparayllyd her in ryches and delyces of the world/ and went to the monastery for to vysyte her bretheren in a prowde estate and grete apparayll / And he dradde her / as she hadde be the deuylle or his nette for to take soules / ne wold not goo oute for to see her / And when she salde/ That none of her bretheren cam ageynste her/ One of her bretheren that was portyer sayd to her /that she was a foule ordure stynkyng wrapped in gay array / And thenne she malte al in teres/ and sayde/ yf I be a synnar / god deyd for synnars / And by cause I am a synfull woma I come to aske counceylle of them that ben good / yf my broder despyse my flesshe/ he that is seruaunt of god / he ought not to despyse my soule/late my broder come/ And what he shalle commaunde me/I shalle doo / And she helde that promesse / And he cam with his bretheren/ And by cause she myght not departe fro her husbond / he taught her to despyse the glory of the world / and she wed to her/ how she shold ensyelue the steppes of her moder / And thenne whan she cam home ageyne/ she was so sore chaunged/that in the myddle of the world she lad the lyf of an heremyte/ And al straunged from the world/In thende she vanquyssed her husbond by prayers / and was assoilled of her vowe/and entryd in to a monastery / On a tyme saynt Bernard Was sore seke/soo that hym semed / he shold giue vp his spirit & was at his ende as hym semed in a trañce/& hym thouzt þ he was to fore god in iugemēt & ther was þ deuil on þ other side which put on him many accusacōs & reproches & whan he had al said/bernard said

without fere drede or Wrathe/ I confes se me that I am not Worthy to haue the kyngdome of heuen / by myn owne merytes / but our lord which holdeth me by double ryght / as his herytage / and by the merytes of his passion/ by that one he is content/ and that other he gyueth to me/ by which gyft I ought not to be cõfounded / but it appertey neth to me by ryght / And thus he was confused/ and the Vyspon fayled and the man of god cam to hym selfe and destrayned his body by soo grete trauaill of fastynges and watchynges that he languyssshed in contynuel ma ladye/ that he myght not folowe the co uent/ but with payne /

On a tyme he was soo grieuously sicke that alle the brethern prayd for hym soo that he felte hym a lytell alleged and easyd of his payne/ Thenne he dyde do assemble alle his brethern and sayde / wherfore holde ye soo wretched a man / ye be stronger/ and haue layn quyssshed/ I pray yow/ spare me and late me goo/ This hooly man was e lect of many Cytees for to be a bisshop specyally of the Cyte of Jene/ and the cyte of melane / And refused hit not folyly/ ne graunted therto/ but sayde to them that requyred/ that he was not his owne/ but deputed to other / and by the counceylle of this hooly man/ the brethern so prouyded by the auctorite of the pope/ that none myght take hym from them/ Which was the yr ioye to haue hym

On a tyme whan he Vysyted the ordre of chartreholbs / and whan the bre thern were Wel edyffyed by hym/ one thynge ther Was that moeued a lytell the pryour of the place/ and that Was the sadel that saynt Bernard rode on was ouer precious / and shelued lytel pouerte of the brethern/ and the pry our told hit to one of the brethern / And the broder sayd it to saynt Ber nard/ and he merueyled/ and axed/ what sadle it was / and sente for hit / For he wyste not what sadle hit was/ how well he had ryden vpon hit fro Clerouaulx to the chartreholbs/ he lefte alle a longe day by the lake of lozane/ & salde not the lake/ ne took hede of hit and at euen as his felalde spake of that lake / He demaunded where was that lake / and whan they herde that/ they merueyled strongly/ For certeyn ly the humblemes of his herte layn quyssshed in hym the heyght of name/ For the Worldy couthe neuer enhaunce hym so hyghe / but he allone humbled hym selfe the more/ he was reputed so ouerayne of alle/ and he acounted hym self leste and moost bolde / and at the last he confessyd / that whan he was amonge his souerayne honours and fauours of the peple/ him semed/ that there was another man chaunged in hym/ or as he had ben in a dreme/ and there where he was among the moost symple brethern/ he Vsyd moost amya ble humylyte/ there he ioyed/ there fore he hym self/ and that he was retour ned in to his owne persone he was al Wey founden to fore the houres or re dyng or wrytyng / or in medytacions or in edyfyeng his brethern by word On a tyme as he preched to the peple And that they al vnderstode deuout ly his wordes/ suche a temptacion aw se in his hert/ Veryly nold prechest thou wel / now artc thou wel herd of the peple/ and arte reputed wyse of them alle/ And the hooly man felyng hym to be put in this temptacion/ rested / & tarryed a while/ and thought whether he myght saye more or make an ende And anone he was confortd by dy uyne ayde answerd softely to hym that temptyd hym/ I neyther beganne by the/ ne I shalle not ende by the / And soo perfourmed surely all his Sermon/ A Monke that hadde be a Ryblaudem the worldy and a player temptyd by a Wycked spyryte wolde retourne ageyne to the worldy/ And as sayntt Ber nard retreyned hym / he demaunded hym / wherof he sholde lyue/ And he answerd to hym / that he couthe Well playe at the dyse / and sholde well lyue thpr by/ And sayntt Ber nard sayd to hym/ yf I delyuer to the ony good/ wylt thou come ageyne eue ry yere/ that I maye parte halfe gayn with the And he hadde grete Jo ye therof / And promysed hym so to doo / And thenne sayntt Bernard sayd that there sholde be delyuerd to

hym twenty fyftyngees / And he went with al / and this hooly man dyde this for to dralue hym ageyne to the re lygyon as he dyde after / and he went forth / and loste alle / and cam ageyne al confused to fore the yate /

and whan sayne Bernard sawe hym there / he went to hym ioyously / and opened his lappe for to parte the grayne / and he sayd / fader I haue won ne nothyng / but haue lost your catayll trayue me yf it plese yow to be your ca tayll / and sayne Bernard answer ed to hym swetely / yf it be so / it is bet ter that I trayue the / than lese bothe that one and that other /

On a tyme sayne Bernard rode vpon an hors by the waye / and mette a vy layn by the way / which sayd to hym / that he had not his herte ferme and sta ble in prayeng / and the vylayn or vplondyssh man had grete despyte ther of / and sayd that he had his herte fer me / and stable in alle his prayers / and sayne Bernard which wold ra ynquysshe hym and shewe his folye / sayde to hym / departe a lytell fro me / and begynne thy pater noster in the last entente thou canst / And yf thou canst fynisshe it without thynkyng on ony other thynge / without doubte I shalle gyue to the the hors that I am on And thou shalt promyse to me by thy fayth / that yf thou thynke on ony other thyng / thou shalt not hyde it fro me / And the man was gladde / and reputed the hors his / and graunted it hym / and wente a parte / and began his pater noster / And he had not said the half whan he remembred yf he shold be haue the sadle with all / And ther with he returned to sayne Bernard and sayd that he had thought in pra yeng / and after that he had no more wylle to auaunce hym /

There was a monke of his / named brother Robert nyghe to hym self as to the world had he deceyued in his chil dhode by thentysement of somme perso nes / And was sente to thabbey of clu ny / & thonourable mā lefte hym a why le there / and he wold calle hym agey ne by lettres / and as he endyted the lettre by clere day / and another Monke wrote hit / A rayne cam sodenly vpon them / And he that wrote wolde haue hyd the parchemyn fro the rayne / And sayne Bernard sayd / this werke is the werke of god / wryte on hardy ly / and doubte the no thynge / And thenne he wrote the letter in the myd des of the rayne without leynge wete And yet hit rayned all aboute them / For the vertue of charyte woke a weye the moysture of the rayne fro them / A grete multitude of flyes had taken a chircle that he had do make / soo that they dyde moche harme to alle them that cam thyder / And he sayd I curse and excompyne them / And on the morne they were founden al dede /

He was on a tyme sente fro the chope to Melane for to reconcyle the Chyr che / And whanne he hadde done / and was retorned / A may of Melan bro ught to hym his wyf / which was de monyake / And anone the deuylle be ganne to myssaye hym thorugh the mouthe of the wretchyd woman / and sayd thou etar of poraytr / weneste thou to take me out of myn holde / nay thou shalt not / And the hooly man sayne Bernard sente hym to sayne Syre in his Chircle / And the sayd sayne Sy re gaf the honoure to his hoste / And he ledy her not / And thus was she bro ught ageyne to sayne Bernard

And thenne the deuylle beganne to crye And saye / neyther Syre ne Bernard shalle putte me oute / And seynt Ber nard sayde / Syre ne Bernard shalle not putte the oute / but oure lord shalle put the oute / And assone as he made his prayer / the wycked spyryte sayde / Ha / A holde gladly / wolde I yssue from hennes / For I am here tormen ted greuously / But I maye not / For the grete lord wylle it not /

And the hooly man sayd / who is that Lord / And he sayd Ihesus of Naza reth / And sayne Bernard sayd / sa weste thou hym euer / And he answerd ye / Bernard sayd / where salueste thou hym / and he sayd in his glorye / and sayne Bernard asked hym / and were thou in glorye / And he sayd ye / Holde wente thou fro thens / & he said with lucifer many of vs fil / alle these he

sayd by the mouth of the woman that euery man herde/ Thenne sayd to hym the holy mā/ woldest not thou go ayene in to that gloryе/ And he sayd mow ſ yng meruey lously / it is to late / Thē ne the holy man prayde/ and the wic ked ſpyryte yſſued oute of that wo ſ man / but whan the man of god was departed thens/ the wycked ſpyryte en tryd ageyne/ And her huſbond cam af ter the holy man/ and told hym what was happed / and he made to bynde a wryenyng aboute her necke conteynyng theſe wordes/ I commaunde the in the name of our lord Jheſu cryſt that thou be not so hardy to touche more this wo man / and he durſt neuer after touche her / Ther was a pytyous woman in Guyan/ Whiche was vexyd with a de uyll that duelled in her / & vexyd her meruoiſously ſix yere duryng in vſyng her his lechery/ and the holy man ſa ynt Bernard cam in to tho partyes / And the deuylle menacyd her / yf ſhe went to hym/ that it ſhold not prouffy te her/ And yf ſhe went/ he that was her loue/ ſhold be to her a cruel perſecu tour/ but ſhe went surely to the holy man/ and told to hym wepyng ſtrong ly what ſhe ſuffred / And he sayd / ta ke this ſtaf/ whiche is myn/ and leye it in thy bedde / And yf he may doo ony thyng/ late hym doo it/ and ſhe dyde so and leyd it in her bedde/ And he cam anon/ but he durſt not go to his werk acuſtomed/ ne preſumed to approche her bedde/ but he thretened her ryght egre ly/ that whan he was gone / he wold auenge hym right cruelly on her/ And Whan ſhe had sayd this to Bernard/ he aſſembled the peuple/ that euerych ſhold holde a candel brennynge in his hande/ and cam to this deuyl/ and with all them that were there he curſyd hym and excommyned/ and defended that ne uer after he ſhold ſoo doo to her / ne to none other/ And thus was ſhe all de lyuerd of that Illuſion / And whan an a tyme as this holy man as a lega te cam in to that prouince for to reconcile the duke of guyan to the chirche/ And he refuſed to be reconcyled in al maners The holy man went to the aulter for to ſynge maſſe / And the duke abode without the chirche as excommyned/ And whan he had sayd Pax domini / he leyd the body of our lord vpon the patene / and bare it without the chirch And went oute with a fare flam ſ myng and brennyng / and aſſayled the duke by ferdfull wordes sayeng / We haue prayed the/ and thou haſt de ppyſed vs / loo here is the ſone of the vyr gyne/ whiche is comen to the/ whiche is lord of the chirche whome thou perſecu teſt/ this is thy Juge / in the name of whome al knees bowe/ in the handes of whome thy ſowle ſhalle come / deſpyſe hym not as thou haſt his ſeruauntes/ veryſte hym yf thou mayſt/ Thēne anō the duke way all feyf and was impo tent in alle his membres/ And thenne he fylle doune at his feet/ and the holy man put his fote at hym/ and commaū ded hym to aryſe/ and to here the ſentēn ce of god / he thenne tremblyng awos and accomplyſſhed anon that the holy man commaunded/ Ou a tyme as this holy man saynt Bernard entryd in to Alemayne for tappeaſe a grete diſcord/ ther Was an Archiſſhop that ſent an honourable clerke ageynſt hym / And whan the clerke sayd to hym / that he had be ſent fro his mayſtre ageinſt hym the holy man anſwerd to hym and ſa yd/ another lord hath ſente the/ And he merueyled and sayd that he was sent of none other/ but of his lord tharche biſſhop/ and saynt Bernard sayd/ ſo ne thou arte deceyued/ our lord Jheſu Criſte Whiche hath ſente the is grētar mayſter/ and whan the clerke vnder ſtode hym/ he sayd/ ſyre wenest thou / that I wylle be a monke/ nay/ I tho ught it neuer/ ne hit cam neuer in my herte/ yet after in the ſame vyage he for ſoke the World/ and receyued thabyte of this holy man saynt Bernard/

He took alſo on atyme in to the order a noble knyght/ and whan he had fo lowed saynt Bernard a lytyl tyme/ he beganne to be greuouſly tempted/ and whan a broder salue hym ſo keuy/ he en quyred hym the cauſe of his heuynes And he anſwerd hym / I wote well I ſhalle neuer be glad/ And the brother told it to saynt Bernard/ & he prayd to god moch entētifly for

hym/ And anone that broder that was so penssyf and soo hevy semed more io-yous than the other/ and more glade/ than he shode bey to fore hevy/ And the broder blamed hym/ by cause he had sayd that he shold neuer be ioyous/ And he answerd and sayd/ I wote wel I sayd I shold neuer be glad/ but I saye nold/ that I neuer shall be soroufull/ Whan saynt malachiel bis-shop of Irlond/ of whome he wrote the lyf full of vertues passid out of this world out of his monasterye blessid-ly to our lord Ihesu cryst/ And saynt Bernard offryd to god for hym sacry-fyce of helthe/ he salue the glory of hym by reuelacon of our lord/ and by thyn spyracion of god/ he chaunged the for-me of prayer after the communyon sa-yeng thus with Joyous voys/ God that hast acompanyed saynt Malachy-ell by his meryts with thy saynts/ We praye the to gyue to vs/ that we that make the feste of his precious deth may folowe the examples of his lyf/ And whan the chanōur herd hym/ he sayd to hym/ and shewed thar he erred And he sayd I erre not/ but I knowe wel what I saye/ and thenne went to the body/ and kyssed his feete/ And in a tyme that the lente approched/ he was vysyted of dyuerse knyghtes/ And he prayd them that at the feste in these ho-ly dayes they shold absteyne them fro theyr ranyeres/ their Jolytes/ and do-yng outrages/ and they in no wyse wolde agree therto/ and thenne he bad make redy wyn and sayd to them/ dryncke ye the helthe of your soules/ & Whan they had dronken the wyn/ they were sodenly chaunged/ and went to their howses/ & they that had denyed to doo a lytell tyme they gaf to god af-ter all the tyme of their lyf/ and lade a right holy lyf/ At the laste the ho-ly saynt Bernard approchyng to the deth sayd blessydly to his bretheren/ I requyre and commaunde yow to ke-pe thre thynges/ the which I remembre to haue kept to my power/ as long as I haue ben in this present lyf/ I haue not wylled to sclaundre ony persone/ and yf ony hane falleyn/ I haue hyde hit as moche as I myght/ I haue euer trusted lasse myn owne wyfe than o-ny others/ yf I were hurte/ I neuer re-quyred veengeunce of the hurter/ I le-ue to yow charyte humylyte and pa-cyence/ and after that he had done ma-ny myracles and had made C lxxj mo-nasteryes/ and had ordeyned many boo-kes & trayttyes/ he accomplyssed the dayes of his lyf the lxiij yere of his a-ge/ in the yere of oure lord a M C lxi/ he slepte in oure lord amōge the handes of his sonnes/ and his glory shewed his departyng hens to moche peple/ He appered to an abbotte in a monasterye and admonested hym/ that he shold so-lowe hym/ and he soo dyde/

And thenne saynt bernard sayde we be comen to the Mount of Lybane thou shalt abyde here/ And I shalle ascende vp an hyghe/ and he asked hym/ wherfor he wold gone vp/ And he sayd for to lerne I wyl go vp/ And he hevng gre-tely admerueyled said/ what wylt thou lerne fadre/ to whome we byleue/ that ther is none to the lyke/ ne holden soo wyse in scyence/ as thou arte/ And he sayd here is no scyence/ ne here is no knowlege of trouthe/ but ther aboue is plente of scyence/ And on hyghe is the verey knowlege of trouthe/ And with that word he vanyssed aweye/ and thenne that abbotte marked that daye/ and found that saynt Bernard was thenne passed to oure lord/ which shelved for hym many myracles/ And Innumerable/ To whome be gyuen laude and prevsyng enerlastyng Amē

Thus endeth the lyf of the glo-rious doctor saynt Bernard

Of Sayne Thimothe and interpretacon of his name

THymothe is as mo che to saye as holdinge drede/or of timore that is drede/ and theos a worde of grek /which is deus in latin / and god in Englysshe/ as the drede of god

Of Sayne Thymothe

SAynt Thymothe was taken vnder Nero of the prouoste of Rome/ and was greuously ledyn/and had quyk lyme put in his throte and vpon his woundes/And he rendryd thankynges to god with al his herte/And thenne two Angels cam to hym/sayeng/ lyfte vp thyn hede to heuē And thenne he byheld / and salve the heuen open / and Ihesu Cryste which held a double crowne/and said to hym thou shalt receyue this of my hand / and a man named Apollynare salve this thyng/and dyde hym to be baptysed/And therfor the prouoste commaūded/that they shuld gyder / persenerynge in the confession of our lord shold be byheded / aboute the yere of oure lord/lxi/

Thus endeth the passyons of Thymothe and appollynayre

Here folowyth of Sayne Symphorien

SYmphorien was borne in the Cyte of Augustodunense/And he beyng a yonge child shone in soo grete habondaunce of vertues / that he surmounted the lyf of thaunceyentes/and as the paynyms halowed the feste of Venus / Symphorien was there/and wold not worshipe thymage to fore Evackye the prouost / And thenne he was longe ledyn / and after sette in pryssonne / And they wold haue constreyned hym to doo sacrifyce and promysed to hym many yeftes / He answerd and sayd / Oure lord canne well reward the meryte/ and also he can wel punysshe the synnes / Thenne the lyf that we olve to god of dette / late vs paye With goode wylle Sholve renaunce / is to vnderstande synners enharded ben enoynted with the swetnes of hony which engendrith venym / and thoughtes cuyle byleuynge /youre courtyse to fore al thynges possedeth no thynge / For hit is bounden to we actes of we deuylle/ And shalle be withholden in the bountes of the cursyd and euyll wynnyng and youre Joyes whan they begynne re shyne/ shalle be broken lyke glas / and thenne the Juge fulfylled with wrathe/yaf sentence/ and commaunded that Symphorien shold be slayn / and as he was ledde to the place of his martyrdom / his moder cryed fro the walle of her holde/ and sayde/Sone/Sone/Remembre the of the lyf perdurable / lyfte vpward / and beholde hym/that regneth in heuen/the lyf shal not be take awaye fro the/ but it shalle be chaunged in to a better/And thenne he was anone byheded / And his body taken of Crystien men/ and was honourably buryed / And soo many myracles were shewed att his Tombe that hit was holden grete honour

of the martyrms / Gregorye of Tours reherth of the place where his blody was shedde/A Cristen may have alway thre stones/which were besprenct with his blodde / and put them in a cas of syluer and tables of tree enclosed about it/& bare them in to a castel/ which cas tell was al brente with fyre/ and that cas was foundry hoole and sauf in the myddel of the fyre/ And he suffrydy deth about the yere of oure lordy CC/& lxy /

Thus endeth the lyf of saynt Symphoryen .

Here begynneth the lyf of saynt Bertylmewe thappostle / And first thexpolcion of his name

BARTYLmew is ey poldned the sone of a ; boue hangyng the wa ; ters/or sone of ouerhan gyng the see/he is said of har/that is as moch to saye as sone/ and tholos/ which is as moche to saye as soueraynte/and of Moyes/that is to say water/ And here of is saydy Bartylmelve / as a sone hangyng ouer the waters / That is of god which exhaunceth the myndes of doctuts on hyhe/ For to shede and he ; springe bynethe the waters of doctrine And it is a name of Syrye/and not of hebrelve/ and by the fyrst thre sus ; pendynges that he hady ought to be no ; ted/he was suspendedy/or taken by fro the boue of the worldy/and he was sus ; pendydy/that is to say entrntyf in heue ly boue/ And he was suspendedy / that is to saye wrappyd in the grace/and in the ayde of gody / not by his merytes his lyf shone/ but by thayde of gody / of the secondy cam the depeneste of his wysedome/of which depenes of wisedō Denys sayth in his mystycal theologye

The dyuyne Bertylmelve / of whome is moche dyuynyte / and ryght lytel / And that the gospel is brode andy gre ; te/ and also it is short / And after the entrent of saynt Denys / Bertylmelve wylle shewe/that alle thynges may be affermedy andy shelpedy of gody vnder one consyderacion/and by another con ; sideracion may be more propirly denyed

Of saynt Bertylmewe thappostle

Saynt Bartylmew thapostle went in to ynde which is in thende of the worlde/ And there in he entrydy in to a Temple/where ay Idoll was/which was named astaroth And he as a pylgrym abode there/ In that ydoll dwelkyd a fende/that said/ þ he coude hele al maner sekenesses/but he lyed/for he coude not make them hoole and he cessed to make them seke/ & the temple was ful of seke peple & coude ha ue none answer of that ydoll/wherfore they went in to another cyte/ where as an other ydol was worshiped / namedy heruth & they demaūded hym/wherfor as taroth gaf to them none answer /
And Beryth sayde / youre god is bōdy with chaynes of fyre/ þ he neyther

dar dralbe breth ne speke after that bar
tylmelbe thapostle of godʒ entrydʒ in
to the temple/ Andʒ they saydʒ to hym/
Who is that Bertylmelb/ Andʒ the de
uylle saydʒ/he is the frende of god al;
myghty/ Andʒ he is comen in to this
prouynce for to auoyde alle the goddes
of ynde/andʒ thenne they sayde / telle
Vs somme tokens andʒ signes that we
may knowe hym andʒ fynde hym/andʒ
the deuylle saydʒ to them/he hath his he
res black/ andʒ cryspe/ his skyn Whyte
eyen grete/ his nosethrelkis euē ⁊ strept
his berde longe/ andʒ hoor a lytel/ and
of a strayte andʒ semely stature /he is
clad in a white cote/andʒ a whyte mā
tell whiche in euery corner ben gemmes
of purpur/ andʒ precious stones therin
Andʒ it is xpū yesʒ that his clo;
thes neuer weyedʒ olde ne folde/ he
prayeth andʒ worshipeth godʒ on his
knees an honderd tymes aday/and an
honderd tymes by nyght / The Angels
gone with hym which neuer suffre hym
to be wery/ne to be an hongrydʒ/ he is
alwey of lyke semblaunt glad and io
yous / he seeth alle thynges to fore / he
knolweth alle thyng/ he speketh all ma
ner langages/ and vnderstondeth them
And he knolweth Wel what I saye to
yolb / andʒ whan ye seche hym / yf he
Wylle he maye shewe hym self to yow/
And yf hym lyst not/ not shalle ye fyn
de hym/ Andʒ I pray yolb whan ye
fynde hym/that ye praye hym | that he
come not hyder/ that his Aungels doo
not me as they haue doo to my felawe
Thenne they wente/ andʒ sought hym
diligently/ and besyly two dayes /and
fonde hym not, On aday one that was
biseen with a deuylle/ cryedʒ andʒ sayd/
Apostle of godʒ Bertylmelbe / thy
prayers brenne me/ Andʒ thapostle sa;
ydʒ/ holde thou thy pees/ and come thēs
Andʒ anone he was delyuerdʒ /
And Whan Polemyen kyng of that re
gyon herdʒ this thynge/ whiche hadde a
doughter lunatyk/ he sente to thapostle
prayeng that he wold come to hym/ ⁊
hele his doughter/ Andʒ whan thappos;
tle was come to hym / andʒ salbe that
she was bounden with chaynes / andʒ
bote alle them that Wente to her/ he com
maundedʒ to vnbynde her/ Andʒ the my
nystres durste not goo to her / Andʒ he
saydʒ/ I holde the deuylle fast bounden
that was in her/ Andʒ therfor be not a
ferdʒ/ Andʒ thenne anone she was vn;
bounden andʒ delyuerdʒ / Andʒ thenne
Wold haue presentedʒ to thapostle Ca;
melkys charged with gold/ and syluer
and precious stones/ but he coude not be
founden in no maner/ Andʒ on the mo
rowe folowyngʒ thapostle appeerdʒ to
the kynge allone in his chambre / andʒ
sayd to hym/ Wherfor soughtest thou me
yesterdaye with gold andʒ syluer andʒ
precious stones / Tho thynges ben nec;
sary to them/ ꝑ coueyte thynges worl;
dly/ but I despyse no thynges terreyn/
ne carnal . Thenne saynt Bertylmelb
beganne to saye many thynges/ and en
forme the kyng of our redemption/ and
amonge other thynges/ how Jhesu crist
kaynquyssedʒ the deuylle by merue;
lous andʒ couenable puyssaunce/ Justy
ce and wysedom/ For it was couenable
that he that ouercome the sone made of
the erthe / that was Adam / whyle he
was yet a virgyn/ shold be overcomen
of the sone of the Virgyn / he ouercam
hym thenne myghtely whan he threwe
hym puyssauntly oute of his lordship
which had wrolven oute by force our
forn fadre/ Andʒ thus as he that euer
cometh somme tyraunt/ sendeth his sela
wes to fore for to sette vp his signe o;
uer all/ andʒ to caste oute tyraunts/
In lyke wyse Jhesu cryst sente his mes
sagers ouer al for to take alwey the ho
noure andʒ the worshyppyngʒ of the de;
uylle right wysly/ For it is right that
he that kaynquyssedʒ may eteynge ⁊
holde hym that he shold be ouercomen by
a man fastyng/ andʒ holde may no len;
ger/ For it is rightfull that he whiche
by the arte of the deuylle was despised
that by the arte of Jhesu cryste sholdʒ
he kaynquyssed / andʒ like as the fau
con taketh the byrde / ryght soo wold he
Jhesu cryst in deserte/ by cause he fasted
andʒ wold assaye yf he had hongre/
Andʒ yf he had hongre / that he myght
haue deceyuedʒ hym by mete/ Andʒ yf
he had none hongre / thenne knewe he
wel without doubte/ that he was god
but he myght not knowe hym / For
he had hongre/ andʒ consentydʒ nothyng
to hym/ ne to his temptacions/ And
Whan he had precheidʒ the sacramentys

of the feythe/he sayd to the kynge/that yf he wold receyue baptysme/ he wold shelde hym his god bounden with chaynes/ and the day folowynge whan the bisshops sacryfyed within the palays of the kynge/the deuylles began to crye and saye / Cesse ye cursyd wretches to doo sacryfyse to vs/ lest ye suffre wers se than I that am bounden With chaynes of fyre by the Aungels of Jhesu Criste/whome the Jewes crucyfyed/ and supposed to haue brought to dethe whiche dethe that is oure quene he hath enprysoned/ And hath bounden oure prynce in chaynes of fyre/ And anone thenne they sette cordes on the ymage for to pulle doune and ouerthrowe thy dolke/but they myght not / Thapostle thenne commaunded the deuylle / that he sholde yssue and goo oute/and breke thydolk all to pyeces/and he yssued oute/and destroyed and breke al thydolles of the temple/ And anone thapostle made his prayer sayeng/O God of Abraham/god of Jsaac/and god of Jacob/whiche hast gyuen to vs suche power/that we eulumyne the blynde / and clense the lepres /I desyre and requyre that this multitude myght be hedy/and they alle answerd / Amen / and forthwith alle the seke peple were cured and heled/ And thenne thapostle dyde doo habolde and dedye that Temple and commaunded the deuyll to goo in to the deserte/thenne the angel of our lord appered there/ and flewe wyde wounde aboute the temple/ And ensigned and graued with his fynger the signe of the crosse in foure corners of the temple sayeng/Oure lord sayth this/lyke as I haue yolde cured/ and made yolde clene of all your seknesse/ soo late this temple be made clene of al fylthe and ordure / But I shalle shelde hym to you that duelleth therin to fore / To whome thapostle hath commaunded to goo in to deserte / And doute ye not to see hym/ Make in your forheedes suche a signe as I haue graue in these stones/ And thenne he shelded to them an Ethioppen more blacke than thonder/the hair sharp/the berd longe / his heeres hangyng vnto his feet/his eyen flamynge as hoote fyre / and caste oute sparkles of fyre/and castyng out of his mouthe flammes of sulphre / & his hondes bounden with chaynes of fyre behynde his backe/ And thenne the angel sayd to hym/ by cause that thou hast herd that thapostle hath commaũded/ and hast broken alle thydolles of the temple/ I shalle vnbynde the/go in to suche a place/where as dwelleth noman/ And be thou there vnto the daye of Jugement And whan he was vnbounden/he wente his way with a grete brayeng /and holdynge/ And the angel of our lord mounted vp in to heuen in the sight of them all/ And thẽne Was the kyng baptysed with his wyf and his children/and alle his peple/& lefte his Roaymme/and was made disciple of thapostle/ Thenne alle the bisshops of thydolles assembled them to gyder / and wente to Astryarges the kynge/ and broder to Polemyen / and compleyned of the losse of their goddes and of the destruction of their Tẽples and of the conuersyon of his broder / made by arte magik/ Astryarges was wroth/and sent a thousand men armed to take thapostle / And whan he was brought to fore hym/the kynge sayde to hym/ Arte not thou he/that hast peruerted my broder And thapostle answerd to hym/I haue not peruerted hym/but I haue conuerted hym/and the kynge sayd to hym / lyke as thou haste made my broder forsake his god/and byleue in thy god/So shal I make the forsake thy god/ and shalt sacryfyse to my god/ and thapostle sayde/I haue bounden the god/that thy broder adoured/& shelde hym bounde and constreyned hym to breke his fals ymage/ and yf thou mayst so do to my god/thou maist wel dralbe me to thyne ydolle/ and if not/I shalle all to breke thy goddes / and thenne bileue thou in my god/and as he said these wordes / It was wode the kyng/that his god baldach was ouerthrowen/and al to broken/ & when the kyng herd/that he brake and all to rente his purpur/in which he was clad and commaunded that thapostle sholde be beten with staues/and that he sholde be flayn quyck/and soo it was done / Thenne the Crysten woke awey the body/and buryed it honourably/ Thenne the kyng Astryarges/and the bisshops of the Temples were mayssed with

sendes and deyde/and the kyng Cholemyen was ordeyned bisshop/and accō plysshed thoffyce of a bisshop yy yere/ mocke lowabby/And after that rested in pees full of vertues /

Ther ben dyuerse oppynyons of the maner of his passion/For the blessyd dorother sayth that he was crucyfyed / & sayth also/Bertilmelde preched to mē of ynde/and delyuerd to them the gospell after matheldе in their propre tongue/ he deyde in Albane a cyte of grete armenye crucyfyed the heed dounward Sayntt Theoderyck sayth that he was flayn/ and it is rede in many bookes that he was byheded only / And this contrarycte maye be assoylled in this maner / that somme saye that he Was crucyfyed/and was take doune or he deyde/ and for to haue gretter torment he was flayn/and atte last byheded / In the yere of our lord CCC yyvj / Sarasyns assayled Cecylle/and destroyed the yle of laparyte/where as the body of sayntt Brtylme We lyeth/ and brake vp the sepulcre/ and threwe the bones hyder and thyder / and it is sayd that his body cam in such wise from ynde thider in to that yle/ when the paynyms salde/that this body and his sepulcre were gretely honoured for the myracles that hiselle / they had therof grete despyte/and leyd them in atom / be of lede/and thrwe them in to the see and by the wylle of gody they cam in to this yle/ And when the Sarasyns had departed and throwen the bones here and there/and were departed thens Thapostle appeerd to a Monke/ and sayd to hym/arise vp and goo / and gadre to geder my bones that ben departed/ and he sayd to hym/ by what reson shalle I gadre to gyder thy bones/ And what honoure ought we doo to them/when thou suffrest vs to be destroyed/ and thapostle sayd to hym/Our lord hath spared this peple here alonge while by my merites / but for theyr synnes that they haue synned / whiche crye vengeaunce vnto heuene/ I haue not conne gete pardon ne forpeuenesse for them/ And thenne the Monke said hold shalle I amonge soo many bones synde thyn and thapostle said to hym thou shalt gadre them by nyght/ and them that thou shalt synde shynynge / thou shalt take vp/ and the mōke dyd and toke them vp/and brought them with hym in to a shyppe / and sayled With them to Beneuente / which is chyef cyte of puylle / and thus were they transported thyder/ And it is sayd nold that they be at Rome/ how be it they of Beneuente say/that they haue the body / There was a Woman that brought a vessel ful of oylle for to put in the lampe of sayntt Bertylme W / and how wel she enclyned the vessell for to poure oute the oylle/there wold none yssue oute/how wel she touched with her fyngre the oylle clere / and thenne one cryed and sayd / I trowe this oylle be not agreable to the apostle that it shold be in his lampe / Wherfor they put it in another lampe/ and yssued anone / When that the Emperour Frederyck destroyed Beneuent/ and he hadde commaunded that alle the chirches that were there shold be destroyed/and enforsed them to bere alwey the goodes fro that Cyte in to any other place/ And ther was a man Which fonde men al Whyte shynyng/and hym semed that they spak to geder of some secrete thynge/ and he merueyled strongly who they were/ and demaunded them/ and thenne one of them answerd and sayd/this is Bertylmelde thapostle with thother saintes/which had chirches in this Cyte that speke & ordeyne to gyder/in what maner and by what payne this emperour sholde be Justyfyed/ that hath cast them oute of their tabernacles/ And they haue nold confermed among them by ferme sentence/ that he without taryeng shal go to the Jugement of gody for to answere ther vpon/ and anone the Emperour deyed an euyl deth It is in a booke rede of the myracles of saynctes that a certeyne mayster halowed solempnly the feest of saint Bertilmeld and the deuyl in the forme of a mayde appeered to this maister that prechid and when he salde her/ he bad her to come and dyne with hym/and when they were sette at the table she enforced her moche for to dralde hym to her loue/ And thenne sayntt Bertylmelde cam

to the gate and prayd that he myght come in for the loue of sayntt Bertylmewe/and ſhe wold not but ſent hym forth/and he wold none take/but prayd the mayſter by his meſſage/that he ſhold ſaye/ what thyng that he ſuppoſed was moſt propre in a man/ And he anſwerd to laughe And the maid ſayd nay/It is ſynne/ in whiche a man is conceyued/born/and lyueth in ſynne/ and sayntt Bertylmewe anſwerd that he had wel ſayd/ but ſhe had more profoundely anſwerd/ and the pilgrym demaunded after at the mayſtre where the place was conteynyng the ſpace of a foote where had god made grattſt myracle/ And he sayd the ſigne of the Croſſe/in whiche god had made many myracles / and ſhe sayd nay it is the hede of a man/ in whiche the fall worldy is/and thapoſtle allowed the ſentence of that one/ and of that other / And thenne he demaunded the thyrdy tyme/wold ferre it was fro the ſouerayne ſiege or ſete in heuen/vnto the loweſt and depeſt place of helle/ and the mayſtre sayd that he wyſt not and ſhe sayd/I knowe it wel/ For I fylle doune from that one to that other And hit behoueth / that I ſhewe it to the / and the deuylle fylle doune in to helle with a grete brayte and horlyng and thenne they ſente for the pylgrym and he was vanyſſhed and gone alwey and they coude not fynde hym/ and in lyke wyſe nyght acordyng to this is rede of sayntt Andrewe / The bleſſid ambroſe saith thus in the prefatce/ that he made of this apoſtle in abredgyng his legende/Jheſu Criſt thou haſt vouchſauf to shewe to thy diſciples preſchyng many thynges of thy dyuyne Tranite in merneyllous maner and thy mageſte/ among whome thou haſt ſente the bleſſid Bertylmewe hououre by right grete prerogatif in to a ferre cõtrey/ and hold he hit / that he Was all for ſo humayne conuerſacion/ Neuertheles he deſtruyd by thencreacyng of his predicacions to make/ and thynke in thy ſigne the begynnyng of that people/ Da/by what louynges is the merueyllous apoſtle to be honourd/ And whan the heres of the people of his neyghbours ſuffyſed not to hym to receyue his seede / he thorugh perſed lyke in fleynge in to the laſt Contrees of the londes of ynde/ and entryd in to the temple Where ther were grete companye of ſelle peple without nombre / and made the deuylle ſoo muet/ that he gat noo remembraunce to them / that adoured hym/ and the mayde that was Lunatyk by tormente of the deuylle he dyde vnbynde/ and delyuerd her all hole to her fader/O hold grete Was this myracle of holynes whã he made the fende enemy to the lygnage humayne / and breke and deſtroye his oldne ydolle/ and to bryngе it to nought/O hold worthy is he to be nombred to the heuenly compayny/ to whome the angell appeerd to puryſe the feythe of hym by his myracles/ and cam fro the ſouerayne halle and ſheldeth to alle the peple the deuyll chayned/ and right fouble/ and the ſigne of the Croſſe empreſſid in the ſtone beryng helthe / and the kyng and the quene were baptiſed with the peple of theyr Cytees/ and at the laſt the tirañt broder of Polemyn nelde in feyth by the relacion of the biſſhops of the temple made the bleſſyd apoſtle conſtaunt in the fayth to be betry/flayn/ & treſpue right fouble deth/ and as he denounced the meſchyef of deth/he hadde and bare with hym in to the gloryе of heuen Victorye of his gloryous ſtryfe/ and the bleſſid theodore abbot and noble doctour ſayth of this apoſtle in this maner among other thynges/The bleſſid apoſtle Bertylmewe preched fyrſt in lychaone/ and after in ynde / and at the laſte in Albane /a Cyte of grete armenye/and ther was fyrſt flayn/ and afterward his hede ſmyten of and there he was buryed/ and whan he was ſent of oure lord to preche/as I ſuppoſe/ he herd hold oure lorde sayd to hym/go my diſciple to preche/Voide out of this Countre/and goo fight/ and be capay of perylles/ I haue fyrſt accompliſſed and fynyſſhed the werkes of my fader/and am fyrſt wytneſſe/Fylle thou the veſſell that is neceſſarye/and folowe thy mayſtre/loue thy lord/ gyue thy blood for his blood/and thy/ fleſſhe for his fleſſhe/ and ſuffre that / whiche

he hadde ſuffred/ take thyn armoure be debonaire in thy ſwetynges/and ſuffre ſwetely among wycked peple / And be pacient among them that perſſhe the And the Appoſtle reuyled not / but as a trewe ſeruaunt and obeyſaunt to his mayſter went forth Joyeng/ and as a lyght of god enlumynyng in derkenes the werke of hooly chirche/lyke as the bleſſyd Saynt Auſtyn wytneſſyth in his booke/that lyke a tylyer of Jheſu Criſt he prouffyted in ſpyrytuel tylyeng/ Saint Peter thapoſtle taught the nacions/but saint Bertylmew dyde grete myracles/Peter was crucyfyed the hede dounward/ And Bertylmewe was flayn quyck/ and had his hede ſmyten of/ And they tweyne encreced gretly the chirche/by the yefte of the holy ghoſt/ And right as an harpe gyueth a right ſwete ſoune of many ſtrenges/ in lyke wyſe alle thapoſtles gaf ſwete melodye of the vnyte dyuyne/ And were eſtabliſſhyd by the kyng of kynges / And they departed amonge them alle the world/ and the place of Armenye was the place of Bertylmewe/that is fro eiulath vnto gabaoth/ There thou maiſt ſee hym with the plouzh of his tonge erye the feldes vnreſonable/ ſolvyng in the derneſſe of the herte the Word of the fayth/and in plantyng the vygnes of our lord and trees of paradis/ And to euerych ſetyng medycynally the remedyes of the paſſions/ And threwe thornes not in trelygyble/ and cutte doune trees of feſonnye/ and cloſed them aboute With hedges of doctrine/but what reward yelded the tyrauntes to their curate/ They gaf to hym diſhonour for honour/ curſyng for benediction/ paynes for yeftes tribulacion for reſte/ And right bytter deth for reſtfull lyf/ And ſyth that he had ſuffred many tormentes he was of them diſcorpate and flayn quyck and deyde not/ And yet for all that he hadde them not in deſpyte that ſlewe hym/ but admoneſted them by miracles/and taught them by demouſtraunces / that dyde hym harme / But ther was noo thyng that myght refrayne theyr beſtyal thoughtes/ re withdrawe them from harme/what did they afterward/ they enforced them ageynſte the hooly body And the malades and ſeke men refuſed theyr medycyne and heler/the cyte refuſed hym that enlumyned theyr blyndenes/gouerned them ſ were in perylle/and gouerned them ſ were deade/ And hold caſte they hym out/ertynly they threw the body in to the ſee in a cheſte of leed/ and that cheſte cam fro the region of armenye With the chaſtes of foure other martires/ For they dide alſo myracles / And were thwolven With hym in to the ſee/ And the foure went bifore a grete ſpace of the ſee/ & dyde ſeruyce to thapoſtle lyke as ſeruaunts in a maner ſo ferre/ that they cam in to the partyes of Cecylle in ayle that is named Lyparys/ lyke as it was shewed to a byſſhop of hoſtiene/ Which thenne was preſent/ And thyſe rych treſours cam to a right poure woman / And theſe right precious Margarytes cam to one not noble / The right ſhynyng lyght cam to one right heuy/ And thenne the other four cam in to other londes / and lefte the hooly appoſtle in that yle/and he lefte the other behynde hym / And that one/ Which was named Papyen went in to a Cyte of Cecylle / And he sente another named Lucyen in to the Cyte of Meſſenne/ And the other tweyne were ſente in to the londe of Calabre ſente gregory in to the Cyte of Chompne/ And Achaye in to a cyte named Chale/ where yet at this day they ſhyne by theyr merytes / And thenne was the body of the appoſtle wrapped with ympnes/ſoupynges/and candelys honorably/ And ther was made and byldred a fayre chyrche in thonoure of hym/ And the Mountayn of Vulcan is nyghe to that yle/ and was to hit moche grieuous/by cauſe it wrapped fire/the Whiche Mountayne was withdrawe by the merites of this hooly ſaint fro that yle vnto myle to without be ſene of ony body/ and was ſuſpended toward the ſee and yet apperith it at this day to them that ſee hit/as hit were a figure of fire fleynge alwey/ Now thenne therfore I ſalewe the Bertylmewe/ bleſſyd of bleſſid ſaintes/ Which art the ſhynyng lyght of hooly chirche/ Fyſſhar of /

fisshes resonable/ hurter of the deuylle which hurted the worldy by his theftes Enioye the sone of the worldy enlumynyng alle erthely thynges/ mouthe of godz/ Fyry tongue pronouncyng wysdom/ Fontayne sprynggyng goodly fulle of heleth/ Which habolvest the see by thy goynges andy wayes not remeuable/ Which makest the erthe rede with thy blody/ Which repayrest in heuenes shynyng in the myddle of the dyuyne company clere in the resplendissh our of glorye/ And enioye the in the gladnes of joye insacyable/ Amen/ Andy this is/ that theodore sayth of hym/

Thus endeth the lyf of sayne Bertylmewe

Here folowyth the lyf of sayne Aulbyn doctour And first the exposicion of his name

Aulbyn thys name was sorted to hym for the excellence of his dignyte/ Or for the feruente loue that he had/ or for the exposicion of his name/ For the excellence of his dignyte/ For like as themperour Augustus pre alley all other kynges/ Rygbt soo he exalley al other doctours/ after that Remyge sayth/ The other doctours be comparey to sterres/ Andy this to the sonne/ As hit apperyth in the epystle/ that is songe of hym/ he shyneth in the Temple of godz/ lyke to the sonne shynyng/ Secondly for the feruent loue/ For lyke as the moneth of August is hote by hete/ soo is he enchauffed of the fyre of the diuine loue/ Wherfor he saith hym self in the booke of Confessions/ Thou hast thorugh perced my hert with thy charyte also in the same thou hast brought me in to a desyrous affeccion withm forth/ which cay not be asswagey/ Andy I wote not to what sweetenes it is made in me/ I wote not what it shalle be/ I wote wel/ hit shall not be in this lyf/ Thyrdly for the exposicio of the name/ August is as moche to saye as growyng/ andy stey is a Cyte/ Andy ana is as moche to saye as soue rayne/ Andy thene Austyn is as moche to saye/ as encreasyng the cyte sone rayne/ Andy it is songen of hym/ this is he that may well encrese the Cyte of godz/ Or it is saidy in the glosarye/ Austyn is sayd grete/ blessyd and clere/ he was grete/ in his lyf/ clere in his doctryne/ andy blessyd in glorye/ Possidonius bisshop of Calamente compyled his lyf/ as Cassiodore sayth in the book of noble men

Of sayne Aulbyn doctour and Bysshop

Sayne aulbyn the noble doctour was borne in Auffryke in the Cyte of Cartage/ and was comen

of noble kyntrede / And his fadre was named Patrice and his moder Monica/ he was sufficiently instruct in the artes lyberalle/ soo that he was reputed for a suffysaũt philosopher/and a right noble doctour/For he lerned al by hym self without mayster in redyng the bokes of Arystotle / and alle other that he myght fynde of artes lyberalle/and he vnderstode them/as he hym self wytnessith in the booke of Confessions sayeng / alle the bookes that ben callyd of the artes lyberall/ thenne I mooste wretchyd seruaunt of al couetyses/rede them by my self allone/ and vnderstode alle them that I myght rede/and alle them of the craft of spekyng and of dyuysyng / alle them of dyuysyons of fygures / of Musyke/and of nombres I rede and vnderstode them without grete difficulte/and without the chyng of ony man/this knowest thow my lord god/For the hastynes of myn vnderstondyng/ and the yefte of lernynge is of the only/and cometh of thy name/but I haue not sacrifyed to the therfore / and therfor scyence without charyte edefyeth not / but swelleth in therrour of machyens/ whiche affereme that Jhesu cryst was fantastyke/& renye the resurrection of the flesshe / and in the same errour austyn fylle / and abode therin nyne yeres / whyles he Was an adolescent/and Was brought to byleue the truffes and Japes that saye that the fygge tree wepeth/ whan his fygges ben taken alwey or leues/ and whan he was xix yeere of age/he begãne rede in the book of of philosophy in whiche he was taught to despyse the fantyses of the world / And by cause that book plesyd hym wel/but he began to be sory that the name of Jhesu Criste whiche he had lerned of his moder was not therin / And his moder Wepte ofte/ and enforced her mocke to bringe hym to the verye of the feythe/ and as it is rede in the book of Confessions/she was in a place mocke hevy/and her thought that a fayre yong man was to fore her/that enquyred of her the cause of her heuynes / And she sayd I wepe here the losse of my sone Austyn/ and he answerd be thou sure For Where thou arte she is/and she sawe her sone beside her / and whan she had told this to austyn / he sayd to his moder/thou arte deceyued moder/ hit was not said soo/ but where that I am thou arte and she sayd contrary/sone it was not said so to me but where I am/thou arte / and thenne the moder ententyfly pyrad and requyred a bisshop instantly that he wold praye for her sone augustyn /and he beynge ouercomen sayd to her by the Boys of a prophete/ goo thy Way surely/ For a sone of soo many teres may not by possibilyte peryssh/

And Whanne he had certayne yeres taught Rethorike in cartage / he cam to Rome secretely without the knowlege of his moder /and assembled there many disciples/and his moder hadde followed hym vnto the pate to make hym abyde / or elles that she sholde go with hym/and he abode that nyght / but he departed secretely on the morn/ And whan she apperceyued hit/she replenyssed the eeres of our lord with clamour/and deuote in the mornyng and at euen to the chirche/and prayd god for her sone/In that tyme they of Melane requyred a doctour of Rethorike of Symache the prefecte of Rome that he myght rede Rethorike at melan/

And that tyme ambrose seruaunt of god was bisshop of that Cyte/and augustyn was sente at the prayer of them of Melane/and his moder myght not reste/ but dyde moche payne to come to hym / And fonde hym that he Was very manachyen ne very catholyque /and thenne it happed that augustyn beganne to haunte with sayn Ambrose/ and of te herde his predicacions / and was moche ententif to here yf ony thyng were said ageynst the Manychyens or other heresyes /

On a tyme it happed that sayn ambrose disputed ageynste the errour manycheyen long and condempned it by open and euydẽt resons/ and by auctorytees soo that this errour was al put oute of the herte of augustyn/ And what byfelle to hym afterward/ he reherseth in the book of his confessions/and seith Whan I knelde the fyrst/ thou betest a wey thynfyrmite of my syght/ shynyng

in me forcybly / and I trembly̆de for
drede of goody̆ loue / and I fondy̆ my
self right fer fro the in a Regyon of
vnlyke lyfhode/lyke as I herdy̆ thy vo-
ys fro heuen oy̆ lyke sayeng/I am me
te of gretenes encreedy̆/and thou shalt
ete me / thou shalt not chaunge me in
the at mete of thy flesshe/but thou shalt
be chaungedy̆ in me / and y̆ as he wher-
eth there/the lyf of Ihesu crist plesyd
hym mocke well/but he doubtedy̆ yet to
goo in suche distresses/but onr lorde a-
none putte in his myndе/that he shold
goo to Symplycyen/in whome all dy-
uyne grace shone/for to refrayne his de
syres/and for to saye to hym what ma
ner was couenable to lyue / for to goo
in the weye of gody̆/in whiche that o-
ther wente/For all that was done dis
plesyd̆ sauf the swetenes of gody̆/and
the beaute of the holys of gody̆ whiche
he louedy̆ / and Symplycyen beganne
to exhorte hym / and ¶saynt augustyn
exhortedy̆ hym self and saydy̆/hold ma
ny childrey̆ and maydens serue in the
chirche of gody̆ to our lordy̆/ and mayst
not thou doo that they doo in them self
and not in their gody̆/wherfore tarryest
thou/cast thy self in hym/and he shall
receyue the/ and rewarde the /and a-
mongy̆ these wordes / Victoryn cam to
his myndе / thenne Symplycyen was
mocke gladde/ and tolde to hym /how
Victoryn was yet a paynym/and de-
serued to haue a grete ymage to his ly
kenes in the markette of Rome / and
hold he oftymes said that he was a cri-
sten may̆/To whome Symplycien said
I shalle not bileue it/but yf I see the
in the chirche/ and he answerd merely
The walles make not a may̆ Cristeny̆/
at the laste whan he cam in to the chir
che/he brought to hym secretely a booke
wherin the Credo of the masse was / &
bad hym rede / and he ascendedy̆ vpon
hyghe & with voys oy̆ hyghe pronoun-
ced it/wherof Rome merueyledy̆ / and
the chirche was ioyefull / And alle
cryed sodenly/Victoryn / Victoryn /
and anone they holde hir pees for ioye
and after that ther cam fro auffryke
a frende of Augustyn whiche was na
med Ponteyen/ and recountedy̆ to hym
the lyf and myracles of the grete An
tonye that had ben dede before vnder Co
stantyn thomperour / and by the En-
samples austyn enforcedy̆ hym strong-
ly/soo that he assailled his felawe A-
lype as wel with chere/as myndе/and
cryed strongly/what suffre we/what he
re we/vntaught pple and folysshe ta-
uysshe and take heuen/ And we with
oure connyngе and doctrines plonge &
synke in to helle/ and by cause they go
to fore/we ben ashamed to folowe them
and thenne he ranne in to a gardyn /
and as he sayth hym self/ he cast hym
self doune vnder a fygge tree/& wepte
right bytterly/ and gaf oute Weppyngе
voys by cause he hadde tarryed soo longe
fro day to day/ and fro tyme to tyme /
and was gretely tormentid / soo that
he had no maner in hym self for sorow
of his longe tarryengе/lyke as he wry-
teth in the booke of his Confessions/&
sayde / alas lordy̆ how thou arte hyghe
in hyghe thynges/and depe in depenes/
and departest not/ ne gooste oute of the
wey̆/ and vnnethe we come to the/A
lord he sayd calle me/moeue me/chaun-
ge me/and enlumyne me/rauysshe me
and make swete and softe al myn
enpessementes and lettynges!/ as hit
appertayneth/ for I drede them sore/ I
haue loued the ouer late/ thou beaulte
soo olde and soo newe/I ouer late ha
ue loued the/thow were within/and I
was without/and there I sought the
and in the beaulte/ and fayrenes that
thou haste/ I fylle all defourmed and
folde/thou were with me/but I was
not with the/Thou hast called and cri-
ed and hast broken my deefnes /
Thou hast enlumined clerd/and haste
put alwaye my blyndenes/ Thou haste
repleniſſhed me with fragraunt odours
and I haste me to come to the/I haue
tasted the/ and am hongry/ and desyre
the/ Thou hast touched me/ and I am
brent in the voys of louyng thy pees /
and as he wept thus bitterly / he herde
a voys sayengе/Take and rede/and a-
none he opened the booke of thapostle
and cast his eyen oy̆ the first chappytre /
and redde/clothe ye you in our lord Ihe
su crist/ and anone alle the doubtes of
derkenes were extynct in hym/ and in
the mene tyme he began to be so grete-
ly tormented with tooth ache / that al
moost he saith he was brought to by-

leue thoppynyon of Cornelys the philosopher / whiche putteth that the soue-rayne wele of the soule is in wysdom and the souerayne wele of the body is in suffryng no payne ne sorowe / And his payne was soo grete and vehement that he had lost his speche / wherfore as he wryteth in the book of his Confessions / he wrote in tables of waxe / that al men sholde praye for hym / that oure lord sholde aswage his payne / and he hym self kneled doune with the other / And sodenly he felt hym self hoole / and thenne he sygnyfyed by lettres to the holy man saynt ambrose / that he wolde sende to hym word / whiche of the bookes of holy wrytte appertey-ned best to rede in for to be made moost couenable to the Crysten feythe / and he sente to hym answere / ysaye the pro-phete / by cause that he was sene to be the shewer and pronouncer of the go-spell / and of callyng of men / And whan Augustyn vnderstode not alle the begynnyng / and supposed all the re meuaunt to be other wyse than it was to rede / he differred to rede them / tylle he were more connyng in holy wrytte / And whan the day of Ester cam / And Austyn was xxx yere old / he and his sone whiche was named a de o datus / a childe of noble wytte and vnderstondyng / whome he had goten in his yougthe / whan he was a paynym & a philosopher with alype his frende by the merytes of his moder / and by prechyng of saynt Ambrose receyued baptysme of saynt Ambrose / And thenne as it is redd saynt ambrose sa-yde Te deum laudamus / And saynt Austyn sayd / Te dominum confitemur and soo they two to geder ordeyned & made this ympne / and songe hit vnto the ende / and soo wytnesseth it Hono-rius in his booke / whiche is named the myrrour of the Chirche / and in some other old bookes the tytle of this ymp ne or psalme is intytled / the Cantycle of ambrose and of Augustyn / and anone he was merueyllously confermed in the faythe Catholyke / and forsoke all the hope that he had in the world / and renounced the scoles that he wol-led / and he sheweth in his book of cō fessions / how he was fro thens forthe

achauffed in the loue of god sayeng / lord thou hast thorugh perced myn hert with thy charyte / And I haue borne thy wordes fixed in myn entrayles / and thensamples of thy maners / whi-che thou hast made of blacke whyte & shynyng / and of dred lyuyng / And of corrupte thoughtes thou makest su-re and hyghe vnderstandyng in true-ly thynges / I mounted vp in to the hylle of weppyng / and thou gauest to me syngyng the cantycle of grete shar pe arowes / and coles wastyng / ne I was not in tho dayes fulfylled in thy merueyllous swetenes / for to conside re the heyght of the dyuyne counsayll vp on the helthe of the lygnage humayne How mocke haue I wepte in thy ymp nes and cantycles swetely sowynge / and by the voys of thy chirche I haue ben moeued egrely / The voyses haue ronnen in myn eres / and thy trouthe hath dropped in myn herte / and thenne teres haue ronnen doune / and I was wel eased with them / thenne these thyn ges were establyssheed to be songen in the chirche of Melan / And I cryed with an hyghe crye of myn herte / O in pace / O in idipsum / O thou that sayst I shalle slepe in that same / and take rest thou arte the same / For thou art not chaūged / and in the is reste forgetyng all labours / I rede al that psalme and I brenned / whiche somtyme had-den a barker bytter and blynde ayenst the lettres honyed with the swetnes of heuen / and enlumyned with thy lighte and vpon suche scriptures I helde my pees / and spack not / O Jhesu crist my helper / how swete is it sodenly ma de to me to lacke the swetnesses of trus fes and Japes / whiche were fer fro me to leue and forsake / and now to leue & forsake them is to me grete ioye / Thou hast cast them oute fro me / And thou whiche arte souerayne swetenes hast entryd in to me for them whiche arte swetter than ony swetnes or delyces / more clere than ony lyght / and more secrete than / ony secrete counsayles / & more hyghe than al honour / and ther is none more hyghe than thou /

and after this he took Rebrydon & Euodyon and his moder / and retorned ageyne in to Auffryke / But whanne

But whanne they cam to hostyberyn/ his ſwete moder dyde / And after her deth/ austyn retorned vnto his propre heritage/ & there entended wyth them yͤ lorde with him in faſtinges & in prayers He wrote bokes/ & taught them that were not wyſe/ and the fame and renommee of hym ſpradde ouer all

And in alle his bookes and werkes/ he was holden merueylous/ he refuſed to come to ony Cyte where as was no biſſhop/ leſte he ſholde be lette by that offyce/ And in that tyme was in ypponence a man full of grete vertues whiche ſente to Auguſtyn / that yf he wold come to hym/ that he myghte here the good of his mouthe/ he wolde renounce the worlde/ And whanne ſaint Auguſtyn knelde it/ he wente haſtely thyder/ And whanne Valerye Biſſhop of ypponence herde his renommee & fame/ he ordeyned hym a preeſt in his chirche/ how be it/ that he refuſed it moche and wepte/ And somme reputed his teres to be made by pryde/ and ſayde to hym in comfortyng hym/ that it was tyme that he were a preeſt/ thouȝ he were worthy to a grettre offyce / Neuertheles he approchyd to the Biſſhopryche/ And anone he eſtablyſſhed a Monaſterye of clerkes/ and began to lyue vnder the reule of thapoſtles Out of whiche monaſtery were ten chooſen to be Biſſhops/ And by cauſe the ſeid Biſſhop was a greke/ and but lytel lettred in latyn tonge and taught/ he gaf power to Auguſtyn for to preche ageynſt the maner of the chirche Orye ental/ and therfor many Biſſhops deſpyſed hym/ but he taught not/ yf he dide it to be done by the ſayde Auguſtyn that whiche he coude not doo hym ſelfe/ In that tyme he conuaynquyſſhed for tunate the preeſt a manycheen/ Whiche was an hereſyke/ and many other hereſyes/ whiche namely were reſaptyſed donaſtyſtes/ and Manycheens/ all the ſe he confounded and ouercam/ Thenne the bleſſyde Valerye doubted/ leſt Auguſtyn ſholde be taken alwey from hym for to be made and requyred to be a biſſhop in another cyte / and he wolde haue gladly offryd to hym his biſſhopryche/ But he ſuppoſed that he wolde haue fled in to ſome ſecrete place there as he ſhold not haue be founde/ And thenne he impetred of tharchebiſſhop of cartage/ that he myght reſſe/ and leue his biſſhoprych/ and that he wold promote auguſtyn to be biſſhop of the chirche of ypponence/ but whan Auguſtyn herde that / he refuſed it vtterly in alle maners/ Neuertheles he was conſtrayned and ſoo coacte that he tooke at the laſt the cure of the biſſhoprych/ whiche thynge he sayde/ that he ought not to be ordeyned the biſſhop lyuyng/ & sayde & wrote for thymbycion of the generall counceylle/ the whiche he lerned after/ that it was ordeyned in the counceil of the biſſhops/ that alle the ſtatutes of the faders ought to be sayde to ordeyne of them/ that ordeyned them/ and it is redde that he sayde after of hym ſelf/ I ne fele oure lorde ſoo angry wyth me / in no thynge as that I am not worthy to be ſet in the dignyte of the gouernaunce of the chirche/ his clothyng and hoſyng & ſhoyng & all his other aournementes & araye were not ouer folyle ne ouer fayr / but they were of ſuffyſaunt/ moderate and competent habyte And ſaid of hym ſelf I am aſhamed of precious clothyng/ and therfor whā ony is yeuen to me/ I ſelle hit/ For clothynge may not be comyn / the pryce is comyn / he vſed alwey his table ſparynge/ he vſed alwey pottage and worte ſor ſeke folke/ & oftymes he hadde fleſſhe for gheſtes & ſeke peple / & he loued better at his table leſſons & diſputacions thā mete/ & had theſe verſes wretyn at his table/ Quiſquis amat dictis abſentum rodere vitam/ Hanc mēſam vetitam nouerit eſſe ſibi / that is to sayn / Who ſo euer loue to miſſay ony creature that is abſent/ it may be ſaid/ yͤ this table is denyed to hym at al/ for on a tyme as a mā had boſid his tōg to say of a biſſhop familier With him he rebuked hym cruelly & ſaid/ that he ſhold leue/ or take alwey theſe verſes/ or go fro the table/ On a tyme whan he had boden to dyner ſom of his frendes/ one of them entrid in to the kechyn/ & founde yet alle the mete wold that they ſhold haue at diner/ & anō he retorned to auſtin & ſaid What haue ye for our dyner/ & auſtyn anſwerd to him/ I note ne can no ſkille of ſuch metes/ & than he ſaid I ſhal not

thenne dyne With pouerte / And thenne Auguſtyn ſayd / that thre thynges he had lerned of ſaynt Ambroſe / The fyrſte is / that he ſholde neuer demaunde wyf for another man / the ſeconde that he ſholde neuer not lene his hors to him that wolde ryde / and the thyrde / that he ſholde go no to feſte / The cauſe of the fyrſte leſt they ſcorne not / and he not of one wylle / and curſe hym / that brought hym to gyder / The cauſe of the ſeconde / leſt the ryder take harme in his rydynge / and blame hym / that lente hym the hors / The cauſe of the thyrde / leſte at the feſte he loſe the maner of the pleaunce / he was of ſoo grete purete & humylyte / that the ryght lyttell ſynnes whiche We repute for none / he confeſſyd them to gody / as it appereth in the booke of his Confeſſions / and accuſed hym ſelf meekely to our lord / For he accuſed him ſelf there / that whan he was a chylde he wold he playd at the balle / whan he ſholde goo to Scole Alſo of that he wolde not lerne of his fader and moder and of his mayſteres / but by conſtraynt / Alſo whan he was a childe of that he redde gladly the fables of Eneas / and complayned Dydo / whiche dyde for loue / Alſo of that he had ſtolen meete fro the table / and oute of the coffer of his fader and moder / that he had gyuen to childern / that playd thith hym / And of that that at the playes and games he had bycorne by fraude Alſo he confeſſyd hym of ſtelynge of perys of a peeter ſtandyng nyghe his bynebrede whan he was ſixtene yere olde / In the ſame booke he accuſed hym of that lytel delectacion / whiche ſomtyme he felte in etyng and ſayd / thou haſt taught me / that I ſholde take no vyaundes of meete lyke a medycyne / but / whan I goo to reſt with ful belly thenne I go in the way / in whiche the ſnare of concupyſcence aſſayleth me

And hold wel that the cauſe of etyng and drynkynge be cauſe of helthe / ſhe adioyneth with her a perylous chamberere / that is Joyouſte / whiche enforceth her ofte to peryſſhe / ſoo that by the cauſe hit is ofte cauſe of that I wold doo for helthe / Dronkeneſſe is fer fro me / I byſeche the lorde / haue mercy on me / that it approche not me / and lorde who is he / but ſomtyme he is trauiſſhed oute of his metes / who that it be / that is not / certaynly is mocke parfyght / It am not I For I am a ſynful man Alſo he helde hym ſelf ſuſpecte of ſmellynge / ſayenge / of vnleefull ſmellynge I entremete me not ouermoche / whan they be preſent / I requyre them not / and yf I haue them / I refuſe them not / ne I coueyte them not / as me ſeemeth / whan I lacke them / I ſhall not be decreued / No man ſayth he ought to be ſure in this lyf / For it is called al le temptacion / that is to wete / that he maye be made of the worſe the better / & yet of the better the werſe and he confeſſyd hym alſo of veynglorye / ſayenge / the delytes & voluptuoſytees of myn eres haue bolded and ſubdued me but thou haſt vnbounde and delyuerd me / For whan it happed me that the ſonge more moeued me that the thynge ſongen I confeſſe me ſore to haue ſynned / and thenne I wolde that I had not herd hym that ſo ſange and thenne he accuſed hym of ſeynge of that he ſalbe ſomtyme gladly the houndy rennynge / and whan he went ſomtyme by auenture by the feldes he behelde gladly huntynge / And whan he was at home he beheld oftymes the ſpynnoppes or ſpyders / takynge flyes by the nettes of theyr Copwebbes / wherof he confeſſyd hym to oure lord / For ſomtyme they take fro hym good thoughtes / and letteth hym of ſomme good werkes / and he accuſed hym of thapetyte of prayſynge / and of the moeuyng of vayn glory / ſayeng that he wolde be preyſed of men / and thou blameſt hym / We ſhalle not be offended of men whanne thou Jugeſt hym Ne be wythdrawen / whanne thou ſhalt dampne hym / For man is prayſed for ſomme gyfte / that thou haſte gyuen to hym / Neuertheles he enioyeth more of that he is prayſed / thenne he doth of the yefte that thou haſt gyuen / We be tempted euery day with theſe temptacions without ceaſſynge / or cotidyan fornays is oure tonge humayne / Neuertheleſſe I wolde wel that the name of euery good dede ſhold

encrece by the help of a straunge mouth But the tongue encreseth hit not/ but blame mynusseth hit/I am sory some tyme of my prayspynges/ whan they be prayed in me/ in whiche they displease me/ For so somme maners ben estemed better than they be Hys holy man confounded ryght valyauntly the Heretyques/ in soo moche that they preched openly that it were no synne to slee augustyn/ and said that he ought to be slayn like a wolf/ and they affermed that god pardonned alle the synnes to them that slewe hym/ And was oftymes awaited of them/ and whanne he went in to ony places/ they sette espyes / but by the grace of god they were dessayed of theyr vyage/ and myght not fynde hym/ He remembryd alwey the poure peple/ and socourd them freely of that he myght haue/ And somtyme he commaundd to breke the vessels of the chirche for to gyue to the poure peple / and dispende it among the nedy
He wold neuer bye howses / ne felde / ne Toune/ And refused many herytages that were falley to hym / wherfore he sayd/ that they appertayned to the childryn of the dede peple / and to them that were next of theyr kynne/ And it suffysed hym ynough that whiche fill to hym by the chirche/ and yet he was not ententyf for the loue of suche goodes/ but day and nyght he thought in dyuyne scryptures/ he had neuer studye in nelve fabrykes ne buyldynges/ but esshewed to sette theron his courage / whiche euer he wold haue free fro alle bodyly greues/ so that he myght more freely entende and more contynuelly to the lesson / Neuertheles he wold not forbede them that wold edyffye / yf that he salve them not doo it dysatempreatly/ he prysed them strongly that had desyr to drye/ and remembryd moche ofte there vpon/ the ensamples of thre bisshops/ For whanne Ambrose was at his ende/ he was prayd/ that he shold de gete lenger spax of his lyf by his prayers/ he answerd I haue not lyned soo that I am asshamed to lyue amonge yolv/ And I am not aferd to dye For I haue a good lord/ whiche answere Augustyn prysed merueylously/ And also he sayd of another Bisshop/ that it was said to hym that he was yet moche necessarie to the Chirche/ and that he shold praye to god for the delyuraunce of his sekenesse/ And he sayd yf I dyde neuer wel but selde/ wherfor shold he delyuer me nold/ And of another Bisshop / that he sayd that Cypryan wold/ whan he was in gruous sekenes/ and prayd that god wold sende hym helthe / A yonglyng appered to hym/ and loked sternly on hym/ and sayd to hym by desdayne / thou doubtest to suffre to yssue/ what shalle I doo to the
He wold neuer haue that ony woman shold dwelle with hym ; ne his owne susters/ ne the doughters/ of his broder/ whiche serued god to gyder
For he sayd though of his suster / ne of his nyeces myght none euylle suspecion growe/ Neuertheles by cause that suche persones myght not be Wyth oute other that serued them/ And also other myght come to them/ of such myght the thoughtes be meued to temptacions or myght be diffamed by euyl suspecion of men/ he wold neuer speke allone with ony wymmen/ but yf hit were in secrete/ he gaf neuer no goodes to his kynne ne to his Cosyns / ne he reteyned whether they inhoūded or were nedy/ he wold neuer or selde pray for ony neyther by lettres ne by wordes / remembryng a certayne philosopher/ to whome his frendes had not gyuen moche to in the tyme of his hongre / Ofte the puyssaunt that is requyred/ geueth Oerayly whan he spack for his frende he attempred soo the maner of his dyscre/ that he was not ouer hastyng hym self but the curtesye of the sayer deserued to be herd/ He wold gladlyer here causes of Vnknowen men / than of his frendes/ For bytwene them he myght freely knowe the defaute / and of them to make one his frende/ for whome by ryght he myght gyue sentence And of his frendes he was sure to lese one / that was hym/ ayenste whome he gaf the sentence/ he was desyred to preche the wordy of god in many chirches
And there he prechyd and conuerted many fro errous / whanne he prechyd he had a custom sotyme to departe him fro his purpos/ and thene he said that

god had ordeyned that for the prouffyte of somme persone/ As hit appered to a manyeshyen / whiche in a sermon of augustyn where as he departed fro his mayster/ and preched ageynste the same errour / and therby he was conuerted to the feythe

In that tyme that the Gothes had taken Rome/ and that thydolatres and fals crysten men enioyed them therof/ Thenne made sayntˉ Augustyn therfore the book of the Cyte of god/ in whiche he shelued fyue / that rightwyse men were destroyed in this lyfe / And the euylle men sholdryd/ And the trayte of the two Cytees is Jherusalem/and Babylone / and of kynges of them For the kynge of Jherusalem is Jhesu Cryste And he of Babylone is the deuylle/ the whiche two Cytees make two loues in hem / For the cyte of the deuylle maketh aboue to hym self growyng the same vnto despyte of God / And the cyte of god made a loue growyng vnto the despyte of hym

In that tyme the Wandales aboute the yere of oure lord foure hondred / and fourty took alle the prouynce of Aufryke/and wasted all / and spared neyther man ne woman/ ne for ordre / ne for age/ and after cam to the Cyte of ypponense / and assyeged hit with grete polver and vnder that tribulacion augustyn to fore al other lade a blyter and rygh t hooly lyf/ For the teres of his eye were to hym brede daye and nyght whanne he salve somme slayn other chaced alwey/the chirches with oute prestes/ and the Cyte wasted with the Inhabytañts/ And amongˉ thus many euylles by the sentence of a certayne wyse man he comforted hym self sayeng / thou shalt not be grete in wenyngˉ grete thynges/ by cause/ that the woodes and stones falle and they that ben mortal dye/ he called thenne his bretheren and sayd I haue prayd our lord that eyther he take alwey fro vs these perylles/ or sende to vs pacyence/ or take me oute of this lyf that I be no more constreyned to haue soo many cursidnesses or ylle happes/and the thyrdde thyngˉ that he requyred he had For in the thyrdde moneth of the siege he trauayled in the Feuers/ and lay doune on his bedde / And whan he vnderstode his departyngˉ/he dyd doo wryte the seuen psalmes of penaunce in a place ageynste the walle/ And redde them lyenge in his bedde / and Wepte habundaunly/ And by cause he sholde entende to god the more dylygently / And that his entente shold not be letted by no body/ x dayes tofore his deth he suffred no body to entre in to hym / but yf hit were his phisycyen/ or elles whan his refection was brought hym

Certeyne seke man cam by cause he sholde leye his honde on hym/and therby to hele hym of his Infyrmyte

And sayntˉ augustyn answerd to hym sone that whiche thou requyrest of me/ wenest thou that I may do suche thyng that I ne neuer dyde / yf I myght do hit/ I wold thenne hele my self/ And the man requyred of hym alwey affermyngˉ that he was soo commaundyd in a vysyon to come to hym/ And thenne he prayd for hym/and he requyed helthe/he heled many seke peple/and dyde many other myracles / he recompted in the book/of the Cyte of god another myracle of tweyne folee/of whiche that one sayd/ I haue sene a Surgyn of ypponense whiche enoynteth her with oyle/ And anone the deuyl rauyssyd & vexed her/ And a preest prayd for her wepyng/ And she was anone made all hoole/ And the fende yssued fro her/ And of that other myracle he sayth in the same book/ I knowe well / that a bisshop on a tyme prayd for a childe that he hadde neuer sene/ and he was anone delyuerd of the deuyle And it is no doubte but that he sayd it of hym self/ but he wold not name hym self by cause of humylyte/ he saith in the same booke/that a man shold haue be cutt of the stone/ and men doubted that he shold dye/ And thenne the seke man prayde god wepyngˉ / And Augustyn prayd for hym/and he was heled without cuttyngˉ or incysyon & Thenne whanne his departyng approchedˉ/he ensegned his bretheren / that they sholde retreyne in mynd / that no man of what excellence that he were / oughte not to dye without Confessyon / ne without to receyue hys

saupour And whanne he cam to the last houre/ he felte hym hoole in all his membrys/ of good entendement/ cleer seynge and heryng. And in the yere of his age thre score and sixe/ and of his bisshoprycke fourty/ he put hym self in prayers with his bretheren/ whi ch prayenge he departed oute of thys lyf/ and went vnto our lord/ And he made no testament/ For he was pou re in Jhesu Cryst/ And hadde not wher wof/ And he flouryd aboute the yere of our lord foure honderd/ And thus saynt augustyn ryght clere by lyght of wysedome fyghtyng in deffence of trouthe/ of feythe/ and of garnyson of the chirche surmounted alle the other doctours of the chirche/ as wel by en gyne/ as by connynge/ flourynge wyth oute comparyson/ as wel by example of vertues/ as by habondaunce of doc trine/ of whome the blessyd Remygye in recordyng of Jheromme and other doctours sayth thus/ Saynt Augustyn concluded alle the other by engyn and by science For how he hit/ that the blessid Jheromme sayth/ that he hadde seen sixe M volumes of Origenes/ This same wrote soo many/ that no man by day ne nyght/ myght not wry te his bookes ne yet rede them Volusian to whome saynt Augustyn wrote sayth of hym thus/ It lacketh in the lawe of god/ Alle that whiche Augustyn knewe not Saynt Jheromme sayth thus in a pystle/ that he wrote to the glorious saynt Au gustyn/ I haue no connyng to answe re to thy two grete bookes shynynge by al clernes of fayre spekynge and certynly this that I haue sayd and haue lerned by engyne and con nyng/ and drawen oute of the fon tayne of scripture as taken alwey/ and a deserte to the/ but I pray thy re uerence/ that thou suffre me a lytelle to preyse thyn engyne The blessyd ysydore wrote thus of hym in the book of twelue doctours/ The glorious sa ynt Augusteyn Bisshop/ fleynge by the hygh Montayns as any Egle hath pronounced by clere wordes many of the spaces of heuen/ the bounds of the londes/ and the Cercle of the waters/ And after hit apperyth in what rue rence and loue saynt Jheromme hadde to hym in the epystles/ that he sente to the hooly fader saynt Austyn

I Jheromme honoure alweye thy bles sydnesse by suche honoure as hit aper teyneth to loue oure lord Jhesu Cryste dwellynge in the/ But and yf it ma ye be nold/ late vs nold gadre of thy prayesynges somme thyng

The blessid saynt Gregory sayth thus of his bookes in a pystle/ that he sente vnto Innocent prouost of Auffryque by cause hit hath lyked to the to sende to vs for the exposycion of hooly Job we prioeyse vs in thy studye/ But yf thou wylt be made fatte in science/ rede the swete pystles of thy patron and fadre saynt Austyn our felawe/

But thynke not that our wrytes maye be compared to his rye And the blessyd prospere sayd of hym/ Saynt Augustyn was quycke in engyne/ swete in speche/ wyse in lettrure/ and a noble werker in the labours of the Chirche/ Clere in dayly disputacions/ in alle his doynges wel ordred/ sharp in assoylkyng questyons/ ryght apert in confundyng hereteykes/ And ryghte catholyke in expowndyng of oure feyth and subtyle in expowndyng the scryp tures of canon/ And after that the straunge peple had occupyed that cōtrey longe/ And hadde corrumped the hooly places/ the good Crysten men to ke the body of saynt austyn/ And brought it in to sardyne/ And after that two honderd and four score yere one Lyprand a deuoute kyng of the lombardes sente solempne messagyers thyder for to brynge the reliques of sa ynt Augustyn to pauye/ which gafe grete good for hit/ and brought the bo dy vnto Jene/ and when the deuoute kyng herde therof/ he had grete ioye/

And went for to mete with hit at the sayd Cyte/ and receyued it honou rably/ And on the morne whan they wold haue ladde the body alweye/ they myght not remeue it in no maner till that the kynge had auowed/ that yf he wold late hym be borne thens/ he wold make ther a chirche in thonour of hym & whan he had done so anone wtthoute ony dyffyculte/ hit was ladde and ta ken fro thens/ And on that day folo

wynge ther fylle a myracle in a Tow
ne named Cryselle in the Bysshopry-
che of Trydone in the same wyse
And there he buylded another chirche
in thonour of hym/ and the same to-w
ne wyth alle thappertenentes he gaf to
them that serued in the sayd chirche to
possede for euermore/ and by cause the
kyng wold please the saynt / and doub
ted that he wold be my some other pla-
ce than the kyng wold haue/ where e-
uer the kynge herburughd by nyght
with the body/ he made there a chirche
in thonour of hym/ And thus was
brought to pauye with grete ioye
And was leid honourably in the chir
che of sayntpeter/ whiche is called Ci-
eldorre/ or heuen of gold in Englysshe
Sayntbernard on a nizt as he was
at matyns/ he slombryd a lytel/ and
the lessons of sayntAugustyn were
rede/ And thenne he salue a ryght fa-
yr yongman stondyng before hym /
And soo grete habundaunce of water
comyng oute of his mouthe/ that hym
semed alle the chirche was full therof
and thenne he aldoke and wyst wel
that it was sayntaugustyn/ whiche
hadde fulfylled that chirche wyth his
doctryne/ Ther was a man whiche had
grete deuocion to sayntaugustyn/ gafe
grete good to a Monke that kepte the
body of sayntaugustyn for to haue
a fynger of the glorious sayntand
this Monke toke this money/ and de
lyuerd to hym the fyngre of another
dede man wrapped in sylke/ and fay-
ned that it was the fyngre of the glo-
rious sayntaugustyn /And the good
man receyued it mocke honourably / &
in grete reuerence/ and honoured hit e-
uery day deuoutely/ and touched with
all his eyen/ and his mouthe and oft
enbraced it ageynst his brest And
god by his mercy that byholdeth alle
thyngs and the fayth of this man gaf
to hym for that fyngre/ the very propre
fyngre of sayntaugustyn
And whan he cam in to his countree
ther were many myracles shewed ther
by/ The renomme and fame therof cam
to pauye of this fyngre / and the Mon-
ke afore sayd affermed alwey that
it was the fingre of another dede mā;
The sepulcre was openedy for to knowe
the trouthe/ and hit was foūde/ that
ther lackedy one of the fyngres of the
glorious sayntAnd whan thabbotte
hady knowlegge of this thynge/ he putte
oute the Monke of that offyce/ And
tormentedy and punyssheby hym sore /
Many other myracles hath godyshe-
wedy by his lyfe/ and also after his
deth/ whiche were ouer longe to wryte
in this booke/ For they wolde I suppo
se contayne a book as mocke as al this e
more/ but among other vnder correction
I wylle sette here in one myracle/ whi
che I haue sene paynted on an auter
of sayntAustyn at the blacke Freres
at Andwerpe/ how be it / I fynde hit
not in the legende myn exampler/ ney-
ther in Englysshe/ Frenshe/ ne my la-
tyn/ It was soo that this glorious
Doctor made and compyledy many bo
lummes as a fore is sayd/ among who
me he made a book of the Trynyte/ In
whiche he studyedy/ and musedy sore in
his mynde/ soo ferforthe/ that on a ty-
me as he went by the see syde in Anf
fryke studyengy on the Trynyte / he
fonde by the see syde a lytel childe/ why
che hadde made a lytel pytte in the sond-
e/ andy in his honde a lytel spone /
And wyth the spone he woke oute
Water of the large See/ andy pourdy
hit in to the pytte And whanne
sayntaugustyn behelde hym/ he mer.
ueyledy/ andy demaundedy hym/ What
he dyde And he answerdy and
sayde/ I wylle lade oute/ andy brynge
alle this water of this See in to
thys pytte/ what saydy he/ hit is
Impossyble/ Hold maye hit be done /
sythe the See is soo greete andy lar-
ge/ andy thy pytte andy spone soo ly-
tylle/ yes forsothe saydy he ; I shalle
lyghtlyer / andy sonner drawe alle
the Water of the See/ And brynge
hit in to this pytte/ than thold shalt
brynge the mysterye of the Trynyte
andy his dyuynyte in to thy lytel vn-
derstandynge/ as to the regardy therof
For the mysterye of the Trynyte is
greter andy larger to the comparyson
of thy witte andy brayne/ than is this
greete see vnto this lytel pytte
And therwyth the childe vanysshedy

albey/ thenne here may euery man take enſample /that no man/and ſpecialy ſymple lettred men/ ne vnlerned preſume to entremete ne to muſe on hy ghe thynges of the godhede ferther than we be enfourmed by our fayethe/ For our only feyth ſhalle ſuffyſe vs /

Thenne her vyth I make an ende of the lyf of thys gloryous Doctor ſaynt Auſtyn / to whome late vs deuoutely praye /that he be a medyatour and aduocate vnto the bleſſyd Trynyte / that we maye amende oure ſynful lyfe in this tranſytorye worldy/that whan we ſhalle departe/ we may come to euerlaſt tyng blyſſe in heuen/ A M E N /

Thus endeth the lyf of Saynt Auguſtyn doctour.

Here folowyth the decollacion of Saynt Johan Baptiſt.

THIS redde that the decollacion of Saynt Johan baptiſt was eſtablyſſhed for four cauſes lyke as it is founde in the book of offyce / Fyrſt for his decollacion / Secondly for the brennyng and gaderyng to geder of his bones/ Thirdly for the Inuencion and fyndyng of his hede / And fourthly for the tranſlacion of his fyngre and dedycacion of the chirche/ and after ſomme peple this feſte is named dyuerſly / that is to ſaye decollacion / Collection Inuencion / and dedicacion Firſt this feſte is halowed for his decollacion whiche was made in this maner/For as hit is fond in hiſtorya ecclaſtyca/Herodes Antipa ſone of the grete Herode went to Rome/ & paſſed by the holde of philip his broder/ & began to loue the wyfe of his broder / whiche was named Herodyane/ wyf of the ſame philip his broder /after that Joſephus ſayth / ſhe was ſiſter of Herode Agryppa/and whan he returned / he refuſed and repudyed his owne wyf and ſecretly wedded her to his wyf / the whiche thynge his wyf knewe wel that he had wedded his broders wyfe / and this fyrſte wyfe of Herode was doughter of Areth/ kyng of damaſke/ And therfor ſhe abode not the compyng home of her huſbondy/ but went to her fader as ſone as ſhe myght/ and when Herode returned/ he took awey the wyf of philyp his broder/and wedded her and left his owne / and ther moeued ageynſt hym therfore Herode Agryppe And the kyng arethe / And philyp bycam his enemyes/ and ſaynt John ſayd to hym/ that he had not done wel to doo ſoo / by cauſe after the lawe hit appertyned not to hym to haue & holde the wyf of his broder lyuyng/ and Herode ſawe that Johan reproued hym of this thyng / ſoo cruelly as Joſephus ſayth by cauſe he reproued hym of blame / he aſſembled grete peple for to pleaſe his wyf / and dyd do bynde and putte ſaynt Johan in pryſon / but he wold not ſlee hym for doubte of the peple/ whiche moche loued ſeynt Johan/ & folowed hym for his predycacion/ & Herode and Herodyan couetyng occaſyon ageynſte ſaynt Johan/ how they myght make hym to dye /ordeyned by twone them ſecretely / That whenne Herode ſholde make the Feſte of his Natyuyte /the doughter of Herodyane ſholde demaunde a yefte of Herode for daunſyng and ſpryngyng at the feſte

to fore the pryncypal prynces of his re
ame/ And he sho ladyes were to her by
his othe that he shalde graunte hit her/
And she sholde aye the hede of saynt
Johan/and he wolde yeue it to her for
kepyng of his othe/but he sholde say
ne as he were angry by cause of ma
kynge of the othe/ And it is rede in
thistorye scolastyk that he hade this tri
cherye and grete fantasye in hym /whe
re it is sayde thus /It is to byleuede
that Herode treatede first secretely with
his wyf of the dethe of saynt Johan /
And vnder this occasyon sayth Jherom
in the glose/ and therfor he sware for
to fynde occasyon to slee hym /For yf
she had requyred the dethe of hir fader
or moder/he had not gyuen it to her/ne
consented it /and whan the feste was
assembled the mayde Was there spryn
gyng and daūsyng to fore them all in
suche wyse /that hit plesyde mocke to al
le / And thenne sware the kyng /
that he wold gyue to her what someuer
she requyred / though she demaunded
half his kyngdome / And thenne she
warned by her moder /demaunded the
hede of saynt Johan baptist/Neuerthe
lesse herode by cuylke courage faynede
that he Was angry by cause of his oth
And as Rabanus sayth/that he hadde
sworn folyly/ that he must nedes doo/
but he made no sygne of sorowe sause
in the vysage / For he was ioyous in
his herte /he excusede the felonye of his
othe/sheldyng that he dyde it vnder the
occacion of pyte /Thenne the hang mā
dam/and smote of his hede/and dely
uerde it to the mayde/ the whiche she le
yde in a plater/and presentede hit atte
dyner to hir meschyuous moder/ And
thenne Herode was mocke abasshede /
whan he shalde hit/ And saynt austyn
reherath in a sermon / that thocasyon
of the decollacion Was the sherynge/
that ther Was ay Innocent man and
a trewe/whiche hade lente certayne mo
ney to another man / whiche deuyede it
hym whan he ayede it /and the goode
man was meuede and constraynede
hym by his othe to swere / whether he
ought hym or no / And he sware /that
he ought hym nought/ And soo the cre
diter loste that he hade lente/and thēne
he sayth /that in the next day folowyng
the creditor was mayssed / and bro
ught to fore the Jugement / and hit
was asked hym why callest thou that
man for to be byleuede by his othe / &
he sayde by cause he denyede my dette/ &
the Juge sayde/it hade ben better to the
to lese thy dette / than he sholde lese his
soule by makyng of a fals othe as he
dyde / and thenne this man was ta
ken and greuously betey/so that whan
he awoke the tokenes of his wounde
appeerde on his back /but he was par
donede and forgeuen/ And after this
Austyn sayth/that saynt Johan Was
not byheded on this day/whan the feste
of his decollacion is halowede / but the
yere to fore aboute the feste of Ester /
And by cause of the passyon of Jhesu
Cryst and of the sacrament of our lord
hit is differde vnto this day / For the
lasse ought gyue place to the more &
greter / and of that saynt Johan/ sa
ynt Johan Crysostom sayth / Johan
the baptyst byheded is bycome mayster
of the scole of vertues/ and of lyf the
fourme of holynes /the Reule of Jus
tyce/ the myrour of Virgynyte / theen
sample of chastyte /the weye of penaun
ce/pardon of synne / and disciplyne of
fayth Johan is greter than man / pe
ere vnto the aungeles / souerayne holy
nes of the lalde of the gospell/the lo
ys of thapostles / the sclence of the
prophetes / the lanterne of the worlde /
the forgoer of the Juge / and moyen
of alle the trynite / And this soo gre
te aman was put to martirdom / and
gaf his hede to the aduoultrer/and de
lyuerde to the sprynging mayde /
Herode thenne wente not alwey al vn
punysshed /but he was dampned in to
exyle For as it is conteyned in thyst
wry Scolastyke/Herode agrippe was
a noble man / but he was poure/ and
for his ouer mocke pouerte he Was in
despayre / and entryde in to a certayne
toure for to suffre dethe ther by famyne
and hongre / But whan Herodyane
his suster herde therof /she prayde Hero
de tetrarche/that he wolde brynge hym
thens/ and mynyster to hym / And
whanne the hadde done soo/they dyneds
to gyder/ And herodes Tetrarcha regā
to chauffe hym by the wyn /whyche he
had dronke / And beganne to reprue

Herode Agryppe of the byenfettes that he had doue to hym / And that other so wolwedy sore / and wente to Rome / and was reryued in to the grace of Gaius themperour / and gafe to hym two bordy shippes / that is to saye of lusayne and Abylyne / and croldnedy him and sent hym kyngy in to the Jeldrye / And whan Herodyane sawe her broder haue the name of a kyngy / she prayd her husbond with grete weppynges / that he sholde goo to Rome / and bye hym the name of a kyngy / he habounded gretely in Ryches / and entendyd not her desyre / For he had leuer he ydle in reste than to haue honour labozyus / But at the laste he was ouercomen by her besy prayers / and wente to Rome wyth her / And whan Herode Agryppe sine; We it / he sente lettres to the Cezar / that Herode Antipas or thetrarche had made frendship wyth the kyngy of perses and alyaunce / and that he wolde rebelle ageyn̄st thempyre of Rome / And in token of this thyngy he signifyed to hym / that he had in his garnysons armoures ynowe for to garnysshe with seuen thousand men / and whey thempe wour had redde these lettres / he was more glad / and beganne to speke of other thynges first a ferre fro his purpose / And amonge other thynges he demaunded hym / yf he had in his Cyte es grete habundaunce of armures / as he herdy saye / and he denyed hit not to hym / Thenne themperour byleuyd well that which Herode hadde sente hym in wrytyngy / and was angry wolwardy hym / and sente hym in to exyle / and by cause his Wyf was suster to Herode Agryppe / whome he moche loued / gaf to her leue to retorne to her Countreye / but she wold goo with her husbondy in exyle / and sayd / that he had ben in grete prosperyte / she sholde not leue hym in his aduersytees / And thenne were they brought to lyons / And / there ended theyr lyues myserably / This is in thystory Scolastyke /

Secondly this feste was establyssheday and halowed for the brennyngy of his bones / and gaderyng to gyder on this day / lyke as somme saye they there were brente / and were gadryd vp of good Cristen men / And thenne suffrid he the second martyrdome / when his bones were brente / And therfor the Chirche halowyth this feste also / as his second martirdome / as it is redde in thystory Scolastyke / For whey his disciples had borne his body in to the Cyte of Sebasten palestyne / they buryed hit bytwene Helyzee and Abdyas / and at his tombe many myracles were shewed Thenne Julyan thapostata commaundedy that his bonds sold be brent and they ressed not to doo theyr wooydenes / thēne they tooke them and brent them in to poudre / and wynewed them in the feldes / And Bede sayth in his Cronycles / that when they had gadredy his bones / they thrulde ꝑm afferre that one fro that other / And by this wyse he suffredy the secondy martirdome / but they saye that knowen it not / that the day of his natyuyte his bones were gadrydy all aboute and were brente /

And whiles they were in gadryngy as it is sayd in Scolastyca historya / there cam monkes fro Jerusalem / whiche couertly putt them among the gaderers and tooke a grete parte of them / and bare them to Philyp Bisshop of Jerusale / and he sente them afterwardy to a thanayse bisshop of Alleyandrye / and longe tyme after Theophyle Bisshop of the same Cyte leide them in the themple of Serapis when he had halowedy and purged it for fylthe / and sacredy it a chirche in thonoure of sayntJohan Baptist / and this is that thystorye scolastike sayth / But now they be worshippedy deuoutely at Jene / lyke as alexander the thyrde and Innocent the fourthe wytnesseth for trouthe / and approlwe it by theyr preuylegis And like as Herode which byheded hym was punysshed for his trespas / soo Julyan thapostata was smyten wyth dyuyne vengeaunce of god / whos persecucion is contrynedy in thystorye of sayntJulyen to fore rehersed after the conuersion of sayntPoul / Of thys Julyā apostata / of this natyuyte of his empyre / of his cruelte / and of his dethe is sayd playnly in historya tryparlita /

Thirdly this feste is halowedy for the Inuencion of his brede or fyndynge thewf / For as somme saye / his brede was foundey on this day / And as hit

is redde in thystorye Scolastyke / Jo-
hañ was bounden and enprysonned / &
had his hede smyten of within the cas-
tel of Arabye / that his named Mache-
ronte / and Herodyane dyd do bere the
hede in to Jerusalem / and dyde do bu
rye it secretly / ther by where as herode
dwelled / For she doubted / that the pro
phete shold ryse ageyne yf his hede we
re buryed with the body / And as hit
is had in thystorye Scolastyke in the ty
me of Marcian the prynce / Wich was
the yere of our lord / three honderd / and
lij / Johañ she Wed his hede to two
mõkes that were comen to Jerusalem /
And thenne they went to the palays
which was longynge to herode / and
fonde the hede of sayntˉ John wrapped
in on hayre / And as I suppose / they
ware of the vestymentes that he ware /
in deserte / and thenne they went with
the hede toward their propre places /
and as they went on theyr wey a
poure man which was of the Cyte of
Empsene cam and felaweshipped with
them and they delyuerd hym the bag
ge / in which was the holy hede /
Thenne this man was warned in the
nyght that he sholde goo his waye / &
flee fro them with the hede / and soo he
went with the hede / and brought hit
in to the Cyte Empssene / And the-
re as long as he lyued / he worshypped
the hede in a caue / and had alwey go-
od prosperyte / And whan he sholde dye
he tolde and shelwed it to his suster /
charaynge her to telle it to no body, by
her fayth e / and she kepte it all her lyf
lyke as he had done to fore long tyme
after that long tyme the blessid John
Baptiste made reuelacion of his hede
to saynt marcell Monke that dwelled
in that caue in this maner / hym semed
in his sleppyng / that many companyes
syngynge went thyder and sayd / loo
here is saynt Johañ baptyst whome o-
ne lady on the ryght syde / and another
on the lyft syde / and blessyd all them
that went With hym / to whome whan
Marcelle cam / he reysed him vp / and
toke hym / by the chynne / and kyssed
hym / and Marcell demaunded hym / &
sayd my lorde fro whens arte thou co-
me to vs / And he sayd I am comen
fro Sebasten / and thenne whan Mar-
celle was awaked / he merueyled mo-
che of this vysyon / and the nyght fo
lowynge as he slepte ther cam a man to
hym Whyche awoke hym / And whan
he was awaked he sawe a ryght fayr
sterre which shone amyddes of the cel-
le thorugh the holes / and he awoos / &
wold haue touched it / and it torned
sodenly on that other syde / and he be-
ganne to renne after hit / tylle that the
sterre abode in the place where the hede
of saynt Johañ was / and there he dalf
and fonde a potte / and the holy hede
therin / and a monke that wold not
byleue that hit was the hede of saynt
Johañ leyd his hande vpon the potte /
and forthwith his honde brenned and
cleued soo to the potte / that he couthe
not withdrawe it ther fro in no Ma-
uer and his felawes prayd for hym
And thenne he delyuerd of his hande /
But it was not hoole / and saynt Jo
hañ appered to hym and sayd / whan
my hede shalle be sette in the chirche /
touche thou thenne the potte / and thou
shalt be hoole / and soo he dyd / and re
ceyued his helthe / and was hool / as it
was before / Thenne marcelle shelwed
this to Julyane bisshop of the same ci
te / and they bare it reuerently in to the
cyte and shelwed hit honourably /
And fro that tyme forthe the feste of
his decollacion was there holwed / for
it was founden the same day / and af-
ter this it was transported in to the ci
te of constantynople / and as it is sa-
yd in thystory tryparty te / that Valent
themperour commaunded that it shold
be leyd in a charyot for to be brought
to Constantinople / and when it cam to
galcydone / the charyot wold go no fur
ther / how wel that they sette in mo be
stes to drawe it wherfor they must le-
ue hit there / but afterward theodosius
wolde bryngе it thennes / and fonde a
noble woman sette for to kepe it / and
he prayde her that she wolde suffre hym
to bere alwey the hede / And she consen-
ted by cause that she supposed that lyke
as Valent myght not haue it thens /
that in lyke wyse he sholde not conne
haue it thennes /
Thenne themperour took it and enbra-
ced in his armes moche swetly the ho-
ly hede / and leyd it within his pour-
pre and bare it in to the Cyte of Con-

stantynople/ and ediffyed there a right fayre chirche/ and̄ set hit therin̄/ This sayth the Hystorye trypertyte / After this in the tyme that the kynge Pypyne regned hit was transported in to Fraunce in Peytowe/ And̄ there by his merites many dede men were rised to lyf/ And̄ in lyke wyse as Herodes was punysshed/ that byheded sayn̄t Johan̄/ and̄ Julyan apostata/ that brente his bones/ soo was Herodyane/ whiche counceilled her doughter to de-maunde the hede of sayn̄t Johan̄

And̄ the mayde that requyred hit dyde rpght vngraciously and̄ cuylle

And̄ some saye that Herodyane was condempned̄ in exyle/ but she was not ne she dyde not there/ but whan she held the hede bytwene her handes/ she was moche ioyeful/ but by the wyll of god̄ the hede bleiwh in in her vysage/ and̄ she dyde forthwith/ This is said̄ of somme/ but that whiche is sayd̄ to fore that she was sente in exyle with Herode and̄ myserably endyd̄ her lyf/ This sayen sayntes in her Cronycles/ & it is to be holden/ And̄ as her doughter went vpon the water she was drowned̄ anone/ and̄ it is sayd̄ in another Cronycle / that the erthe swalowed her in all quycke/ and̄ may be vnderstonden̄ as of the egyptiās/ that were drowned̄ in the rede see/ so the erthe deuowrd̄/ Fourthly/ this feste was halowed for the translacion of his fyngre/ and̄ the dedycacion of his chirche / For his fyngre with whiche he shelved our lord as it is sayd̄ myght not be brente

And̄ this sayd̄ fyngre was founden̄ of the sayd̄ monkes/ whiche afterward as it is sayd̄ in̄ historia Scolastica / Saint Tecle brought it ouer the Mountayns/ and̄ sette it in the chirche of sayn̄t Martyn̄ / And̄ this wytnesseth Mayster Johan̄ Beleth sayenge/ That the sayd̄ sayn̄t Tecle brought the same fyngre fro beyonde the see in Romayn And there buylded a chirche in thonour of sayn̄t Johan̄/ whiche chirche as it is sayd̄ was dedycate and̄ halowed this same day/ Wherfor it was stablysshed̄ of our hooly fader the pope / that this day shulde be halowed thorugh the world̄/ And̄ Gobert sayth that a moche deuoute lady toward sayn̄t Johan̄ was in Fraunce / whiche moche prayd to oure lorde/ that he wolde gyue to her somme relyques of the sayd̄ sayn̄t Johan̄/ and̄ whan she salve that it prouffyted̄ not in prayenge to god̄/ She began̄e to take affyaunce in god̄ and̄ auowed that she wold faste and neuer ete mete tyll she had of hym somme relyque/ And̄ whan she had fasted̄ certayne dayes she salve vpon the table to fore her a fyngre of merueylous whytenes/ and̄ she receyued with grete ioye that yeft of god̄/ Thenne after cam thyder thre Bisshops/ and̄ eche of them wold̄ haue parte of the fyngre/ Thenne by the grace of god̄/ the fyngre droppyd thre droppes of blood vpon a cloth by whiche they knewe that eche of them had deserued̄ to haue a droppe/ And̄ thenne Theodolye quene of the lombardes founded̄ at Medon̄ besyde Melan a noble chirche in thonour of sayn̄t Johan̄ baptist/ and̄ lyke as Polble Witnessith in thystorye of lombardes / and̄ the tyme passed vnto Constaunce themperour whiche wolde haue take ytalye fro the lombardes/ And̄ he demaunded̄ of an hooly man̄ / whiche had a spyryt of prophecye/ how he shold do with the bataylle Whiche he hadde enterprysed̄ / and̄ that man̄ was all nyght in prayer/ aud cam to thēperour/ and̄ answerde to hym and̄ sayde/ The quene hath doo made a chirche of sayn̄t Johan̄ baptist and̄ prayeth contynuelly for the Lombardes/ And̄ therfor thou mayst not surmounte them/ but the tyme shall come/ that that place shalle be despised̄ / And̄ thanne they shalle be ouercomen whiche was accomplysshed in the tyme of Charlemayne On a tyme cam a man of grete vertu/ as sayn̄t gregorye sayth in his Dyalogue/ Whos name was sanctyn̄/ and̄ hadde receyued in his kepyng a dekeyn̄/ that was taken of the lombardes by suche a condycion / that yf he fledde he shold haue his hede smyten of The sayd̄ Sanctyn̄ constrayned the dekeyn̄ to flee/ and̄ delyuerd hym and̄ whanne the dekeyn̄ was gone they toke the same sanctyn̄/ and̄ ledde hym forth to be byheded/ And̄ they chese a stronge tyraunt to doo hit/ and̄ he had no doubte to smyte of his hede att one stroke/ and̄ thenne the sayd̄ Sanctyn̄ stretched̄ forth his necke / And̄ the

strongȝ Boucher lyfte vp his arme with the ſwerdȝ/ andȝ Sanctyn crydȝ saynt Johan wayue my ſolvle/ andȝ thenne anone the arme of the Boucher was ſo ſtyf/ that he couthe not bryngȝ it doune ageyne/ ne bowe it in no maner / andȝ thenne that Boucher made his othe/ that he wold neuer after in his lyfe ſmyte no Cryſteyn man / andȝ the good man Sanctyn prayd forȝ hym andȝ anone the arme cam doune/ andȝ was all hoole/ Thenne take vs praye vnto this hooly ſaint /ſaint Johan bap tiſt to be a moyen bytwene godȝ andȝ vs that we may ſo lyue vertuouſly in in this lyf/ that whan we ſhalle depar te/ we may come to euer laſtyngȝ lyfe in heuen amen

Thus endeth the teſt of decolla cion of saynt Johan baptiſt

Here folowȝeth of saynt Felix And firſt of his name

FELYX is ſaid of fe ro fers/ that is to ſaye as to here / Andȝ of this wordȝ his litis/ whiche is as moche to ſaye as ſtryf/ forȝ he ha de ſtryfe forȝ the feythe of our lordȝ Jheſu Cryſte ageynſt alle the myſcreaun tes/ andȝ the ydolles/ andȝ deſtroyede them alle by his bholdyngȝ

ockeſyan / whiche were Empereurs forȝ to ſacryfyſe vnto the goddes / of whom tholdeſt of them aſſone as he was bro ught to the temple of Serapis forȝ to do ſacryfyſe vnto thydols / he bleuȝ in his vyſage/andȝ as ſone as he hadȝ don ſo the ydolle fylle to the erthe/ andȝ all to brake andȝ thenne he was ladde to thy dolle of Mercurye / oȝ whiche he bleuȝ alſo/ andȝ fylle doune thenne to the er the/ andȝ afterȝ he was lad to the thirdȝ ymage/ whiche was of Dyane/ andȝ dyde lyke as he hadȝ to that other

Andȝ thenne he was tormentedȝ with the grete tormente of Eaulee/ that is a torment whiche is made lyke a Croſſe Thenne he was brought after to the tre of ſacryfyſe forȝ to ſacryfyſe there/ andȝ the hooly man kneledȝ doune/ andȝ prayȝ/ andȝ bleuȝ ageynſt the tree/ andȝ Incontynent the tree tournedȝ the wor Vp Warde/andȝ fylle doune/ andȝ in the fallyngȝ deſtroyedȝ the ſymylacre with the aulter andȝ Temple/ And whan the prouoſt herdȝ that/ he commaundedȝ that he ſholdȝ there be byheedȝ / andȝ that the body ſhold be lefte to hounde andȝ beeſtes/ andȝ there ſprangȝ a man in the myddle among them/confeſſyng hym freely to be a Criſteyn man/ Andȝ bothe of them kyſſyngȝ other were ther byheedȝ to geder/The Cryſteyn meyn not knowyng his name/ callyd hym adauc tum/ by cauſe he went ſoo hardely to saynt Felyx/ andȝ saydȝ he was a Cry ſteyn man/ whan he ſuffredȝ martirdome Andȝ there were they byheedȝ bothe tweyne to geder/ thene Cryſteyn meyn to ke the bodyes/and buryedȝ them in the pytte where the tree fylle / Andȝ after the paynyms wold haue taken hem ont Andȝ anone they were taken of the de uyll/ andȝ they ſuffredȝ deth about the yere of our lordȝ CC lxxxvij

OF SAYNT FELYX

SAynt Felyx was a preſt/andȝ ſo was his broder/ andȝ was na med alſo Felyx/ andȝ they were preſentedȝ to Maximyan and to dyȝ

Thus endeth the lif of saynt Felix and Audacte martirs

Here folowyth of Saynt Sauien And fyrst of his name

Sauien may be sayd of sale / Whiche is as moche to say as bitter / For he was bytter towardy god / For he was a paynym / And sythe he was paysyble to hym / whanne he was conuertyd to hym by the pees of crysteyn faythe / and was bytter to hym self / For he had leuer haue dyde / than not to vnderstonde the lettre / For he myght not vnderstonde paynym speche / And was ryght bytter to his fader / For he wold neuer obeye hym / ne adoure his goddes

Of Saynt Sauyen

Saynt Sauyen and Sauyne his suster were childryn of Sauayn a ryght noble paynym / and was tweyes maryed / he had Sauyen of his fyrst wyf / And of the second he hadde Sauyne his doughter / And gaf to them that name / On a tyme sauyen rede this verse Asperges me domine / And anone he demaunded what it was to saye / but he myght not vnderstonde what hit was to saye / and he entryd in to his chambre / and ware the haire / And kneled within his chambre / and sayd to hym self / that he had leuer deye there / than he sholde not vnderstonde the sens of that verse

Thenne the angel apperyd and sayd to hym / tormente the not / for thou hast founde grace anenste oure lord Jhesu Cryst / And to thend that thou be more whyte / Make the clene / It behoueth the to be baptysed / And thenne thou shalt vnderstōde and knowe that whiche thou requirest to knowe nold / And thenne he was ioyous and glad by the worde of the grace of god / and thenne he had in despyte thydolkys / and wold not adoure them / thenne he was reprued / and strongly chyden of his fader / And sayd hym ofte / Why honourest thou not our goddes / It is better that thou deye alone / thenne we al be wrapped in the deth / And thenne Sauyen fledde secretely awey / and wente vnto the Cyte of Treasyne / And as he went ouer the Ryuer of Seane / he prayd our lord that he myght be baptysed there / and so he was / And thenne our lord sayd to hym / thou hast foūden nold that / whiche thou hast longe sought so longe with grete labour and anone he pyght his staf in ther the / and made his prayer to god / and his staf flouryssh̄ed / & brought forthe leues to fore alle them that were there in soo moche that a thousandy an hondrdy and eyght men byleuyd in oure lord god / And whan Aurelyan the Emperour herde herof / he sente many knyghtes to take him / whome they foūde prayenge / and dredde for taprocche hym / and whan themperour salue that they retourned not / he sente moo after than he dyde before / And whanne they cam / they founde the other prayeng with hym / And whanne he awes fro prayer / they sayd to hym / Themperour desyreth to see the / and sendeth for the by vs that thou sholdest come to hym / and thys holy good man wente mocke hūbly to hym / & whan he was to for the emperour, he requyred of hym yf he were crysten or not / and he sayd yes Thenne themperour beyng ful of wodenes / bad hym to sacrifyse to his goddes / or els he wold make hym deye an euylle deth / Sauyen refused hit / And anone he commaūdyd to bynde hym / by the handes and by the feet / and to bete hym with staues of yron / and thēne sauyen sayd to hym / encrece the tormentes yf thou mayst hardely / For I doubte not ne fere not the nethe tormētes that thou dost to me / And thenne themperour beyng all wrothe / commāded that he sholde be brought in to the myddel of the Cyte / and there he bounden vpon a bench / and make a grete fire ther vnder / and caste oyle therin / that

he myght be brente and bruyled/ And
he beyng within the flamme themper-
our byheld hym / and salde that he
was ioyous therin/ as he had ben in a
bayne/ wherof he was mocke abasshed /
and sayd to hym Euylle keeste suffy-
seth it not ynough to the/ the soldes
that thou hast deceyued/ though thold
not assaye to deceyue by thy art magy
ke/ To whome Sauyen sayd/ ther ben
many soldes yet/ and also thy self /
whicke shalle by me byleue in our lord
Jhesu Cryste/ And thenne themperour
blamed the name of Jhesu Cryst/ and
commaunded that he shold be bounden
on the morne at a stake / and he shot
ten at with arowes/ The arowes abode
hangyng in the ayer on the right syde
and on the lyfte and none of them
hurted hym/ and whanne themperour
knewe that he hadde none harme / he
wende to haue ben enraged / And com
maunded that the next day foldyng
he shold be brought to hym / And af-
ter he demaunded hym / where is thy
god/ Now lete hym come hyther and
delyuer the fro these arowes/ And as
soone as he had sayd soo/ one of the a-
rowes sprange in to the eye of themper-
our/ & smote oute his eye/ & thenne the
perour was angry/ And commaunded
to put hym in pryson/ And that on the
next morne erly he shold be byheded /
And thenne Sauyan prayd our lord
that he myght be brought in to the pla
ce where as he was baptysed/ And then
ne the chaynes with which he was bou
den all to braken / and the dores of the
pryson were opened/ and he wente out
of the pryson / And wente to fore alle
the knyghtes that kept hym/ And they
in no maner aperceyued hym / And
wente in to the same place / and when
themperour herde saye/ that he was es-
caped/ he commaunded that he shold be
pursewed / and that hys hede shold be
smyten of / and whan saynt Sauyen
aperceyued/ that the knyghtes folowed
and that he approched the water he ma-
de the signe of the Crosse/ and wente
vpon the water/ lyke as he shold haue
gone vpon the erthe drye / and wente
vnto the place/ where as he was baptys-
sed thenne the knyghtes folowed hym
and were moche chaffed of that they
had sene hym gone on the water / and
when thay were nygh hym/ they dou
bted moche to smyte at hym/ And he sa
yde to them/ smyte me when ye wylle
al surely and here of my blood to youre
emperour/ and take hym rubbe his eye
therwith/ and he shalle be hoole/ to then
de that he knowe the vertue of god
And after this they smote his hede
of / and he roose vp and bare it thens
nyne fourty paas/ and there was bu
ryed/ And after that the knyghtes bu-
rie of his blood & weepe our/ therwith
he enoynted his eyen/ and anon he had
his sight and was al hoole/ And then
ne he sayd his god is good and myg
ty/ And ther was by a woman/ that
herde what themperour sayde / which
woman hadde be blynde by the space of
fourty yere/ And thenne she made her
to be borne thyder/ And assone as she
hadde touched his sepulcre / and made
hir prayer/ anone she receyued helthe &
her sight ageyne/ And he suffred dethe
aboute the yere of our lord CC/lxx /
in the kalendes of Feuerer/ and the hi-
storye of his suster is here sette in by cau
se that the feste of her is on the same
day/ And as Sauyne his suster Wept
euery day for her broder/ and sacrifised
for hym to thydolkis/ and in thende the
angel appered to her in her slepe and sa
yd Sauyne wepe nomore/ but leue alle
that thou hast / and thou shalt fynde
thy broder in grete honour / Thenne she
awoke/ & sayd to her felalbe/ My swe
te loue haste thou herde no thyng/ and
she saide yes lady/ For I haue sene a
man that spake to the / But I wote
not what he sayd/ and thenne she sayd
to her/ wylt thou not accuse me / and
she sayde no lady/ but doo what thold
wylt/ soo that thou slee not thy self /
And thus they bothe went awaye that
mornyng/ and whenne her fader wyste
it that she was gone he was moche so
rouful/ and dyd doo seeke her long
And thenne he lyfte vp his eyen to
heuen and sayd yf thou arte very god
of heuen I praye the deliure myn y-
dolkys/ which maye not saue me ne my
childerin/ and anone our lord made it
for to thonder/ and brake all the ydol-
kys / and moche peple salue it / which
bileuyd in our lord/ Thenne the blessid

Sauyne wente to Rome And there she was baptysed of the blessyd Euse be the pope / and dwelled there fyue yere/ And healed two lame men / and two blynde men/ And thenne the Angel appeered to her in her slepe/ and sayd to her/ what is this that thow dost that hast lefte thy Ryches/ and lyuest here in delyces/ Aryse and dyne/ And after goo in to the cyte of Trecane/ that thow maist fynde there thy brother/ and thenne she sayd to her chambryere / It behoueth vs no lenger to abyde here/ And she sayd/ lady/ whider wylle ye goo/ Alle the peple here haue pold well/ And wylle ye go dye in a place/ where as the peple knowe nolde not/ And she sayd/ god shalle purueye for vs / And thenne she toke a hoof of barly breed / and wente vnto the Cyte of Rauenne/ and entryd in to the holds of a ryche man/ whos doughter was bedayled as deed/ And she requyred the mayde of the holds / that she myght be lodged there/ And she sayd/ how mayst thou be lodged here/ whan the doughter of herin is deed and alle be sorowfull/ And she sayd to her/ For me she shalle not dey/ and thenne she entryd in/ and took the hād of the mayde/ and reysed her vp al hole/ And the moder wold haue reteyned her there/ but she in no wyse wold agree therto/ but departed/ And the doughter lyued / and aroos on the morne / and whanne Sauyne wyth her chambryere arryued a myle nyghe vnto the cane/ she sayd to her Chambryere/ that she wold there reste a lytel / And there cam a noble man fro the Cite named Lyarryen/ and demaunded them sayeng Of whens be ye/ To whome Sauyne seyde/ I am of this Cyte/ and he sayd why lyest thow/ when thy speche shewith the to be a pylgrym/ And she sayd/ Verayly I am a pylgrym/ and seche Sauyen my broder/ whome I hane long lost/ and he sayd to her/ that man for whome thou demaundest was but late slayne for the name of Ihesu Cryste / and is buryed in suche a place/ And thenne she put hyr in prayeng and sayd/ lord which hast alwey kept me in chastyte/ suffre me thenne nomore to trauayle by these hard and wery Journeyes / ne my body to be remeued oute of this place / And lord I commaunde to the my chambryere which hath suffred soo moche payne for me/ and for my broder/ whome I may not here see/ I byseche the to make me worthy to se hym in thy regne / And whanne she had fynysshed her prayer/ she passed oute of this world and wente to oure lord/ whanne her chambryere salde that her maystresse was deed/ she beganne to wepe/ by cause she had nothyng necessary to bury her with / The sayd may thenne sente a cryar thorugh the Cyte/ that all grete and smale shold come see the straūge woman that was there deed/ And incontynent alle the peple ranne / and she was buryed honourably/ And this same day is the feste of sayntSauyne that was Wyf of sayntValentyn knyght / which was byheded vnder Adryan themperour/ by cause he wold not sacrifyse to thydolles

Thus enden the liues of sayntSauien martir and of Sauine his sustir

Here folowyth the lyf of seint Lowe And first of thinterpretacion of his name.

LOwe or Lupe is somme sekenes in the legge/ Which behoueth a medycyne/ For hit is a maladye that regneth and vseth the flesshe/ And also hit is sayd a maner of fyssh that is on the water / and on the londe / And it may not dwelle by no force of water/ And thus maye be

expoldnedy sayntLolbe For he vsedy andy straynedy his propre flesshe by pe; naunce/ For he was lyke the lupe of the watr and of the erth/ For he duel lydy in the waters of delytes of ryches ses/ andy of temptacons/ andy myght not dwolbne among these waters in no wyse.

OF SAYNT Lupe or Lowe

SAYNT Lupe or Lowe Was borne at Orlā aūce/ And was of the ryal lignage/ And by the resplendyssbour of his grete andy many myracles andy vertues/ He was made Archebisshop of Sense/ Andy gaf alle that he hadde to poure peple/ Andy on a day whanne all was gyuen/ It happedy that he hadde bodeny many meny to dyne With hym/ Andy thenne his mynystres saydy that there was not wyny half y; nough for the dyner/ And he answerd to them/ he that fedeth the byrdes of he; uen shall perfourme his charite of wyne Andy anone after come a messager to the yate that saydy to them that there were arryuedy to fore the yate an hon; dredy Mules of wyne On a tyme they of the Courte saydy euylle of hym/ by cause that he hady with hym a Byrgyn of oure lordy/ whiche was doughter of his predecessour/ Andy as they saydy he louedy peramour/ andy spake mocke des pytously/ andy ouer dysatemperatrly/ Andy whanne he herdy these thynges / he wolde the Byrgyne andy kyssbedy her / to fore alle the detractours andy euylle sayers andy sayde/ that no straunge ne euyll wordes ennoye ne hurte no man whanne his olbne conscience defoylleth hym not/ And by cause he knelbe well that she loued well Jhesu Cryste andy purely/ therfor this holy man louydy her Wyth a rygbt pure thought.

On a tyme whanne the kyngy Clotay; re was kyngy of Fraunce/ andy entredy in to Burgoyne/ he sente his stywardy ageynst them of sens for to assyege the Cyte Thenne Lupe entredy in to the chirche/ andy beganne to rynge the cloch And whanne thenemyes herdy it/ they had so grete drede/ that they supposedy ne uer to haue escapedy fro thennes / but that they sholdy haue deyde alle/ but yf they fledde/ and at the laste the styward de of Burgoyne was takeny Andy whanne he was takeny/ ther was ano; ther styward sente in to Burgoyne/ e cam to Sens/ Andy by cause saynt lu; pe had gyuen to hym no gyftes/ he had grete despyte/ Andy diffamedy hym to the kyngy/ so that the kynge sente hym in to exyle/ Andy there he shone by my racles andy vertues/ Andy in the mene whyle they of Sens slewe a Bisshop whiche had takeny the place of saynt lu pe Andy after they impetredy of the kyngy that saynt Lupe retornedy fro ey yle/ andy whanne the kyngy sawe that he was wrongly doo to/ he was chaū; gedy by the grace of gody/ that he kne; lydy to fore the saynt/ andy requyred par dony/ Andy restablyssbedy hym ageyne in his chirche / andy gaf to hym many fair yeftes/ On a tyme as he cam to pa rys /a grete cōpanye of prysoners cam ageynste hym/ theyr bondes broken / Andy alle the dores of the prysoy open On a sonday as he songe masse/ A pre cious stone fylle doune fro heuen in to his chalyce/ the whiche he gaf to the kynge/ Whiche he helde for a noble re; lyque/ On a tyme the kyngy Clotayre herdy saye/ that the Clockes of saynt Steuen of Sens hady a merueylous swetenes in theyr sowne/ Andy sente for them/ andy tooke them fro thens / andy dyde doo brynge them to Parys / by cause he wolde here the soldy of them but it displeasedy mocke to saynt Lupe Andy assone as they were oute of the Cyte/ they lost alle theyr swetenes of theyr sowne/ Andy whan the kyng her de that/ he commaundedy that they shol; de be brought ageyne in to their place / Andy assone as they were seuen myle nyghe vnto the Tolbne/ they beganne to reprise their soldy/ lyke as they had to fore/ Andy saynt Lupe went ayenst them/ andy receyuedy them with grete Joye/ andy honour/ For he hady lefte them with grete sorowe to fore

Off a nyght as he prayd / he had ouer gate thyrste by the fals meuynges of the deuylle / And he demaunded cold water for to drynke / And he knewe well the treclerye of the enemye / and whan he helde the veſſel / in whiche he ſholde drynke / he ſette a plater vpon it and ſhytte the deuylle faſt therin / and he beganne all the nyght to howle and braye / And in the mornyng the holy man conivred hym / that he that was comen by nyght to tempte hym / by da pe he lete hym goo al confuſed /

On a tyme as he by nyght viſyted the chirches / as he was acuſtomed / as he retorned home / he herd his clerkes brallyng and chydyng by cauſe they wolde doo fornycacion with wymmen / whiche anone entred in to the chirche / and prayd for them / And anone all the preſſyng of temptacion went fro them / and they cam to fore hym / and demaunded pardon and forgeuenes / at the laſt he beynge ennobled in ma ny vertues ſlepte in pees in oure lord /

He flouryd aboute the yeres of oure lord / ſixe honderd / and ten /

Thus endeth the lyf of sayut Lupe or lowe

Here begynneth the lyf of sayut Mauertyn / And firſt of thyn ſ expreſſacion of his name

Amertyn is sayd of Mamma / whiche is as mocke to saye as a pappe / And of tyma / that is to saye paſte for lyke as paſte that fal leth fro the pappe in to the mouthe of the child / and is fyrſt nature of blo ood / And after hit is conuerted in to the ſwetenes of Mylke / In lyke wyſe was he nouryſſhed fyrſte in blood / that is to saye in ſynne / And after he conuertid hym ſelf / anone in to the pap pe of his berde in the ſwetenes of god

Of Sayut Mamertyn

Mamertyn was fir ſte paynym / and wor ſhipped thydolles / and it happed on a tyme he loſte his one eye / & his honde was dryed vp / And he ſuppoſed / that he had angryd his godes / And went tolward the Temple for to adoure thydolkys / And ther mette hym on the way a Relygy ous man named Sauyn / whyche de ſ maunded of hym how this Infirmy ſ te happed to come to hym / and he ſayd I haue angryd my godes / and ther fore I goo adoure them / to thende that yf they ben angry / they may become de bonayr to me / To whome he anſwerd Broder / thou erreſt / For thou weneſt / that the deuyls be godes / but go vnto ſayut Germayn / biſſhop of Auerre / and yf thou wylt byleue his coun ſayle / thou ſhalt be hole anone / Tren ne anone he woke his wey to goo thy der / And went to the ſepulture of ſa ſ yut Amadour biſſhop / & of moo other ſayntes / and by cauſe of the grete tay ſ ne that fylle that nyght / he went in to the celle / whiche was ſette on the Tom be of ſayut Concorde / and as he ſlept he ſawe a merueylous viſyon / Hym thought / ther cam a man to the dore of the Celle / And callyd ſayut Concor ſ de / and ſayd / that he ſholde come to the feſte that ſayut Amadour / and ſayut peregryn / and other ſayntes made / and he anſwerd ageyne out of the tombe that he myght not nowe come for his gheſte / whome he muſt kepe for the ſer ſ pentes that were there wold elles ſlee hym / and he went / and tolde to the other what he had sayd / and anone he retorned ageyne / and sayd / Holy ſa ſ yut Concordyen / aryſe & come & bryng with the wiuyay the dekeyn / & wiuyay

the subdeke for to doo their offyce/ and Alexander shal kepe thy gheste/ Thenne it semed to Mamertyn / that sayntˉ Concordyen took hym by the hondˉ/ & lad hym with hym / and whan sayntˉ amadour salde hym / he demaundedˉ of hym who is this/that is come with the And he saydˉ it is my gheste/ And he saydˉ/put hym oute/ For he is al foule/ and may not be here with vs/ and whanne he sholdˉ be putte oute/ he kneled to fore them/ and gate grace of sayntˉ amadour / Which comaundedˉ hym to goo to saynt germayne/ Thenne he awoke/ and cam to saynt Germayne / and kneled to fore hym/ and requyredˉ pardon/ and tolde to hym alle that was happedˉ/ and they wente thenne to gyder to the Tombe of saynt Concordyen/ and lyfte vp the stone / and salve many serpentes/ whiche were ten foote longe/ and wolde haue folden alwey/ but saynt Germayne commaundedˉ / that they sholdˉ goo in to suche a place/ there as they sholdˉ neyther greue ne hurte man/ And thenne mamertyn was baptysedˉ/ and was made alle hoole / & was made a monke in the Monasterye of the blessydˉ saynt Germayne / and Was abbot after saynt Elodyen / and in his tyme saynt Maryne was there a Monke/ whoos obedyence saynt Mamertyn wold proue / and commysedˉ hym to kepe the foulest offyce of the monasterye/ And made hym herdman of the oxen and kyen in an yle that was there/ but he was of soo grete holynes that wylde byrdes cam to hym / and were nouryssedˉ of his honde / and dekyuerdˉ a wylde bore fro the hounters / and lete hym goo his way/ There cam theues/ and robbedˉ hym on a tyme of alle that he had/ and toke alwey alle his clothes sauf a mantel/ And whan they were gone he calledˉ them ageyne and saydˉ Retorne and come agayn For I haue foldenˉ here a apeny in my mantel / parauenture it it necessary to yow/ whiche anone returnedˉ/ and to ȝe alwey the mantel with the peny and lefte hym nakedˉ/ and thenne as they wente hastely toward their withdrawȝ ynghe and secrete places/ they mette al that nyght and in the mornyng they fonde them at his Celle/ whome he salu-

wedˉ/ and wapnedˉ them kenyngly/ & weesshe their feete / and mynystredˉ to them suche as he had/ thenne they were astoned and repentedˉ them / and eche of them was conuertedˉ to the faythe / On a tyme yonge Monkes that dwelt lydˉ with saynt Mamertyn / hadˉ sette snares for to take a here whiche was a customedˉ to ete theyr sheep / And the here fylle in the snare/ and was takey whyche saynt Mametryn lyeng in his bedde kneIde/ and awoos out of his bed and fyndyng hym in the snare saydˉ / What dost thold here thold vnrethe/ flee hens/ lest thou be takey/ and losedˉ hym and lete hym goo/ And whan this holy man was dred/ and his body was borne to angpers / as they cam by a Tolbne / they myght not remene hym thens in no maner vnto the tyme that a man / that was there in pryson cam oute sodenly / & brake his two londes and ranne frely to the corps and bere it to the Cyte where hit is buryedˉ honourably in the chirche of saynt Germayn in moche grete reuerence

Thus endeth the lyf of saynt Mamertyn

Here folowyeth the lyf of saynt Giles And first of thinterpretacion of his name

Gyle in Englysshe and Egidius in latin / And it is saydˉ of e that is without / and geos that is erthe/ and dya that is cleer / or godly he was without erthe/ by despysyng of erthely thynges/ Clere by enlumynyng of scyence/ Dyuyne or godly by loue which assembleth the louer to hym that is louedˉ

Of Saynt Gyle

SAYNT Gile was borne in Athenes/and was of noble lygnage and ryall kynrede/

And in his childehode he was enformed in holy lecture/ And on a daye/ as he went to the chirche/ he fonde a seke man/ whiche lay all seke in the waye/ and demaunded almesse of sayn̄t Gyle/ whiche gaf hym his cote/ And as soone as he cladde hym with all/ he recouered full and entyer helthe/ And after that amon̄ his fader and his moder depd/ and rested in our lord̄/ and thenne sayn̄t Gyle made Jhesu cryste heyr of his heryage/ On a tyme as he went to the chirche a man was smeton̄ with a serpent and deyde/ and Gyles cam ageynst this serpent/ and made his orysoy̆n̄/ and chaced oute of hym al the fenym/ Ther was a man whiche was demonyake in the monasterye With other peple/ and troubled̄ them that kepe the seruyce of god̄/ Thenne Gyles coniured̄ the deuylle/ that was in his body/ And anone he yssued oute/ and anone he was al hoole/ Thenne Gyles doubted the parylle of the World̄/ and went secretely to the Ryuage of the see/ And sawe there maryners in grete perylle/ and lyke to perysshe in the see and he made his prayer/ and anone the tempest cessed̄/ and anone the mariners cam to londe and thanked̄ god and he vnderstode by them/ that they went̄e to Rome/ and he desyred̄ to go with them/ whome they receyued̄ in to theyr shippe gladly/ and sayd̄ they wold̄ bringe hym thyder without ony freyght or huyr/ and thenne he cam to arlete/ and abode there two yere with sayn̄t Cezarey̆n̄ Bisshop of that Cyte and there he heled̄ a man/ that hadde ben̄ seke of the feuers thre yere/ And after he desyred̄ to goo in to deserte/ & departed̄ couertly/ and dwelled̄ there long with an Heremyte/ that was an holy man̄/ And there by his merytes he chaced alwey the sterylite/ and barey nes that was in that Countre/ & caused̄ grete plente of goodes/ and whan he had done this myracle/ he doubted the perylle of the glorye humayne/ and lefte that place/ and entred̄ ferther in to deserte/ and there fonde a pytte/ and a lytel welle and a fayr hynde/ which without doubte was purueyed̄ of god̄ for to norysshe hym/ And at certayne houres mynystred̄ her mylke to hym/ and on a tyme seruaūtes of the kyng wode on hontyng/ & mocke peple/ & many hoūdes with them/ It happed̄ that they espyed̄ this hynde & they thoughte that she was soo fayre/ that they folowed̄ her with hoūdes/ & whan she was sore constrayned̄/ she fled̄ for socour to the feet of sayn̄t Gyles/ whome she nourysshed/ & thēne he was moch abasshed whan he sawe her so chaufed & how thā she was wonte to be/ & thēne he sprāg vp & espied the hūtere/ Thēne he praid to oure lord Jhesu criste/ that like as he sente hir to hym for to be nourisshed by her/ that he wold̄ saue her/ Thēne the hoūdes durst not approche her by the space of a stone cast/ but they howled to gyder/ & retorned̄ to the hunters/ & thenne the nyght cam/ & they retorned̄ home ageyne and took no thynge/ & whan the kynge herd̄ saye of this thynge/ he had suspection What it myght be/ and went̄e and warned̄ the bisshop/ And bothe went̄e thyder with grete multitude of hūtere/ & whan the hoūdes were on ꝑ place where as ꝑ hynd was they durste not go forth/ as they dyde before

but thenne they alle enuyronned the buſſhe for to ſee what there was / but that buſſhe was ſo thyck/ that no man ne beeſt might entre therin for the brem bles and thornes that were there /
And thenne one of the knyghtes dre we vp an arolde ſoftly for to make it aferd and ſpringe oute/ but he woun ded and hurte the hooly man / whiche ceſſed not to praye for the fayr hynde/ and after this the hunters made ſe ye Wyth theyr ſwerdes/and wente vn to the pytte / and ſalde there this auc ient man / whiche was clothed in tha byte of a Monk of a ryght honourable fygure and parure/ and the hynde ly eng by hym/and the kynge/ and the Biſſhop wente allone to hym/and de maunded hym fro whens he was/and what he Was/and why he had taken ſo grete a thyckneſſe of deſerte / and of whome he was ſoo hurte/ And he an ſwerd ryght honeſtely to euery deman de/ And whan they had herd hym ſpe ke/ they thought that he was an holy man/and requyred hym humbly par don / And they ſente to hym mayſtres and ſurgyens to hele his wounde/ & of fred hym many yeftes / but he wold neuer ley medycyne to his wounde/ ne receyue theyr yeftes/ but refuſed them And he prayd our lord that he myght neuer be hole therof in his lyf/ For he knewe wel / that vertu ſhold prouffy te to hym in Infyrmyte / And the kyng beſyred hym ofte/ and receyued of hym the paſture of helthe / And the kyng offred to hym many grete Ry cheſſes but he refuſed all / And after he admoneſted the kyng/that he ſhold doo make a monaſterye / where as the diſciplyne of thordre of Monkes ſhold be / And whan he had doo make it/ Gyles refuſed many tymes to take the charge and the Cure/ And at the laſte he was kaynquyſſhed by prayers of the kynge/and toke hit/ And then ne kynge charles herd ſpeke of the re nommee of hym/and impetred/that he myght ſee hym/ And he receyued hym moche honourably/ And he prayd hym to praye for hym/ amonge other thyn ges by cauſe he had done a ſynne ſoo foul and vylayneus/that he durſt not be ſhryuen therof to hym / ne to none other / and on the ſonday after/ as ſa ynt Gyles ſayd maſſe / and prayd for the kynge/the Aungel of our lord apperyd to hym/ and leyd a Cedule vpon the aulter where the ſynne of the kyng was Wryten in by ordre / and that it was pardonned hym by the pra yers of ſaynt Gyles / ſoo that he were therof repentaunt/ and abſteyned hym fro doynge it ony more / and hit was adioyned to thende / that Who that re quyred ſaynt gyles for ony ſynne that he had done/ yf he left it/that it ſholde be pardonned to hym/ And after the ho ly man delyuerd the cedule to the kyng And he confeſſyd his ſynne / and re quyred pardon humbly / Thenne ſaynt Gyles returned theus with honour/ & when he cam to the Cyte of Nerne / he reyſed the ſone of a prynce / that was dede/ And a lytel whyle after he denounced that his monaſterye ſholde be deſtroyed of enemyes of the faythe/ And after he wente to Rome / and gate pryueleges of the pope to his chir che/ And two dores of Cypreſſe / In whiche were the ymages of ſaynt Pe ter and Powle/ And he thrulde them in to the Tybre at Rome / and reaum maunde them to grody/ for to gouerne / And whan he returned to his Monaſ terye/ he made a lame man to goo/ and fonde the two dores of Cypres at the yate of his monaſterye/ whereof he than ked grody/ that had kepte them without brekyng in ſoo many aduentures as they hadde ben/ and ſythe he ſette them at the yates of the chirche / For the be cauſe of them / and for the grace / that the chirche of Rome hadde done therto/ And at the laſte our lord ſhewed to hym his departyng oute of this worlde And he sayd it to his bretheren/ and admoneſted them to praye for hym/ ſoo he ſlepte/ and deyde goodly in oure lord / and many wytneſſe that they herd the company of angels beryng the ſolde of hym in to heuen/ And he flou ryſh about the yere of our lord/ vij C/

Thus endeth the lyf of ſeint Gyles

Her folowyth the natiuite of our bleſſid lady

THE natiuyte of the bleſſyd And glorious vyrgyne Marye of the lygnage of Juda / And of the Rial kynrede of dauyd woke her Orygynalle begynnyge / Matheue / and Luke deſcrywe not the generacion of marye / But of Joſeph / whiche was fer fro the ocupacion of Cryſte / But the cuſtomme of wrytyng was of ſuche ordynaunce that the generacion of wymmen is not ſhewed / But of the men

And verayly the bleſſyd vyrgyne deſcendyd of the lygnage of Dauyd And it is certayne that Jheſu Cryſte was borne of this only vyrgyne / It is certayne that he cam of the lygnage of Dauyd and of Nathan / For Dauyd had two ſones Nathan and Salamon among alle his other ſones /

And as Johan damaſcenne wytneſſeth / that of Nathan deſcendyd leuy / & Leuy engendryd Melchy / and Panther / Panther engendryd Barpanthere / Barpanthere engendryd Joachyn / Joachyn engendryd the vyrgyne marye which was of the lygnage of Salamon / For nathan hadde a wyf / Of whome he engendryd Jacob / And whanne Nathan was dede / Melchy which was ſone of leuy / and broder of panther wedded the wyf of Nathan moder of Jacob / And on her he eugendryd Hely / And ſo Jacob / and Hely were bretheren of one moder / But not of one fader / For Jacob Was of the lygne of Salamon / And Hely of the lygne of Nathan / And thenne Hely of the lygne of Nathan dyde wyth oute Children / And Jacob his brother / whyche was of the lygne of Salamon toke a wyfe / And engendryd and weyſed the ſeede of his brother / and engendryd Joſeph /

Joſeph thenne by nature is ſone of Jacob by deſcente of Salamon / that is to wyte / Joſeph is the ſone of Jacob / & after the lawe he is ſone of Hely whyche deſcendyd of Nathan For the ſone that was borne was by nature his that engendryd hym / & by ꝓ lawe he was ſone of hym ꝓ was dede

lyke as it is sayd in thystorye scola
stycke / And Bede wytnessyth in his
Croupcle/that whanne alle the genera
cions of thebrewes and other straun
gers were kept in the mooste secrete
cheistes of the Temple/Herode comma
ded them to be brente/wenynge therby
to make hym self noble among the o
ther/yf the prues of the lignages we
re fayled / he shold make them byleue
that his lygnage appertayned to them
of Israel/ And there were somme/
that were callyd domynykes / for by
cause that they were soo nygh to Ihe
su Criste/and were of Nazareth/ and
they had lerned thordre of generacion
of our lord/ a parte of their graūtsires
faders/and a parte by somme bookes/
that they had in their howses/and ta
ught them forth/ as moche as they my
ght/ Joachym spoused Anne whiche
had a suster named Hysmerye / And
Hysmerye had a doughter named E
lysabeth/and Eliud / Elyzabeth was
moder to Johan baptiste/ And Elyude
engendryd Emynen/and of Eminen
came saynt Seruace / whos body lyeth
in Masetrycht vpon the Ryuer of the
Mase/in the bisshoprycke of lyege /
And Anne/had thre husbondes/Joa
chym/Cleophe/and Salome / And of
the fyrste she had a doughter named
Marye/the moder of god / the whiche
was gyuen to Joseph in maryage/
And she childes our lord Ihesu criste
And whanne Joachym was deed /
she took Cleophas the broder of Joseph
And had by hym another doughter
named Marye also/ and she was ma
ryed to Alphee/ And Alphee her hus
bond had by her four sones/that was
James the lesse/Joseph the Juste/o
ther whyse named barsabee/ Symon / e
Jude / Thenne the seconde hus
bond leyng deed / Anne maryed the
thyrde named Salome / and had by
hym another doughter/whiche yet also
was called Marye/And she was ma
ryed to zebedee/ And this Marye had
of zebedee two sones/that is to whyte /
James the more/and Johan theuali
glyst / And herof hen made these ver
sees/Anna solet dici/tres concepisse mari
as/ Quas genuere viri/Joachym/Cle
phas/Salomeqz/Has duxere viri/Jo
seph/Alpheus/Zebedeus/Prima parit
Cristum/Jacobumqz secunda minorem
Et Joseph Justum peperit cum Simo
ne Judam/Tercia maiorem Jacobum
Moluctemqz Johannem /
But it is merueylous for to see how
the blessyd Vyrgyn Marye myghte be
Cosyn of Elysabeth/ as it is to forsa
yd/ It is certeyne that Elysabeth was
Zacharyes wyf/Which was of the lig
nage of leuy/ And after the lawe eche
ought to wedde a wyf of his owne lig
nage And she was of the doughters
of Aaron / as saynt Luke witnessyth
And Anne was of Bethleem/ as sa
ynt Jeromme sayth / and was of the
Tryke of Juda / And thenne
they of the lygne of leuy wedded wy
ues of the ligne of Juda /soo that the
lygne Royal / and the ligne of the pre
stes were alweye ioyned to gyder by
cosynage/ So that as Bede sayth /
This Cosynage myght be made sythe
the fyrste tyme/ And thus to be norys
shyd two lygnage to lygnage / And
thus sholde it be certeyne that the bles
syd Vyrgyne Marye descended of the
Ryall lygne / and hadde cosynage of
the prestes / and oure blessyd lady
was of bothe lygnages/ And so oure
lord wold/ that these two lygnages /
sholde entresemble to gyders for grete
mysterye/ For hit appertayneth that he
sholde be borne/ and offryd for vs he
ry god/ and very kyng/ and very pre
est/ and sholde gouerne his trewe cry
sten men fyghtyng in the Chyualrye
of this lyf/ and to crowne them after
theyr victorye/the whiche thyng ape
rith of the name of Cryste/For Cryste
is as moche to saye as enoynted/ For
in tholde lawe ther was none enoyn
ted but prestes and kynges / And
we been sayd Cristen of Criste/ And
ben callyd the lygnage chosen of kyn
ges & prestes / but by cause it is sayd
that the men took wyues of theyr lig
nage onely/that was by cause the diseri
bucion of the sortes sholde not be con
founded/ For the tryke of leuy hadde
not his sorte with the other / & therfore
myght they wel marye them with the
wymmē of ỹ tryke/or where they/wold
take as seint Jerom reherceth in his pro
logue wtā he was a child he had a bil

bok of thyſtory of the natyuyte of the
Vyrgyn Marye/ but as he remembryd
alongʒ tyme after he tranſlated hit by
the prayer of ſomme perſones / And
ſonde that Joachym / whiche was of
galylee of the Cyte of nazareth/eſpou
ſed ſaynt Anne of Bethlem / And
they were bothe Juſte /and without
reproche or reprehencion in the commaū
dementes of our lord/ And deuyded
alle theyr ſubſtaunce in thre partyes /
that one partye was for the Temple /
That other they gaf to the poure and
pylgrymes/ And the thyrde was for
them ſelf / and theyr meyny to lyue
with / And thus lyued tWenty yere
in maryage without hauyng ony lig
nage/ And thenne they auowed to
oure lord/ that yf he ſente to them ony
lygnage they ſhold ʒyue hit to hym/
for to ſerue hym/ For whyche thyng
they went euery yere in to Jeruſalem
in thre prynapal feeſtes / ſo that in the
feſt of Sueryne that was the dedycaci
on of the Temple / Thenne Joachym
went vnto Jeruſalem with his kyn
red/and cam to the aultr with the o
ther / and wold haue offryd his of
frynge / And Whan the preeſt ſalue
hym/he put hym a parte by grete deſpi
te/ and reproued hym by cauſe he cam
to the aultr of god/ and ſaid to hym
that it was conenable/ that a man cur
ſyd in the feyth ſhold not offre to our
lord / ne he that was farayne ſhold be
among them / that had fruyte / as he
that had none to thencreee of the peple
of god/ And thenne Joachym al con
fuſed for this thynge/ durſt not go ho
me for ſhame/by cauſe they of his lyg
nage and his neyghbourghs / whyche
hadde herd it ſhold not reproue hym /
And thenne he went to his herdmen
and was there longe / And thenne
the aungell apered to hym only/ and
comforted hym with grete clerenes /
And ſayd to hym / that he ſhold not
doubte ne be aferd of his viſyon/ and
ſayd/I am the Aungel of oure lord
ſente to the for to denounce to the/ that
thy prayers haue auayled the/ and
ben herd/ And thy almeſſes ben mōū
ted to fore oure lord/ I haue ſene thy
ſhame / And herd the reproche
that thou art farayne is to the no repro
che by right / and god is benger of
ſynne and not of nature/ And Whan
he cloſed the bely or wombe/ he verketh
ſoo that he openeth it after more mer
ueylouſly/ And the fruyt that ſhall be
borne/ ſholde not be ſone to come forthe
by lecherye/ but that it be knowen that
it is of the yefte of god/ The fyrſt mo
der of your peple was Sara/ and ſhe
was farayne vnto the nyenty yere/
And had only yſaac/ to whome the be
nediction of al peple Was promyſed /
And was not Rachel longe farayne /
And yet had ſhe after Joſeph / that
helde alle the ſeygnorye of Egypte /
whiche Was more ſtrongʒ than Samp
ſon and more holy than Samuel/
And yet Were theyr moders farayne /
Thus mayſt thou byleue by reaſon / &
by enſample/ that the childynges longʒ
abyden be wonedy to be more merueyl
lous/ and therfor anne thy wyf ſhal
haue a donghter/ And thold ſhalt cal
le her Marye / & ſhe as ye haue auo
wed ſhall be fro her Infancye ſacred vn
to oure lord / and ſhalle be ful of the
hooly ghooſte/ ſythe the tyme / that ſhe
ſhalle departe fro the wombe of her mo
der/ and ſhe ſhalle dWelle in the temple
of our lord/ and not without emongʒ
the other peple/ by cauſe that none euil
thyngʒ ſhall be had in ſuſpection of her
and ryght as ſhe ſhall be borne of a fa
rayne moder/ ſoo ſhalle be borne of her
merueylouſly the ſone of a ryght hyle
lord / Of whome the name ſhalle be
Jheſus / And by hym ſhalle helthe be
yeuen to alle the peuple/ And I gyue
to the the ſigne/ that whan thold ſhalt
come to the golden yate at Jheruſalem
thou ſhalt mete there Anne thy wyf /
whiche is mocke amoeued of thy longe
taryengʒ/ and ſhal haue ioye of thy co
mynge / and thenne the aungel whan
he had ſayd this/ he departed fro hym /
and as whan anne wepte bytterly
and wyſte not / whyther her huſbond
was gone / The ſame aungel apered
to her and ſayde all that he hadde ſayd
to her huſbonde / And gafe
to her for a ſigne that ſhe ſholde go in
to Jheruſalem to the golden gate/ and
there ſhe ſholde mete with her huſ
bond whiche was retourned And

thus by the commaundement of thaun
gel they mette and drew ferme of the ā
gnage prompsed/ and glady for to see
eche other / and honoured our lord/ &
returned home abydynge ioyously the
promesse dyuyne/ And Anne conce-
ued/ and brought forth a doughter /
and named her Marye / And thenne
whan she had accomplysshed the tyme
of thre yere/ and had lefte solytynge /
they brought her to the Temple with
offrynges/ and there was aboute the
Temple after the xv psalmes of degre-
es/ xv stappes or grees to ascende by /
to the Temple / by cause the Temple
was hygh set/ and no body myght go
to the aulter of sacrifyses / that was
without/ but by the degrees/ And
thenne our lady was set on the lowest
steppe/ and mounted vp without ony
helpe / as she had be of parfyght age/
And whanne they hadde perfourmed
theyr offrynge/ they lefte their dough-
ter in the Temple with the other Myr-
gyns / And they retorned in to theyr
place/ and the Vyrgyn marye prouffy
ted euery daye in all holynesse / and
was vysyted dayly of aungels / and
had euery day dyuyne vysyons

Jheromme sayth in a pystle to Cruma-
cyeo/ and to Delyador/ that the blessid
Myrgyne Marye hadde ordeyned thys
customme to her self/ that fro the mor-
mynge vnto the hour of tierce/ she was
in oryson and prayer / And fro tierce
vnto none she entended to her werke /
And fro None she cessed not to praye
till that thaungel cam /and gaf to her
mete / And in the fourtenthe yere of
her age/ the bisshop commaunded in co
myn/ that the Vyrgyns that were Insti
tuted in the Temple/ and had accom-
plysshed the tyme of age/ shold retor-
ne to theyr holdes / and shold after
the lawe be maryed/ alle thother obey-
ed his commaundement/ But Ma-
rye answerd that she myght not do so
by cause her fader and moder had gy-
uen her alle to the seruyse of oure lord

And thenne the bisshop was mocke
angry by cause he durste not make hyr
to breke hir auowe ageynst the scriptu
re/ that sayth/ auowe ye vowes/ and
yelde them to god / And he durst not
breke the customme of the peple / And
thenne cam a feste of the Jewes/ And
he callede alle the annncyent Jewes to
counceylle / and shewed to them thys
thyng/ And this was all theyr sen-
tence / that in a thynge soo doubtable /
that counceylle shalle be ayede of our
lord/ And thenne went they al to pra
yer/ and the bisshop that was gone to
aye counceylle of our lord/ anone cam
a voys out of thoracle and sayd/ that
alle they that were of the howse of da-
uyd that were couenable to be marped
and hadde no wyf / that eche of them
shold bynge a wodde to the aulter
And the wodde that flouryssh-ed / and
after the sayeng of ysaye / the holy
ghost syttr in the forme of a douue vp
on it / he shold be the man that shold
be desponsate/ and marped to the Myr
gyne Mary/ And Joseph of the hous
of dauyd was there among the other /
And hym semed to be a thynge vnco-
uenable/ a man of soo old age as he
was/ to haue so tendre a mayde/ And
whan other brought forth their wodes
he hydde his/ And whanne no thynge
appered accordyng to the voys of god
the Bisshop ordeyned for to aske cōsey
lle ageyne of our lord/ And he an-
swerd/ that he only/ that shold espou-
se the Vyrgyne had not brought forthe
his wodde/ And thenne Joseph by the
comaundement of the bisshop brought
forth his wodde/ And anone it flouryd
and adouue descended from hyuen ther
vpon/ soo that it was clerly thadwys
of euery man / that he shold haue the
Vyrgyne/ And thenne he espoused the
Vyrgyne Marye/ and retourned in to
his Cyte of Bethlehem/ for to ordeyne
his meyne and his holdes/ and for to
fetche suche thynges as were necessary/
and the Vyrgyne Marye retourned
vnto the holde of her fader With seuen
Vyrgyns her felawes of her age/ whi-
che hadde sene the demonstraunce of the
myracle/ And in tho dayes the Aun-
gell of our lord appered to the Myr-
gyn prayenge/ and shewed to her how
the sone of god shold be borne of her /
And the daye of the Natyuyte was
not knowen in longe tyme of good cry
sten men & as mayster Johan seleth sa
yth that it happed that a man of good
contemplacion euery yere in the sayth

ydus of September was in prayer
And he herde a companye of Angels that made grete solempnyte/ And thē ne he requyred deuoutely/ that he myȝt haue knowlege/ wherfor euery yere on ly on that day/ he herde suche solempny te and not on other dayes/ and then ne he had a dyuyne answere / that on that day/ the blessyd Virgyne Marye was borne in to this worldy / and that he shold do it to be knowen to the men of holy chirche/ soo that they shold be concordable to the heuenly courte in sa lowynge this solempnyte/ And when he had told this to the souerayne Bis shop the pope/ and to other / and had ben in fastynges/ in prayers/ and so ught in scriptures/ and wytnessys of old wrytynges/ they establissshyd this daye of the natyuyte of the glorious Virgyne to be halowed generally of alle Crysten men/ but the Otas somty me was not halowed ne kepte / But Innocent the fourthe of the nacion of gene ordeyned and Instytued/ the sa yd Otas to be obserued/ And the cau se was this / after the deth of pope gre gorye / anone the Cyrzeyns of Rome enclosed all the cardynallys in the con claue by cause they shold purueye liȝ tly for the chirche/ but they myght not acorde in many dayes / but suffred of the Romayns mocke sorowe
Thenne auoided they to the quene of heuen/ that yf they myght goo quyte fro thennes / they shold establysshe to halde the octaues of ꝑ natyuyte/ whi che they had longe neclygently lefte / And they thenne by one acord chees Celestyn/ and were delyuerd/ and ac complyssshyd thenne theyr auoide by Innocent / For Celestyn lyued but a lytel tyme/ And therfor it myght not be accomplyssshyd by hym/ And hit is to wyte that the chirche halowed thre Natyuytees/ the Natyuyte of our lord the Natyuyte of the blessyd Virgyne Marye/ and the natyuyte of sayntJo han Baptiste/ And these thre signefye thre natyuytees spyrytuel/ For we be borne ageyne with sayntJohan Bap tyst in the water of baptym/ and with Marye in penaunce/ and with our lord Jhesu Criste in glorye / and hit beho ueth/ that the natyuyte of baptesme goo te fore contricion / and that of ioye al so/ For the two by reason haue bygyn nes/ but by cause that penaunce is acōū ted for Mygyne / therfor that of our la dy behoueth no bygyne / but they haue alle Otas / For alle haste them vnto the viij resurrection / Ther was a knyghte moche noble and deuoute vnto our la dy/ whiche went to tornoyeng/ And he fonde a monasterye in his waye / whiche was of the Virgyne Marye / & entryd in to it for to here masse/ and there were masses one after another / and for thonour of our lady/ he wold leue none/ but that he herd them alle / and whanne he yssued oute of the mo nastery/ he hasted hym apertely/ And they that returned fro the tornaye mette hym / and sayd to hym that he had ry den ryght noblyl and they that hard hym affermed the same / And all they to gyder cryed that he had ryght nobly tournayed/ and somme went to hym and sayd that he had taken them
Thenne he that was wyse aupsed hym that the curtois Virgyne and quene hadde so curtoysly honoured hym / and recounted al that was happende and thenne returned he to the monaste rye/ and euer after abode in the seruyce of our lord/ the sone of the blessyd Vir gyue/ Ther was a Bisshop/ which had the blessid Virgyn Marye in souerayn honour and deuocion / and there he sa lue the Virgyne of al Virgyns/ which cam to mete hym/ and beganne to lede hym by souerayne honour to the chirche that he went to/ and two maydens of the companye went to fore syngyng / and sayeng these verses Cantemus so cie domino cantemus honorem/ Dulcis amor criſti personet pio
That is to saye / Synge we felas hes to our lord/ synge we honour / Synge we with a Vois delonayre that shewe loue Whiche ought to plese hym and that other companye of Virgynes songe and rehersed ageyne the same / Thenne the two fyrst syngers began to synge this that folowyth / Primus ad yma ruit/ magna de luce superbus/ Sic homo cum timuit primus ad yma ruit/ that is to saye/ the fyrst pryde fill lowe fro grete lyght/ So the first man for his etyng of thapple fylle lowe al

so/ And so brought they to the chirche with processyon the said Bysshop /
And the two to fore beganne alle way and the other folowed / Ther was a wydowe whos husbond was ded/and had a sone whome she louyd tendyrly And that sone was taken with enemyes/and put in pryson fast bounden /
And whan she herde thewof / she wepte without comforte / and prayd vnto oure blessid lady with ryght deuoute prayers/ that she wolde delyuer her sone/ and at the laste she salue / that her prayers auayled her not/ and entryd thenne in to the chyrch where as thymage of oure lady was ordeyn/ and stode to fore thymage / and aresoned hit / in this maner sayeng/ O blessyd Vyrgyn I haue prayd ofte the for my sone / that thou shouldest delyuer hym/ And thou hast not holpen me his vnrechyd moder/ And I pray also thy sone to helpe me/ and yet I fele no fruyte /
And therfor lyke as my sone is taken fro me / so shalle I take albey thyn / and sette hym in pryson in hostage for myn/and in this sayenge she approched ner/ and toke albey fro thymage the chylde that she hilde in her lappe / And wrapped hit in clene clothes/and shett it in her chyste/ and locked it fast ryzt dylygently/and was ryght Joyeful / that she had so good hostage for her sone/and kepte it moche dylygently/ and the nyght folowyng/ the blessyd Vyrgyne marye cam to the sone of the same wydowe/ and opened to hym the dore of the pryson / and commaunded hym to goo thens/ and sayd to hym Sone saye to thy moder/ that she yelde to me ageyne my sone/ syth I haue delyuerd her sone / And he yssued / and cam to his moder/ and tolde to her how our blessid lady hadde delyuerd hym / and she was ioyefull / and toke the childe/and cam to the chirche/ and delyuerd to oure lady sayeng/ Lady I thanke yow/ For ye haue delyuerd to me my sone / And here I delyuer to yow youres ageyne/ For I confesse that I haue myn / Ther was a theef that ofte stale/ but he had alwey grete deuocion to the Vyrgyn Marye / and salewed her ofte / It was soo / that on a tyme he was taken / and Juged to be hanged / And whenne he Was hanged/ the blessyd Vyrgyn sustayned and helde hym vp with her hãdes thre dayes that he deyde not/ ne had no hurte/ and they that hangyd passyd by auenture therby/ and fonde hym lyuyng/ and of glade chere/ and thenne they supposed/ that the orde had not be well strayned/ And wold haue slayn hym with a swerde/ and haue cut his throte / but our blessid lady set on her hande to fore the strokes / soo that they myght not slee hym / ne greue hym / and thenne knelue they by that he wolde to them / that the blessyd moder of god helpe hym / and thenne they merueyled and took hym of/and let hym go in thonour of the Vyrgyn Marye / and thenne he wente / and entryd in to a monastery / and was in the seruyse of the moder of god / as longe as he liued/ Ther was a clerk that louid moche the blessid Vyrgyn/ and saide hys houres euery day ententifly/and whan his fader and moder were dede/ they had none other heyre/soo that he had alle the heritage/and thenne he was constrayned of his frendes / that he sholde take a wyf/& gouerne hys owne heritage / And on a daye it happed/that they entended to holde the feste of his maryage And as he was goyng to the Weddyng he cam to a chirch/and he remembrid of the seruyse of our blessid lady/ and entryd in/& began to saye his houres And the blessyd Virgine Marye apperid to hym/& spak to hym a litel cruelly / O foole and vnhappy / why haste thou left me/ that am thy spouse and thy frende / and louest another womã to fore me/Thenne he keyng moeued / retorned to his feelawes/ & feyned al/ and lefte to accomplysshe the sacramẽt of mariage / And whanne mydnyght cam/he lefte alle / and fledy oute of the holdes/and entryd in to a monastery / & there seruedy the moder of godȳ/
There was a preest of a paryssh Which was of honest & goody lyf /& couth saye no masse/ but masse of our lady the Which he sange deuoutely in thonour of her; wherfor he was accused to fore the bisshop/ and was anone calledy to fore hym/ and the preest confessedy / that he couthe saye none other masse

wherfor the bisshop reprouyd hym sore as vnaunpyng and yeoote/ and sus-
pendyd hym of his masse/ that he shold
de nomore synge none fro thanforthō
And thenne our blessyd lady apperid
to the Bisshop/ and blamed hym mo
che by cause he had so entretyd her chap
playne/ & sayd to hym that he shold
deye within thyrty dayes / yf he resta
blysshyd hym not ageyne to his offyce
acustumed / Thenne the Bisshop was
aferd/ and sente for the preste / and
prayd hym of forgeuenes/ And badde
hym / that he sholde not synge / but of
our lady / Ther was a clerk whiche
Was layn and ryotous/ but alwey he
loued moche our lady the moder of god
and sayd euery day his houres / and
he salue on a nyght a vysyon / that he
was in Jugement to sow oure lord /
And our lord sayd to them/ that were
there/ what Jugement shal we doo of
this clerk / deuyse ye hit / For I haue
longe suffred hym/ and see no signe yet
of amendement / thenne our lord gaf
vpon hym sentence of dampnacion/ and
alle they approued hit/ thenne arose
the blessid vyrgyne / and sayd to her
sone/ I pray the debonayre sone of thy
mercy for this man/ soo that thou asua
ge vpon hym the sentence of dampna
cion/ and that he maye lyue yet by the
grace of me/ whiche is condempned to
dethe by his merytes/ And oure lord
sayd to her/ I delyuer hym at thy re-
queste for to knowe / yf I shalle see
his correction Thenne our lady tornede
her toward hym/ and/ sayd goo/ and
synne nomore / lese it happend werse
to the/ Thenne he awoke/ and chaun-
ged his lyf/ and entryd in to Relyg-
gyon/ and fynysshed his lyf in goode
werkes the yere of oure lord V C xxx
& vij / Ther was a man named theo
phyle/ whiche was vycayre of a Bis-
shop/ As Fulbert sayth/ that was bis
shop of Chartres/ And this Theophile
dispendyd alle wysely the goodes of the
Chirche vnder the bisshop / & whan the
Bisshop was dede/ alle the peple sayde
that this Vycayre sholde be Bisshop /
But he sayd thoffyce of Vycayre suffy
sed hym/ And had leuer that than to
be made Bisshop/ Soo there was there
another Bisshop made/ And Theophyl
le was ageynst his wylle pult oute of
his offyce / Thenne he fylle in despayre
in suche wyse that he counceylled a Je-
we hold he sholde haue his offyce ageyn
ne/ whiche Jewe was a magycyen / &
calkyd the deuylle / and he cam anone
Thenne Theophyle by the commaundē-
ment of the deuylle renyed god and
his moder/ and renounced his Cristen
professyon / and Wrote an oblygacion
wyth his blode/ and sealed it With his
ryngе / and delyuerd it to the deuylle
and thus he was brought in to his
offyce ageyne/ And on the morne The-
ophyle was receyued in to the grace of
the bisshop / by the procuracion of the
deuylle/ and was restablyssshed in the
dygnyte of his offyce / and afterward
whan he aduysed hym self/ he repented
and sorowed sore of this that he hadde
done/ And ranne with grete deuocyon
Vnto the vyrgyn mary with al deuocō
of his thonyt prayeng her to be his ayd
de and helpe / And thenne on a tyme
our blessid lady apperyd to hym in vy
syon/ and rebuked hym of his felonnye
and commaundyd hym to forsake the
deuylle and made hym to confesse Jhesu
crist to be sone of god and to knowlege
hym self to be in purpoos to be a Cri-
sten man / And thus he recouerd the
grace of her/ and of her sone/ And in
signe of pardon that she hadde gotyn
hym / she delyuerd to hym ageyne hys
oblygacion/ that he had gyuen to the de
uylle/ and leyde it vpon his breste /soo
that he shold neuer doubte to be seruaūt
of ꝑ deuyll/ but he enioyed that he was
soo delyuerd by oure blessid lady/
and whanne Theophyle hadde herde
alle this/ he was moche Joyeful/ and
told it to the Bisshop/ and to fore alle
the peple that was bifallen hym/ And
alle merueylled greatly/ and gaf laud
de and prayseng vnto the glorious
vyrgyne our lady saynt marye / And
thre dayes after he rested in pees/ There
ben many other myracles/ whiche oure
blessid lady hath shewed for them that
calle vpon her/ whiche were ouer long
to wryte here; but as tourchyng her na-
tyuyte/ this suffyseth/ Thenne late vs
contynuelly gyue laude and prayseng
to her as moche as we maye/ and late
vs saye with saynt Jeromme this

Responsē Sācta et in maculata Virgi-nitas / And yf this holy Responsē was made I purpose vnder correction to wryte here it is so / that I was at Coleyn / and yf herd reherced there by a noble doctour / that the holy and deuoute saynt Jeromme had accustome to vysyte the chirches at Rome / And so he cam in to a chirche / where ony ymage of our blessyd lady stode in a chappell by the dore as he entryd / and passyd forthe by without ony salutacion to our lady / And went forthe to euery aulter / and made his prayers to all the sayntes in the chyrche eche after other / And retorned ageyne by the same ymage without ony salewyng to her Thenne our blessyd lady called hym / and spak to hym by the sayd ymage and demaunded of hym the cause why he made no salutacion to her seyng that he had done honoure & worshyp to alle the other sayntes / of whom the ymages were in that chirche / and thenne saynt Jeromme kneled doune / & sayd thus ℭ Sancta et inmaculata Virginitas quibus te laudibus tre-tam / nesao / Quia quem celi capere non poterant tuo gremio contulisti / whiche is to say / Holy / and vndefoyled Virgynyte / I wote neuer what laude & prayspynges / I shalle gyue vnto the For hym that alle the heuenes myght not take ne conteyne / thou hast borne in thi wombe / So syth this holy man thought hym self insuffycyent to gyue to her lawde / thenne what shal we synful wretches doo / but put vs holy in her mercy knowlechyng vs insufficient to gyue to her due laude and prayspyng but late vs meekely besyche her tacep-te oure good entente and wylle / and that by her merytes we maye atteyne after this lyf to come to her in euerlas-tyng lyf in heuen / A M E N

Thus endeth the lyf of the nati-uite of our blessyd lady

Of saynt Adryan martir And first of his name

ADryan is saide Of A / whiche is as moche to saye as wythoute / and of ydros that is water For after that he confes-syd to be Crysten / he was without water of synne / Or he may be sayd of Andor / that is to saye lyght / and dyan / that is to say god For he was enlumyned with lyghte dyuyne by passyon of martirdome /

Of Saynt Adryan Martir

ADryan suffred deth vnder maxymyen Empe-rour / For when the sayd Maxymyen was in the Cyte of Nychome-dye / where as he sacre-fyed to the ydolles / And by his commaundement they sought alle cry-sten men / somme sought them for dre-de / And somme for loue / And somme for promesse of syluer / soo that neygh-bour brought his neyghbour to martir dome and cosyn his cosyn / Among whome there and thyrtty were taken / of them that they knyght / and brought to forn the kyng / And the kyng said to them / haue ye not herd / what payne is ordeyned ageynste the crysten men And they sayd to hym / we haue herd the commaundement of thy folye / Thenne the kyng was angry & com-maunded that they shold be beten With rawhe synewes / and theyr mouthes be-ten with stones / And that eche of the yr tongues shold be perced With yron and that they shold be bounden / and closed in pryson / And thenne Adryan whiche was fyrst in thoffice of knyght hode sayd to them / I conjure yow by

your gody / that ye telle to me the Re-
ward/ that ye entende to haue for these
tormentes/ And the hooly men sayde /
that neuer eye salde ne ere herd/ ne hert
of man myghte thynke tho thynges /
that oure lord maketh redy for them /
that louen hym parfightely/ And A-
dryan leep in the myddela mong them
and sayd/ acompte ye me with them he
re/ For I am a Crysten man / And
whanne themperour herd that/ and that
he wolde doo no sacrifyce / he dyde doo
bynde hym/ and thrwe hym in pryson
And whan Natalye his wyf knewe/
that her husbond was in pryson for the
faythe of Jhesu Criste/ she was glad
and ranne to the pryson / and kyssed
the chaynes that her husbond was bou-
den with/ and also of the other/ for she
was crysten secretely/ But she durst not
publysshe it for drede of the persecucion
And she sayde to her husbonde / Bles-
syd arte thou my lord Adryan/ For
thou hast founden the Ryches se/ which
thy fader and moder neuer left to the /
which haue nede of them/ that possede
many thynges/ and shalle haue therof
grete nede / when they shalle haue noo
tyme to sowe/ ne to take/ when that
one shalle not delyuer that other fro
payne/ ne the fader the sone/ ne the mo-
der the doughter / ne the seruaunt the
mayster/ ne one frende another frende /
ne Ryches se them that owe them /
And when she hady admonested hym
that he shold despise alle worldly glorye
and frendes and kynrede/ and that al
wey he shold haue his herte vnto celesti
al thynges/ Adryan sayde to her/ Goo
nowe my suster the tyme of our passion
hasteth / of which thou shalt see oure
ende / Thenne she recommaunded her
husbonde vnto the other sayntes / that
they shold comforte hym / And thenne
she retorned vnto her holde / And af-
ter Adryan herynge/ when the daye of
his passion sholde be / and gaf yefres
to the kepers of the prisonne/ And de-
lyuerde to them the other sayntes in
pledge/ and went to his holde for to
take Natalye/ lyke as he hady promy-
sed by otte/ that she shold be present at
their passion / And a may that salde
hym come/ ranne to fore hym and sayde
to Natalye/ Adryan is delyuerd / see
hoo where he cometh/ And whan she
herde it// she byleuyde it not / and
and Who maye delyuer hym fro his
boundes/ gody forbede that he be losed of
his bondes / and departede fro the sa-
yntes and as she sayde these wordes /
a childe of the meyne cam/ that sayde /
Certes my lorde is take goo / And she
supposed that he had fledde fro his mar
tirdome. and wepte bytterly / & when
she sawe hym/ she shytte hastely the do-
re ageynste hym lest hym be ferre from
me said she þ is falsely alwey fro god &
gody forbede/ that I speke to the mou-
the of hym/ that hath tempted his lorde/
and thenne she torned to hym/ and sa
yde/ thou wrecche Without gody who-
constrayned the to empryse and take /
which thou mayst not perfourme /
who hath taken the fro the sayntes
or who hath departed the for to departe
fro them/ Saye to me wherfor art thou
fledde to for thou salvest the bataylles
How arte thou hurte/ Certayne hit is
of none arowe/ that was shotte to the
Certes I sholde haue merueyled / yf
ony of the peple of the felons and with
oute ony hadde be offryde to gody/ and
how vnhappy/ and holde caytyf am I/
what shalle I doo/ that am ioyned to
hym/ that is of the lygnage of felons/
It is not graunted to me to be the wif
of a martir/ but for ayme / but nowe
I shalle be callyde the wyf of a renega
te and transgressour/ My Joye certay-
nly hath lytel endured/ And it shalle
be to me a reproche longe tyme/ And in
herynge this thyng / the blessyde Adry
an enioyede hym strongly & merueiled
moche of his wyf that was soo yonge
and ryght fayre / noble/ and marpede
but viij monethes without more/ how
she myght saye this / And therfor he
was the more ardaunt to martirdome /
And herd gladly these wordes / But
whanne he salwe/ her outermoche tormen-
tede/ he sayde to her opene the dore to me
Natalye my loue and lady/ For I ha
ue not fledde the martirdom / as thow
weneste/ but I am come to calle the as
I promysede to the/ And she byleuyde
it not/ but sayde to hym/ See how this
traytoure renegate deceyueth me / why
lyeste thou/ that other Judas/ Flee thou
vnhappy fro me/ or I shal slee my self

and thenne thou shalt be ful sory & whyle she taryed to opene the dore / he sayd opene anone/for I must goo / & thenne thou shalt see me no more/and thenne shalt thold wepe that thou hast not sene me to fore my deth/ I haue le yd to pledge for me the holy martirs and yf the mynystres seche me/ & they fynde me not/they shal cause the sayn tes to suffre theyr martirdome / and myn also/and whan she herd/that she opened the dore / and they thenne em braced/and kyssed eche other/ & went to gyder to the pryson and there Nata lye clensyd seuen dayes durynge the woūdes of the sayntes/ with precious clothes / and thenne themperour com maunded them to be brought to hym / and they were so broken with the pay nes/that they myght not goo/but were borne as beestes / and adryan cr taynly was bounden his handes be hynde hym/ and spake to Natalye / & was born vpon the torment of Scalee and presented to Cezar / And Na talye ioyned her to hym/ and sayd to hym/My lord/beware/ that thold trem ble not for none aduenture whan thou shalt see the tormentes/ thou shalt not suffre here but a lytel/but thou shalt be anone enhaunced with the aungels / and thenne adryan whold not sacry fyse/and was beten right greuously / and thenne Natalye ranne to the sa yntes that were in the prison/and said my lord hath begonne his martirdome and the kynge warned hym / that he shold not blame his goddes / and he answerd yf I be thus tormented/ that blame thē that be no goddes/hou shalt thou be tormented / that blasphemest hym/that is very god / and the kynge sayd to hym/these other traytours ha ue tauȝt the these wordes/ To whom a dryan sayd/ why callest thou them trai tours/whiche ben Doctours / and en segyne the lyf perdurable / and Nata lye ranne to the other with grete ioye/ and told the wordes/that her husbond had sayd / and thenne the kyng dyde hym to be beten with foure strong men and Natalye anone reported to the o ther martirs that were in the prison / alle the martirdome/the answers/and the paynes of her husbond / and was so sore beten that his entrayllees sprang oute of his bely/ And thenne he was bounden with yron and put in pryson/ with mo other/ And adryan was a yonge man lusty / and moche fayre of eyghe/and twenty yere of age/ And when Natalye sawe her husbonde lye grouelynge vpon the erthe / and al to broken/ she leyde hir hande on his hede in comfortynge hym/and sayde/ Thold arte blessyd my lord/ For thou art ma de worthy to be of the nombre of sayn tes/thold arte blessid my lyghte whyn thou suffrest for hym/that suffred deth for the/ Goo thenne forth my swete b ue that thou mayst see his glory / and when themperour herd that many hym men mynystred to the sayntes in pry son/he commaunded that they shold no more be suffred te entre /and Natalye herd that she shoof her hede/ and toke thabyte of man / and serued the sayn tes in the prison / and made the other wymmen doo soo by the ensample of her / And she praid her husbond when he sholde be in glorye/ that he wolde praye for her / that she myght kepe her vnde fo wledy in this worlde/ or rather to be taken out therof/and when the kyng herd what the wymmen had done / he commanded to brynge forth an amulet or a scythye/soo that the holy martirs sholde haue theron her legges and ar mes all to frussed/and broken theron and dye the sonner/ And thenne Nata lye doubted / that her husbonde shold be afrd for the tormentes of the other/ & prayde the mynystres/ that they wolde begynne with hym / thenne they hewe of his legges/and thyes/ And Nata lye prayd hym/that he wold smyte of his hondes to thende/ that he shold be ly ke to the other saintes/that had suffred more than he /and when he had hewen them of/he gaf vp his spyryte to god/ The other sayntes holde forthe their feet with theyr free wylle / and passid to our lord/ and the kynge commaunded that the bodyes sholde be brent/ And Natalye hyd in her bosome the hond of sayntˉ Adryan/ and when the bodyes of the sayntes were throwen in to the fyre / Natalye wolde haue with them sprongen in to the fyre/ and be brente/ and sodenly anone cam a grete tayne

quenchyd the fyre/ soo that the bodyes of the sayntes hady none harme/ And the Cristen men woke counceylle to gy dr/ and dyd doo bere the bodyes to con stantynople like that the pees was gy uen to the chirche/ that they were fette ageyne with honour/ and they suffred trthe aboute the yere of oure lorde two honderd and four score/ Natalye then ne abode and dwelled in her howse/ & trayned the honde of sayntAdryan/ And for to haue therof she kepte it al wey at her bedes hede / And after the Juge salde natalye so fayre/ soo ryche and soo noble by leue of themperour he sent Wymmen to her/ by cause she shol de consente to hym by marryage/ to who the Natalye answerd/ who is he / that may doo soo moche honour/ that I may be ioyned to hym by maryage/ but I requyre yold that I maye haue terme of thre dayes to araye and make me re dy/ And this she sayd to thende / that she myght flee awey / Thenne beganne she to praye our lord that he wold kee pe her fro touchynge of man/ and then ne sodenly she fylle a slepe/ and one of the martirs appeerd to her / and com forted her swetely/ and commaunded her that she shold goo to the place whe re the holy bodyes were / And whan she awoke/ she took the hond of Adri an only with her and entryd in to a ship with many Crysten men/ & whan the Juge herd it he folowed after with many knyghtes / & thenne the wynde cam contrary to them / And drowned many / and constrayned the other to retorne / And thenne in the nyght the deuylle appeerd to them in guyse of a maronner in a shippe of fantasme/ and sayd to them/ fro whens come ye/ and whyder goo ye / and the Crysten men sayd/ we come fro Nychomedye / and goo vnto Constantinople / And he sayd/ ye erre/ goo/ towardes the lyfte syde / and ye shalle sayle more ryght / And he sayd soo by cause he wold ha ue drowned them in the See/ And as they folowed the steres / anone so denly Adryan appeerd to them in abo te / and lad them sayle / as they dyd before/ And told to them/ that it was a wycked spyryte that had spoken to them/ and thenne he went to fore them and shewed them the way/ and when Natalye salde hym go to fore them / she was replenyssh with ioye / soo that to fore day they cam to Constanty nople/ And whan Natalye entred in to the hows where the martirs were / she put the hond of Adryan to the bo dy/ And whan she hadde made hyr pra yers / she slepte / and sayntadryan appeerd to her/ and salewed her / and commaunded her / that she sholde co me with hym in to Joye perdurable / and whanne she awoke / she told to them that were there her dyspoyl & took her leue/ and after gaf vp her spyryte to almyghty god / And thenne the good Cristen men took her body / and keyd it with the bodyes of the martirs

Thus endeth the lyf of Sayntadryan martyr

Here folowyth the lyf of Sayntgorgone

Sayntgorgone & Dorothe were in Ny chomedye chyef in the palays of Dyoclysy an / and renounced theyr Chyualrye for to folowe theyr euerlastyng kynge / And confessyd with an hygh voys / that they were Crysten / & whan them perour herd that he was strongly angry and it dyd hym moche displesyr/ and greuaunce for to lese suche men/ whiche he had nourysshed in his palays / and were noble of maner / and of lygnage

And whan he salde / that he myght not tourne them by menaces ne by fayre wordes / he dyde doo stray ne and payne them in the torment of Eculee / and dyd alle to rende and bre ke them with sorgys and hookes of yron/ and to caste in theyr wombes salt and vynegre/ whiche entryd in to the yr entrayles / And they suffred hit

Joyously / Thenne he made them to be
rosted vpon a gredyron / And they
lay therupon / as they had leyn vpon
a bedde full of of flowres/and suffred no
ne harme / and after this themperour
commaunded/ that they sholde be han-
ged with cordes/ and theyr bodyes to
be gyuen to houndes and wolues to be
deuoured / and soo they yelde vp the-
yr spirytes to almyghty god/but the-
yr bodyes abode vntouchyd/ & were ta
ken vp & buried by good cristē men/ &
they suffred dethe the yere of our lord
two hondred / and foure score/Thenne
many yeres after the body of saynt gor
gon was transported to Rome / and
the yere of our lord vñ C lxxiiij/ the
bisshop of metes neuelde of kynge pyp
pyn transported the same body in to
Fraunce / and leyd it honourably in
the monasterye of Gorgonense /

Thus endeth the lyf of saynt
Gorgone martyr

And here begynneth the lyues
of the sayntes Prothe and Ja-
anctes and Eugene And firste
of their names

Prothus is sayd of
prothos/that is to saye
fyrst / And of panthos
whiche is as moche to
saye as presentacion /
For he was of the fir-
ste of his lygnage presented to god
by goode werkes / and by martirdome
Jacinctus is as moche to/saye as ly-
eng within or a precious stone/named
Jacincte / For he playd in the tormen
tis / and therfor he is in Joye aboue
as a precious Jaynete / Eugenne is
sayd/of eu /whiche is as moche to saye
as good/ and Gino gignis / that is to
engendre/ And so Eugene is as mo-
che to saye/as well engendrynge/ For
she engendred to Jhesu Cryst good li-
gnage/ That was fader and moder / &
many other/whiche by her were engen-
dred to the Crystey fayth /

Of saynt Prothe and Jacinte

Prothe and Jacin-
cte were gentylmen of
noble lygnage/ and
were scolayes in the
studye of philosophye
of Eugenne doughter
of Philyp / of the moost noble lygna
ge of the Romaynes / whiche Philyp
hadde taken of the Senate the prouos-
tye of Alleyandrye / And had ladde
with hym Claudia his wyf/his sones
auyte and serge/and his doughter eu-
genne / and Eugene was parfighte
in all the liberalle artes and lettres /
Prothe and Jacynete hadde studyed
with her/and were comen to parfection
of those sciences/and Eugenne in the
xv yere of her age was requyred to be
maryed of one Aquylyne / sone of the
Consul aquylyn / and she answerd /
that her behoued to be maryed and chose
a husbond full of goode maners/ and
not of hyghe lynage / and thenne cam
to her hond the doctryne of saynt Poly
le/and began in her courage to be ma-
de Crysten by good maners/and then
ne at that tyme the Crysten men were
wel suffryd to dwelle besyde the Cyte
of aleyandrye and as she went pla
yenge and walkynge by the towne /
she herd Crysten men syngge a verse of
the salter whiche sayth/ alle the god-
des of the mysereauntes ben deuyls /
Our lord certaynly made the hemen /
Thenne sayde she to Prothe and Ja-
cynte that had estudyed with her in the
artes liberal / we haue ouer passed
thargumentes/ and sylogysmes of the
philosophres by estudye corruptyble /
the argumentes of Arystotle / And

ydres of plato / & thensignementes of
socrates/& shortely al that the poete sā
ge & made/ or the philosopher thoughte
it is al closyd by his sentence/late vs
thēne be bretheren/& folowe we our lor
de Jhesu crist/& this cōcil plesid them
& thenne she took thabyte of a man/&
cam to the monastery where elleyn was
abbot/Which wold in no wyse suffre /
that ony woman sholde come to hym/&
this elleyn had on a tyme disputed a-
ynst an heresye / & when that he salve
that he myght not sustene the force of
thargumentes/he dyd do brenne a gre-
te fyre for to preue his faythe/& sayd/
we shalle see nold which is the right
faith/& he hym self entred first in to the
fyre/& cam out ageyn without hurte
or greef/but the heretyk wold not en-
ter in to the fyre/& was cōfused/& put
alwey/& when Eugenne was gone to
hym & hadde sayd/ that she was a man
he saide to her/thou saist truly/& wel/þ
thou art a man/ for thou werkest ver-
tuously/& the condicion of her was she
wed to hym thēne of god/ & she wed-
ued thabyte with Prothus & Jacinte /
& dyd her to be callid of al/broder Eu-
genne/& when her fader & moder salve
her chare come home empty & voide/thē-
ne they did do seke their douzter oueral
but she myzt not be foūden/& thēne wēt
they to dyuynours & sothsayers/ & de-
maūded them where their douzter was
become/& they answerd/that she was ra
uysshed of the goddes amōg the sterres
& therfore her fader made an ymage of
his douzter & comāded that al the peple
shold worshipe her/& she dwelled amōg
the companye of bretheren in the dede
of god/& when the prouost of the chir
che was dede/she was made prouost/&
thēne in Alexandrye was a lady no-
ble & ryche/ which was named Melan
cye/ whome saynt Eugenne enoynted/
with oyle/& delyuerd her of a quarta
yne in the name of god/& she sente to
her many pfetes/which she wold not re
ceyue/& the said lady supposed that eu-
genne had ben a man/& bysehed her oft
& behelde the gretenes & beaulte of her
body/in suche wise/that she was strōg-
ly espryed & chauffed in her boue/and
was gretely troubled how she myght
do to make eugenne to haue to do with
her/& thenne she fayned her to be seke /
& sent for this broder eugenne to come
& hane pyte on her / & when she was
come she tolde to her in what maner
she was taken in his loue /& how she
brenned in desyryng hym/ & praid her/
that she wolde lye by her/& haue to do
carnally/& embraced her/& kyssed her /
& exhorted her for to do synne/& eugē-
ne had grete horrour & abhompnacipn
of her/& sayd thou art by right called
melancye / for hit is an euyl name &
fulfilled of treason/ thou art said blacke
& derke douzter of derkenes/frende of
the deuyll/lyzt of polucion/nourisshing
of leccherye/auguisshous/douzter of sem
pyternal deth/& when she salve her de-
ceyued of that she conceited she doubted
that eugenne shold discouere her felon-
nye/& began fyrst to crye that eugenne
wold ther haue enforced her /& thenne
she went to the prouost plevyn/& com
playned sayenge þ a yong man a fals
cristen was come to me by cause of me
dyeyue/& wold me & wold haue enfor-
ced me by strengthe for to haue synned
With hym/ yf I had not be holpen & de
lyuerd by a chamberer which was in
my chābre/& when the prouost herd this
he was gretely meuid & sent for a mul
titude of peple/& made eugene to be bro
ught with the other seruaūtes of Jhesu
crist boūden in yron/& establisshed a day
whan they al shold be delyuerd to bee-
stes for to be deuoured/ & thenne were
they called to fore the prouost /which
said to eugene/say to me thou ryzt cur-
syd Wrecche/yf your god hath taughte
you how to do suche werkes/as for to cor-
rumpe & defoule the wymmen forsybly
ayenst theyr wylle/& thenne Eugenne
which had the hede enclyned / by cause
she wold not be knowen/sayd that our
lorde taught and enseygned chastyte
entyerly/and promysed to them / that
kepte hit the lyf perdurable/ And we
maye wel shewe / that Melancye is
fals and lyeth / But hit is better to
vs to suffre / than she sholde be fin-
ynquysshed and pugnysshed / And
that the fruyt of our pacyence perysshe
not/but notwithstondyng lete her cha-
lenge be brought forth here / She is the
Wytnes of oure felonye / so that the le-
synges of her may be reprouyd / And

whan she was come she kepnge lerned of her lady opposed ageynst eugēne/ & sayd/that he wold haue taken her by force / And also alle the other of the meyne corupte by the lady wytnessyd that it was soo/ And Eugēne sayd / the tyme is passed of sclence/and the tyme to spekte is nolw/I wylle no lenger suffre/that this shamcles creature/ put more blame gyltles on the seruaunt of Jhesu cryste/ne that she glorysye not in her malyce/ne in her falsete And by cause that trouthe surmounteth her lesynge / and that wysedome surmounteth her malyce/I shal shewe the trouthe for none auaunta̅ce/ but for the glorye of our lordy/ And thenne she wokte her cote/and rente it vnto her gyrdel aboue /and sayd / that she was a woman/as it apperyd/And also sayd to the prouost/ thou art my fader/ and Claudyenne is my moder / And the tweyne that sytte wyth the Auyce/ and Sergo ben my bretheren / And I am Eugenne thy doughter / And these tweyne ben Prothus/and Jacynte/ And whanne the fadre herde that / he knewe wele his doughter / And thenne he and her moder embraced her/ and wepte tendyrly for ioye/ And thenne they clothed Eugenne / with clothes of goldy / and enhaunced her on hyghe/ And after this cam a fyre from heuen/and brente Melancye/& alle her meyne/ Thenne Eugenne conuertid to the faythe/her fader/moder / bretheren/ and alle the meyne/& therfore lefte the fader the prouostye/ And was ordeyned Bisshop of the Crysten peple /and as he was in prayer /and oryson he was slayne of the myscreaūtes) and paynyms /Thenne Claudyenne with her sones and Eugenne retorned to Rome /and there conuertid moche peuple vnto the faythe of Jhesu Cryst/ Thenne by the commaundemente of the emperour ther was a grete stone bounden to the neck of Eugenne /and was throwen in to tyber/but the stone brake/and she Went without harme vppon the water/Thenne she was throwen in to a brennynge fornays / but the fornays was quenchyd by myracle/and becam cold/ And thenne she was putte in to a derke pryson /but a grete shynynge lyght made it all clere and bryght / And whanne she hadde ben there ten dayes without mete our lordy Jhesu Cryste apperyd to her/and brought to her a ryght whyte hoof/and sayd to her/take this mete of my hande/ I am thy sauyour/whome thou hast loued wyth alle thy thought/ And on that day that I descended in to therthe I shal reuyue the/Thenne on the daye of the natyuyte of oure lordy /the tormentour was sente to her / and he smote of her hede/ And after that she appered to her moder / and sayd to her that she sholde folowe her on the sonday after/ And whenne the sonday cam/claudyenne put her self to prayer/& gaf her spyryte to gody / & thenne Prothus & Jacynte were drawen to the temple/ for to doo sacrifyse/& they by theyr prayers al to brake thidolle/ & whan they wold in no wyse do sacrifyse they accōplyssshed their martirdom in suffrynge their hedes to be smytō of/& suffred deth vnder Valeryen & galyen/about the yere of our lord ij C & lvij/ by whos merytes lete vs praye almyghty gody to haue mercy on vs/& brynge vs to his blysse Amen /

Thus ende the lyues of Prothe and Jacincte

Here folowyth the Exaltacion of the holy Crolle

The exaltacion of the holy Crosse is sayd / by cause that on this daye the hooly crosse & faythe were gretely enhaūced / And it is to be vnderstonden that to fore the passion of our lord Jhesu cryste/ the tree of the crosse was a tree of sythe / For the crosses were made of vyle trees/ & of trees without fruyte / For al that was plaūted on the Mount of caluarye bare no fruyte It was a folvle place/ for hit was the place of the torment of theuys/ it was derke/ for it was in a derke place and without ony beaute/ It was the tree of deth/ for men were put there to dethe/ It was also the tree of stenche/ for it was plaunted amonge the carcoynes/ & after the passyon the Crosse was mocke enhaunced/ For the vyle was transpor-ted in to preciousyte/ Of the' whiche the blessyd saynt Andrelve sayth/ O precious holy Crosse gody saue the/ his barrynes was tornedy in to fruyte / as it is sayd in the Cantyques/ I shall ascende vp in to palme tree / et cetera /
His ignobylyte or vnworthynes was tourned in to sublymyte and heyght/ The Crosse that was tormente of theuys is now born in the fronte of them pewres / his derkenes is torned in to lyght and clerenesse/ wherof Crysostom sayth the Crosse and the woūdes shall be more shynyng than the rayes of the sonne at the Jugement / his deth is cō uerted in to perdurablyte of lyf /
Wherof it is sayd in the prefate / that fro whens that the dethe grelve/ From thens the lyf resourded/ And the stenche is torned in to swetenes/ cāticorū/ j
This exaltacion of the hooly crosse is solempnysed and halowed solempnly of the chirche/ For the faythe is in hit moche enhaunced/ For the yere of oure lord sixe honderd & xv/ our lord suffred his people moche to be tormentyd by the cruelte of the paynyms/ And Cosdroe kynge of the Perses subdued to his empyre alle the Royammes of the world/ And he cam in to Jherusalem/ and vas aferd and a drad of the sepulcre of our lord & retorned/ but he bare with hym the parte of the hooly Crosse/ that saynt Helene had left ther
And thenne he wold be worshiped of alle the peple/ as a god/ & dyd do make a tour of gold and of syluer where in precious stones shone / and made therin the ymages of the sonne and of the mone and of the sterres/ and made that by subtyle conduytes water to be hydde/ and to come doune in maner of rayne/ And in the laste stage/ he made horses to draive charyottes round a-boute lyke as they had meuyd the toure/ & made it to seme as it had thondred and delyuerd his Royamme to his sone And thus this cursyd man abode in this Temple / & dyd doo sette the Crosse of our lord by hym / and commaūded that he sholde be callyd god of alle the peple / And as it is rede in libro de mitrali officio The sayd Cosdroe resydent in his trone as a fader / sette the tree of the Crosse on his ryght syde in stede of the sonne / and a cocke in the lyft syde in stede of the hooly ghoost/ & commaunded / that he sholde be calledy fader/ And thenne Heracle thempe-rour assembledy a grete hoost / and cam for to fyght with the sonne of Cosdroe by the ryuer of danubye / & thenne hit pleasyd to eyther prynce / that eche of them sholde fyght one ageynste that o-ther vpon the brydge/ & he that sholde ouynquysshe & ouercome his aduersarye sholde be prynce of thempyre without hurtyng eyther of bothe hostes/ & so hit was ordeyned & sworn/ & that who som euer sholde helpe his prynce/ sholde haue forthwith his legges & armes cut of/ & to be plonged/ & cast in to the Ryuer
And thenne Heracle commaundedy hym all to gody and to the hooly crosse with all the deuocion that he myght And thenne they fought longe/ And at the last our lord gaf the victory to Heracle and subduedy hym to his empyre/ The hoost that was contrary/ and alle the peple of/ Cosdroe obeyedy them to the Crysten faythe / & receyuedy the hooly baptysme/ And Cosdroe knelve not the ende of the batayll/ For he was adourd and worshiped of alle the peple as a god/ so that no man durst say nay to him/ And thēne Heracle cam to hym / and sonde hym syttynge in his syege of golde / and sayd to hym /
For as moche as after the maner thou haste honoured the Tree of

the crosse/yf thou wilt receyue baptym
and the faythe of Jhesu Cryst/ I shal
gete it to the/and yet shalt thou holde
thy crowne and Royamme with lytel
hostages/And I shalle lete the haue
thy lyf/and yf thou wylt not/ I shal
slee the wyth my swerde / and shalle
smyte of thyne hede /and whanne he
wold not accorde therto / he did anon
do smyte of his hede/and commaunded
that he sholde be buryed / by cause he
had be a kynge / And he sonde wyth
hym one his sone of the age of ten ye
re/whome he dyde doo baptyse and lyft
hym fro the fonte / and lefte to hym
the Royamme of his fader /and then
ne dyde doo breke that Tolbre / And
gaf the syluer to them of his hoste/&
gaf the golde and precious stones for
to repayre the chirches that the tyraunt
had destroyed/and woke the hooli cros
sa/and brought it ageyne to Jerusa
lem/ and as he descendeth fro the mo
unt of Olyvete /and wolde haue en
tryd by the gate / by which our sauy
our wente to his passyon on horsbacke
aourned as a kynge/ sodenly the sto
nes of the yates descended / & ioyned
them to gyder in the gate lyke a wall
& alle the peple was abasshed /& then
ne the Aungel of our lorde appeerde
vpon the gate holdyng the signe of the
signe of the crosse in his honde / and
sayde/whanne the kynge of hiuen wen
te to his passion by this gate /he was
not arayed lyke a kynge /ne on hors
bake/ but cam humbly vpon an asse /
in shewynge thexaumple of humylite
which he left to them that honoure hym
And when this was sayd/he departed
and vanysshed awaye/Thenne themper
our took of his hosen and shone hym
self in weyynge/and despolyed hym
of alle his clothes in to his sherte /
and woke the crosse of our lorde/ and
bare it mocke humbly vnto the yate /
And anone the hardnes of the stones
felte the celestyalle commaundement/&
remeued anone/and openedē and gaf
entree vnto them that entred /Thenne
the swete odour that was felt that day
whanne the hooly Crosse was taken
fro the Toure of Cosdroe / and was
brought ageyne to Jherusalem fro soo
ferre cōtre/and so grete space of londe
retourned in to Jherusalem in that mo
ment /and replenysshed it wyth al swe
tenes/Thenne the rygbt reuoute kyng
beganne to saye the prayspnges of the
Crosse in this wyse/O Crux splendo
dior/et cetera/O Crosse more shynynge
than alle the sterres /honoured of the
world/right holy /and mocke amya
ble to alle men/which only were wor
thy to bere the raunson of the worldē /
Swete tree/Swete nayles/ Swete y
ron/swete spere berynge the swete bur
thens/Saue thou this present compa
ny/ that is this daye assembled in thy
laude and prayspnges/ And thus
Was the precious tree of the Crosse re
establyssbed in his place/And thañ
cyent myracles renewed /For a dede
man was reysed to lyf/and four men
taken with the palsey were cured and
heled/& lepres were made clene /and
fyften blynde receyued theyr syghte
ageyn/ Deuylles were put out of men
And mocke peple/and many were de
lyuerd of dyuerse sekenes and mala
dyes/ Thenne themperour dyd doo re
payre the Chirches / and gaf to them
grete yeftes/And after retorned home
to his Empyre/ And hit is sayd in the
Cronycles / that this was done ofter
wyle/ For they saye/ that whanne Cos
droe had taken many Royammes/he
woke Jherusalem/and Zacharye the pa
triarke/ and bare awaye the tree of the
Crosse /And as Heracle wolde make
pees with hym/the kyng Cosdroe swa
re a grete othe/that he wolde neuer ma
ke pees with Crysten men and Roma
yns/ yf they renyed not hym that was
crucyfyed /and adoured the sonne/
And thenne Heracle /which was ar
med/wyth faythe broughte his hoste
ageynst hym /and destroyed/and ba
sted the Perssyens with many batayls
that he made to them/And made Cos
droe to flee vnto the Cyte of thelyson
te/ And att the laste Cosdroe hadde
the flyxe in his bely/And wolde ther
fore crowne his sone kynge / which
was named Mendasa / And whanne
Syroys his oldest sone herde hewf/
he made alyaunce with Heracle / And
pursewed his fader with his noble pe
ple/and set hym in bondes/ And susteyy
ned hym with breede of trybulacion/

& with watre of anguyssh/ And atte last he made to shote arowes at hym by cause he wold not bileue in god & so de yde/ & after this thynge he sente to Heracle the patriarke the tree of the crosse and all the prysoners/ And Heracle lare in to Jerusalem the precious tree of the crosse / And thus it is redde in many Cronycles also / Sybyle sayth thus of the tree of the crosse / that the blessyd tree of the crosse was thre ty mes with the paynyms/ as it is sayd in thystorye tryperty te / O thryes bles syd tre/ on which god was stratched This peradventure is sayd for the lyf of Nature/ of grace/ and of glorye/ whi che cam of the crosse/ At Constantyno ple a Jelde entyd in to the chirche of seynt sophye/ and consydered / that he was there allone/ and salde an yma ge of Jhesu Cryste/ and took his swerd and smote thymage in the throte/ and anone the bloode guyssh ed oute / and sprange in the face and on the hede of the Jelde / And he thenne was aferd and took thymage / and cast it in to a pyte / and anone fled awey / and it happed that a Crysten man mett hym/ and salde hym al bloody / and sayd to hym fro whens comest thou /thou hast slayne somme man / And he sayd / I haue not / the crysten man sayd Very ly thou hast commysed somme homy cyde/ For thou art al besprongen with the blood / And the Jelde sayd / Very ly the god of Cristen men is grete and the fayth of hym is ferme and appro ued in all thynges / I haue smyten no man / but I haue smyten thymage of Jhesu Cryste / and anone yssued blood of his throte / And thenne the Jelde brought the Crysten man to the pyte / And there they delde oute that holy ymage / And yet is sene on this daye the Wounde in the throte of thymage And the Jelde anone byeam a good Crysten man & was baptysed / In Sy rye in the cyte of Baruth ther was a cri sten man / which had hyred an hous / for a yere / & he had set thymage of the crucifixe by his bedde to which he ma de dayly his prayers & said his deuo cions / & at the yeres ende he remeued & toke an other holde / & forgate & lefte thymage behynde hym / and it happed that a Jelde hyred that same holde / & on a day he hady another Jelde one of his neyghbours to dyner / & as they were at mete / it happed hym that was boden in bolyng on the walle to espye this y mage which was fyxed to the walle & beganne to grenne at it for despyte / & ayenst hym / that bad hym / & also thre tened & menaced hym / by cause he durst kepe in his holde thymage of Jhesu of nazareth / & that other Jelde sware as mocke as he myght / that he had neuer sene it / ne knewe not that it was there & thenne the Jelde fayned as he hadde ben peasyd / & after went strayt to the prynce of the Jeldes / & accused that Je lde of that which he hadde sene in his hous / thenne the Jeldes assembleden & cam to the holde of hym / & salde thy mage of Jhesu Cryst / & they took that Jelde & bete hym / & dyd to hym many iniurye / & caste hym oute half dede of their synagoge / & anone they defolded thymage with their feet / & renelbed in it alle the tormentes of the passion of oure lorde / & when they perced his syde with the spere / blood & watre yssued ha boundauntly / in so mocke that they fyl led a vessel / Which they set ther vnder / And thenne the Jeldes were abussh ed & bare this blood in to theyr synagoge & alle the seke men and malades that ware enoynted ther with / were anone guaryssh ed & made hool / & thenne the Jeldes told & recounted al this thynge by ordre to the bisshop of the countre / & alle they With one wyll receyued bap tym in the fayth of Jhesu Cryst / & the bisshop putt this blood in ãpulles of Crystalle & of glas for to be kepte / & thenne he called the Crysten man that hadde lefte it in the holde / & enquyred of hym / who had made so fayr an yma ge / & he said that Nychodemus had ma de it / And when he deyde / he lefte it to gamalyel / And Gamalyel to Zachee & Zachee to Jaques / and Jaques to Symon / and hadde ben thus in Je rusalem Vnto the destruction of the Cyte / and fro thennes hit was borne in to the Royamme of Agryppe of Crysten men / and fro thennes it was brought ageyne in to my Countreye / & it was left to me by my parentes by rightful herytage / & this was done in ỹ

yere of our lord seuen honderd and fyf
ty/and thenne alle the Jelwes hab=
bed theyr synagogues in to chirches
and therof cometh the customme that
Chirches ben halowed/ For to fore that
tyme/ the aultres were but halowed
ouly /and for this myracle the chir=
che hath ordeyned /that the fyfte ka=
lendas of decembre/or at it is rede in
an other place/the fyfthe ydus of No
uembre shold be the memorye of the
passyon of oure lord/wherfor at Rome
the chirche is halowed in thonoure of
our sanyour where as is kepte an am
pulle with the same blood/ And there
a solẽpne feste is kepte and done/and
there is proued the ryght grete vertue
of the crosse vnto the paynyms and to
the myscreyed men in alle thynges /

And saynt Gregory recordeth in/the
thirde booke of his dyalogues / that
whanne andrewe Bisshop of the Cy
te of Fundane suffred an holy nonne
to dwelle with hym/the fende thenemy
began tempryne in his herte the be=
aulte of her/in suche wyse/ that he tho=
ught in his hedde wycked and cursed
thynges /and on a daye a Jelwe cam
to Rome/ and whanne he salwe / that
the day fayled/and myght fynde noo
lodgynge/he went that nyght/and a
bode in the Temple of appolyn / And
by cause he doubted of the sacrylege of
the place /hold he hit /that he hadde no
fayth in the Crosse/yet he marked and
garnyssed hym with the signe of the
Crosse/ thenne at mydnyght whan he
awoke / he salwe a compayne of euylle
spyrytes/whiche went to fore one/like
as he hadde somme auctorite of pur=
saunce aboue thother by subiection/and
thenne he salwe hym sytte in the myd=
des a mong the other/ and began to
enquyre the causes and dedes of eue=
ryche of these euylle spyrytes /whyche
obeyed hym/ and he wold knowe /
what euylle euerych hady doo/ But
Gregory passyth the maner of this by=
syon/by cause of shortnes / But We
fynde semblable in the lyf of faders /
That as a man entryd in a Temple
of thydolles / he salwe the deuylle syt=
tynge/and alle his meyny about hym
And one of these wycked / spyrytes
cam/and adouryd hym/and he demaũ
ded of hym /Fro whens comest thou/
and he sayd / I haue ben in suche a
prouynce / and haue moeued grete
warres /and made many trybulacõs
and haue shedde moche blood / and am
come to telle it to the / and Sathan sa
yd to hym/ in what tyme hast thou do
ne this / and he sayd in thyrty dayes
and Sathan sayde/why hast thou be
soo longe there aboutes / and sayd to
them that stode by hym/goo ye and bete
hym /and all to lasshe hym/ Thenne
cam the seconde and worshipped hym /&
sayde /Syre I haue ben in the see/ and
haue moeued grete wyndes and tor=
mentes /& drowned many shippes /&
slayn many men / and Sathan sayde
hold longe hast thou ben about thys /
& he sayd xxij dayes /&'Sathan sayd
hast thou done nomore in this tyme /
& comãded that he shold be beten /& the
third cam/ & said/I haue ben in a Cyte
& haue meuyd stryues and debate in a
weddynge/& haue shedd moche blood/&
haue slayne the husbond / & am come
to telle the/ & sathan ayed/in what ty
me hast thou done this/& he said in ten
dayes/& he said/hast thou done nomore
in that tyme /& comãded them that we
re aboute hym to bete hym also/Thenne
cam the fourthe & sayd/I haue ben in
the wyldernes fourty yere/& haue la=
boured aboute a Monke/ & Vnnethe att
the laste I haue throwen & made hym
falle in the synne of the flesh /& when
satan herd that/he arose fro his set/&
kyssed hym/& took his crowne of his
hede/& set it on his hede/& made hym to
sytte with hym/& sayde/thou hast done
a grete thynge/& hast labourd more /
than all thother/& this may be the ma
ner of the Vysyon/that sayn gregory
leueth/whan eche had sayd / one sterte
vp in the myddle of them alle/& seyd
he hadde meuid Andrewe ageynste the
name/& had meuyd the fourth part of
his flesshe ayenst her in temptacion /&
therto/þ yesterday he drowz so moch his
mynde on her/that in the hour of euen
songe he gaf to her in Jappyng a buffe/
& seid pleynly þ she myzt here it that he
wold synne With her/thẽne the mayster
comãded hym that he shold performe þ
he had begonne /& for to make hym to
synne he shold haue a synguler victory

and rewardy among alle the other/
And thenne commaundedy he/ that they
sholdy goo loke who that was that la;
ye in the Temple/ And they wente/ &
lokedy / And anone they were ware /
that he was marked wyth the signe of
the cosse/ And they kepnge aferd escry
ed/ and saydy/ Verily this is an emp
ty vessel/ alas/ he is markedy /
and with this voys alle the company
of the wykkedy spyrytes vanyssheden a;
waye/ and thenne the Jelve al amoe
uydy cam to the bisshop / and toldy to
hym all by ordre What was happendy
And whan the byssshop herdy this/ he
wepte strongly/ and made to voyde all
the wymmen oute of his holys/ and
thenne he baptysedy the Jelve /
Seynt Gregory reherceth in his dyalo;
gues that anonne entrydy in to a gar
dyne/ and salve a letuse/ and couerted
that/ and forgate to make the signe of
the cosse/ and bote it gloutonnesly/ and
anone fylle doune/ and was vanyssched
of a deuylle / and ther cam to her sayne
Equycyen / And the deuylle began
to crye and to saye / What haue I doo
I satte vpon a lettuse / and she cam/
and bote me / and anone the deuylle
yssuedy oute by the commaundement
of the holy mayd of godv/ It is rede
in thystorye Scolastyke / that the pay
nyms had peyntedy on a walle the ar
mes of Serapis / and Theodosyen di;
de doo put them oute / and made to be
paynted in the same place the signe of
the Crosse / and when the paynyms &
prestes of thydolles salve that / anone
they dyde them to be baptysed/ sayenge
that it was giuen them to Vnderstonde
of theyr olders/ that tho armes sholde
endure tyll/ that suche a sygne were ma
de there/ in whiche were lyf/ And they
haue a lettre/ of whiche they vse/ ꝑ they
calle holy/ & had a forme that they said
it exposedy and signyfyed lyf perdura
ble /

Thus endeth the exaltacion of the
holy Crolle.

Here folowyth the lyf of sayntJohan Crysostome.

IOHAN Crysosto;
me was of Antyoche/
And was borne of no
ble kynrede/ of whome
the lyf/ the lignage/ the
conuersacion / and the
persecucion is more playnly contryned
in thystorye trypertyte / When he hadde
ben in the studye of philosophye/ he left
hit / and yaf hym self to the seruyce of
god/ and was made a preest/ And for
the loue of chastyte / he was reputedy
old/ For he entendydy more to the ettn
nynge loue of god / than to vttrewardy
debonayrete/ And for the rightwysnes
of his lyf/ he entended most to the thyn
ges to come/ and was demed proude of
them/ that knewe hym not/ He was no
ble in techynge/ he was Wyse in expou
nynge /and ryght good in refraynyng
of kayne maners / Archadyen
and Honoryen regned thenne in them
pyre / And Damasce sat thenne in the
See of Rome / And whanne Cry;
sostome was made Bisshop of Con;
stantynople / he beganne to correcte ha;
stely the lyf of Clerkes/ And therfore
alle they were moeuedy and styredy to
hate hym / and eschewedy hym / as he
hadde ben a madde may/ And spake
euylle of hym / And by cause he
wolde not hydde them to dyne / and
ete with hym / Ne wolde not ete with
them / they sayde / that he dyde hyt
by cause he ete his mete so softe/
And the other sayde / that it was for
the excellence and nobleesse of hys metes
And the trouthe was / by cau
se / that his stomake was ofte sore/
And greuydy / wherfore he eschewedy
the grete dyners and the festes /
And the peuple louydy hym moche for
the goody Sermons / that he made to
them/ and sette lytell by that his ene;
myes sayde/ Thenne Crysostome began
to reprene somme of the lawes / And
therfor the enuye was the more agey nst

hym / And yet he dyd other thynge / that moeued yet more / For Eu ſ
trope prouoſt of thempyre / Whiche had the dignyte of conſul / wold ha ſ
ue auengyd hym on ſomme that fled to the chyrche for ſocour / And ſtudyed that a lawe ſholde ordeyned by the ſ
perour / that none ſhold flee to the chir che / And they that had ben therin to fore ſhold be drawe oute / and a lyt
el Whyle after / Eutrope had treſpa ſ
ced to themperour / and fled anone to the chyrche And Whanne the Byſſhop herd therof / he cam to hym / Whiche was hydde vnder thaulter / and made an Omelye ageynſt hym / in the Whiche he reprouyd hym right ſharply / and therfor many were Wrothe / by cauſe he wold do no mercy to that curſyd man and yet he dyd no thyng but chyde /

And Whanne themperour ſalue his wylle / he made Eutrope to be borne out of the chirche / and dyd doo ſmyte of his heede / and he reprouyd ſharpely many men for dyuerſe cauſes / And therfor he was hateful to many / and Theophyle Byſſhop of alexandrye Wold haue depoſed Johan Cryſoſtome / & wolde haue ſette in his ſyege yſydore / the preſt / And therfor he ſought dyly gentli cauſe to depoſe hym / and the pe ple that were feddе merueylouſly With the doctryne of ſaynt Johan / defended hym ſtrongly / and Johan Criſoſtom conſtrayned the preeſtes to lyue after the holy ordynaunces of holy chirche And ſayd that they ſhold not vſe the honour of preſthode / For they deſpiſed the lyf of a preſt / and wold not for bolde it / and Johan gouerned not only the byſſhoprych of Conſtantyn nople but he ordryned to other prouyn ces by auctorite of themperour ſuch la wes as were moche prouffytable / and thenne when he knewe that yet the pe ple ſacrifyſed aboute the other pronyn ces to the deuylles / he ſente thyder mon kes and clerkes / & made them deſtroye alle the Temples of thydolles /

In that ſame tyme was a man whi che was made mayſtre of the chyual rye / and was named Ganas / of the lygnage of Celyſqne barbarien / whi che ſtrongly Was lyfte vp / and by ſtu dye of tyrannye was corrupt of there

ſye / Arryenne / And that ſame gan nas prayd themperour / that he wold gyue to hym a chyrche Within the cyte for hym and his to make in theyr pra yers / And whanne themperour hadde graunte hym / he cam to Johan Cryſoſ tome for to haue a chyrch / as was gra untyd to hym by themperour / but Jo han whiche was ſtronge in vertue / and all embraced in the loue of god ſayd to the perour / promyſe not ne gyue no ſuche thyng ne holy thyng vnto dogges And dyde the no thyng of this barba ryn / but commaunde / that We both two be called to fore the / And take hede / What ſhal be ſayd but Wene vs bothe ſoftely / For I ſhalle ſoo reſtrayne hym that he ſhalle no more dore demaunde ſuche thyngs / And whanne themperour herd this / he was glad / and the nexte day he dyd doo calle that one and that other / And as an oratour requyred for hym / Johan ſayd / the holde of god is open in euery place to the / where as no man is warned to adoure & praye And he ſayd I am of another lande Make requeſte that I may haue a tem ple for my ſelf / For I haue empryſed many trauayles for the comyn prouf fyte of Rome / And therfor I ought not to be warned of my prycyon / and Johan ſayd to hym thou haſt reqyued many rewardes / Whiche amounte more than thy payne and haſt ben made mai ſter of the knyghtes / and clad With the aournementis of conſul / and hit be houeth the to conſydere / What thold we re late / and What thou arte nold / and thy rather pouerte / And thy ryches ſſe nold / and What clothynge thou vſedeſt to fore / & What araye thou Wereſt nold And by cauſe that a lytel labour ha ſ
ue gyuen to the ſoo grete rewardes / he not nold diſagreable to hym / that hath ſoo moche honourd the / and by ſuche maner wordes he ſtopped his mouthe / and conſtrayned to be ſtylle / and as ſaynt Johan gouerned nobly the Cy ſ
te of Cōſtantynople this ſame gannas coueyteth thempyre / And by cauſe he myght doo no thynge by day / he ſente by nyght his barbaryns for to brenne the palays / and thenne it was well ſhewed how ſaynt Johan kepte the Cyte / for a grete compange of angels

which had grete bodyes/and were ar
medy apperyd to the barbaryns / and
chaced them awey anone/and whan
they had tolde to theyr lord that whi
che was happed/he merueyled | strong
ly/ For he knelde wel that the hoste
of the other knyghtes were spred in o
ther cytees/ And thenne he sente them
the seconde tyme / and they were recha
ced ageyne by the Vyspon of the aun
gels / and at the last he yssued hym
self with them/and salde the myracle /
and fled/and supposed they had ben
knyghtes that had by day tyme haue
ben within/ and hadde Watched by ny
ght / and thenne he wente to Tharse
with grete strengthe/and wasted/and
destroyed alle the Countreye / soo that
alle the peple dredde the cruelte of the
Barbaryns/ And thenne themperour
commysed to sayntJohan the charge
of his legacion / And he not remem
brynge the enemytee hyldene them
went forthe Joyously / And thenne
Gannas which knelde the trouthe of
hym cam to mete hym on the way/ for
he knelde wel/ that he cam for pyte / &
woke hym by the hondy / and kyssed
his mouthe / and his eyen/ and com
maunded his sones / that they sholde
kysse his holy knees / And he was
of suche vertue and soo hooly / that he
constreyned the most cruel men to dre
de hym / In this tyme whanne these
thynges were done/and sayntJohan
flourysd in Constantynople by doctry
ne and was holden merueylous of al
them of the secte of tharyens /which
thenne encreced gretely/ and they had
a chirche without the Cyte / And in
the saterdaye and sondaye they Wold
synge wythin the yates by nyght hym
nes/and Anthems / And on the
morne they wolde goo thorugh the cy
te syngynge Anthems and yssued by
the yates/and entryd in to theyr chir
che/and assyd not to doo thus in des
pyte of Crysten men/ And songe ofte
this songe/where ben they that saye o
ne only to be thre thynges by his ver
tue/ And thenne Johan doubted that
by this songe symple men myght be de
ceyued/ And ordeyned that the goody
Crysten peple shold go by nyght with
tapres/torches/and lanternes syngyng
gloryous ympnes of the chirche / that
the cuylle werkes of the other myghte
be destroyed/ And the faythe of the go
od men myght be affermed/ And dyd
doo make crosses of gold and of syl
ver/which were borne with tapers bre
nyng/ And thenne the secte of tharry
ens enbraced with enuye rebellyd vnto
the dethe/ Soo that Vryson on a nyght
which was chamberlayne of themp
roure was smyten wyth a stone / who
was ordeyned by sayntJohan cryso
tome for to goo with thympnes/ and
of the peple were many slayne on that
one partye/and on that other/ Thenne
themperoure meuyd by these thynges/
deffended that tharryans sholde synge
nomore ympnes in comyn/ And after
this hooly man suffred grete persecuci
on for rygh twysnes and treWe doctri
ne/ And was exyled/and after rep
led ageyne / And yet after for enuye
he was exyled ageyne /and soo after
many a grete labour/ and noble doctri
ne he ended his lyf beynge in exyle the
viij day of septembre/ and whanne he
was passyd/ a stronge hayle fylle in
Constantynople vpon the cyte/and vp
on the suburbes/which dyd moche har
me / and thenne alle the peple sayd/ It
was done by wrathe of god / for the
wrongful exylyng and condempnyng
of the hooly man sayntJohan cryso
tome/and that was shewed wel by the
dethe of themperesse his grettest enemy
which deyde the fourthe daye after the
haylle/ And whanne this noble doctour
of the chirche was passyd oute of this
World/the bysshops of the West wolde
in no wise commyne ne haue a do with
the bisshops of the eest/till that the na
me of that holy man sayntJohan We
re sette among the bisshops his pre
dessours | And thenne
Theodosyen a rygh t good crysten man
sone of the saide emperour which hel
de the name and partye of his graunt
syre dyde doo brynge the hooly relykes
of this doctour in to the ryal cyte wyth
tapres and lyghtes/ Thenne Theodosy
en dyde doo put and burye the sayd bo
dy of sayntJohan crysostome in the
chirche of sayntSophye in the moneth

Janyuer/ And alle the peple went to mete with it and accōpanyed it with torchis and lyghtes / And thenne Theodosym worshiped deuoutely the hooly relyques/ and byspyked ofte his sepulture prayenge the hooly sayntes to pardone Archadyen his fader and Eudoxia his moder / and to forgeue them that they hadde done ignoraūtly ayenst hym/ And they were dede longe to fore This emperour was of soo grete debonayrte/ that he juged noman to dethe/ that hadde offendyd hym / And sayd that his wylle was to calle the dede men to lyf ageyne yf he myghte /

It semed that his Courte was a monastery /For therin were sayd continuelly matyns and lawdes / he redde the bookes dyuyne/ And his wyf was called Eudachie / he had also a doughter named Eudoxe /whome he gaf to wyf to Valentynyen whom he made emperour / And alle these thynges ben writen more playnly in thystorye tripertite/ And this hooly man saynt Johan Crysostome passed aboute the yere of our lord there hondred/ four score/ & ten /

Thus endeth the lyf of saynt Johan Crysostome

Here folowyth of saynt Cornely the pope and martyr

And first therpolicion of his name And of saynt Ciprian

Cornely is expowned/ And is as moche to saye as entendynge in prayer/ And the garde in abydynge thynges outrageous / Or Cornely is sayd of Cornu/ which is as moche to saye as stronge/ and of leos that is peple/ that is the strengthe of peple/ Cyprian is sayd of Cypros that is ovnture /and Ana/ that is hyghe / Thenne Cyprian is as moche to saye /as ovnture of heyghte/ For he had ovnture of the grace souerayne and of vertues/ or Cyprian is sayd of Cypros that is to saye hrupnes or hrytage / For he hadde hrupnes of his synnes/ and herytages of the hruenly Joyes /

Of saint Cornely and saynt Cyprian .

SAYNT Cornely succeded to Fabyan in the papacye / And was sente in exyle of decian Cezar / And his Clerkes with hym / And there receyued lettres of comforte fro Ciprian bisshop of cartage / And atte laste he was brought ageyne from exyle/ And presented to Decyen /And Whanne he salde hym fast in the fayth he commaunded/ that he sholde be bete with plomettys of lede / And that he sholde be brought to the Temple of mars for to doo sacrifyse or els to lese his hede smyten of/ And as he was ledde / a knyght prayd hym / that he wold retorne to his holde/ by cause of saluste his wyf/ which had leyn sike fyue yere of pallasye / And she was heled by his prayers / And one and twenty knyghtes with her byleuyd in god/ and were al brought to the temple of Mars by the commaundemente of decyen/ And alle they spytte ayenst hit /& were alle martred With Cornely And they suffred dethe aboute the yere of our lord/ ij C/ and liij /

And Cypryan bisshop of Cartage was present in the same cyte /& Was brought to fore paterne the Consul/ And Whanne he couthe not torne hym in no wyse fro the faythe of cryste / he sente hym in exyle / And fro thens he

was calledy a geyne of Galerycy Con
sul / whiche cam after paterne / Andy
wayneda martirdome by smytyngy of
his hede / Andy whanne the sentence
was gyuen on hym / he sayd / graces &
thankynges be gyuen to gody / Andy
whanne he cam to the place of his mar
tirdome / he commaundedy his seruaun
tes to gyue to hym that sholdy smyte
of his hede xvb pyeces of goldy / and
thenne he woke a lynen clothe / and
bonde his eyen with his owne handes /
Andy thus he receyuedy the crowne of
martirdome / the yere of oure lordy / ij C
andy lbj /

Thus endeth the lyues of saint
Cornely and Cypryane

Here folowyth the lyf of Saynt
Eufemye And first of thynterpreta
on of hir name.

Eufemia is said of
eu / that his goody / andy
of femme / that is a wo
many / as who sayth / a
good woman / that is
to wete / a prouffitable
honeste / andy delectable / For in this thre
fold maner she is said goody / She was
prouffytable to other by conuersacyon /
Honeste by ordeynaunce of maners /
Andy delectable to gody / Or Eufemye
is sayd thus as suetenes of soulne /
Swete soulne is made in thre maners
that is to wete by eyes / as in syngyng
by touchynge / as in any harpe / andy by
blowynge / as in pypes and organes /
Thus was the blessyd Eufemye swete
in soulne / to gody in eyes of predicacō
in touchynge of goody werke / andy in
blowynge of deuocion /

Of saynt Eufemye

Eufemye was do
ughter of a Senatour
And salde Cristen men
in the tyme of Dyocle
syan so sore tormentyd
andy al to rente by dy
uerse tormentys / she cam to the Juge
Andy confessyd her to be Crystey / andy
she cōforted by ensample the courages
of other men / andy by her Constaunce /
Andy whanne the Juge slewe the cry
sten men / the one to fore another / andy
made other to be present / by cause they
sholdy be a ferdy of that they salde the
other soo cruelly tormentyd / andy bro
ken / andy that they sholdy sacrifyse for
drede and fere / andy whanne Eufemye
salde thus helde to fore her the holy sa
yntes / she was the more constaunt by
the stedfastnes of the martirs / And
sayd to the Juge / and sayd that she
suffryd wronge of hym / Thenne the Ju
ge was glady / wenynge / that she wol
de haue cōsentyd to doo sacrifyse / and
Whanne he demaunded her / what wron
ge he hady done to her / she sayd to hym
For sythe / I am of noble lygnage /
why puttest thou to fore me the strañ
gers / and vnknowen / and makest them
goo to Criste to fore me / For hit were
my playsyr to goo thyder by martirdo
me to fore them / Andy the Juge sayd
to her / I hady supposedy / that thold wol
dest haue retornedy in thy thowght / and
I was glad that thold haddest remem
bryd thy noblesse / Andy thenne she
was encloseda in the pryson / Andy tho
brought to fore the Juge / Andy then
ne she complaynedy ryght greuously
why ageynste the lawes of thempe
urs she was allone spared for to be out
of bondes / Andy thenne she was longe
beten with fystes / and after sente ay
ne to pryson / Andy the Juge folowed
her / andy wolde haue taken her by force
for to haue accomplyssheda his folde
luste / but she deffendedy her forebly /
andy the vertu dyuyne made the hondes

of the Juge to be lame / And thenne the Juge wende to haue ben enchaun ; ted / and sente to her the prouost of his holus for to promyse to her many thyn ges for to make her consente to hym / but he myght neuer opene the pryson / whiche was shytte / neyther with keye ne with axes / tylle he was rauysshed with a dreadfulle crienge and tretynge hym self / that vnnethe he escaped / and thenne she was drawen oute / and sette vpon a wheele full of brennynge coles / And thartillour that was mayster of the tormentys had gyuen a token to them to torne it that whan he shold ma ke a soune / that they all shold tourne it / and the fyre shold sprynge oute / & alle to breke and rende the body of the vyrgyne / but by thordynaunce of god the pron that the artillour and mayster had in his honde fylle to the erthe / and made the soune / and they torned hastely / soo that the wheele brente the mayster of the werke / and kepte Eu ; femye without hurte sittyng vpon the wheele / And the parties of thartillour wepte / and pnte the fyre vnder the wheele / and wold haue brent Eufemye with the wheele / but the wheele was brēt and Eufemye was vnbounden by the aungel of god / and was sene stonde all hoole vnhurte in an hyhe place / and thenne Apulyen sayd to the Ju ge / the vertue of Crysten peuple maye not be ouercomen / but by pron / therfore I counceylle the to doo smyte of her he de / Thenne they sette vp laddres / and as one wold haue sette hond on her / he was anon smeton with a palasye / and was borne thens half dede / And ano ther named sostenes wente vp on hyhe but anone he was chaunged in his co rage / and repentyd hym and requy ; red her humbly pardon / And whanne he had his swerd drawen / he cryed to the Juge / that he had leuer slee hym self than touche her whome the angels deffended / At the last whanne she was take thens / the Juge sayd to his chaū celler that he shold sende to her alle the yonge men that were Joly for enfor ce / and to make her do theyr wylle tyl she shold fayle and deye / And then ; ne he entryd in and salue with her ma ny fayre vyrgyns prayenge with her / and she made hym to be crystend with her admonestementes / and thenne the Juge dyde do take the vyrgyne by the heer / and henge her therby / and she e ; uer abode constaunt and vnmeuable And thenne he dyd doo shytte her in pryson without mete seuen dayes / and pressyd her there bytwene foure gret stones / as who shold presse olyues / but she was euery daye fedde with an Angel / And whanne she was bytwe ne those two hard stones / she made her prayers / And the stones were conuer tid in to ryght softe asshes / Thenne the Juge was asshamed for to be layn ; quysshed of a mayde / And thenne he made her to be throwen in to a pyt / where as cruel bestes were / whyche de uoured euery may that cam therin / & walowed them in / And anone they ranne to this hooly vyrgyne in fawn ; nynge her / and ioyned theyr tayles to gyder / And made of them a chayer for her to sytte on / And whanne the Ju ge salue that he was moche confounded soo that almoost he deyde so anguysshe and sorowe / Thenne the Boucher cam for tauenge thyniurye of his lord / and smote his swerde in to her syde / & al to helue her / and made her there the martyr of Jhesu Crysten oure lord / And the Juge clad hym with clothys of sylke / and henge on hym owches & brochys of gold / But when he shold haue yssned oute of the pytte / he was rauysshed of the bestes / and all deuou red anon / and thenne his peple sowzt hym longe / and vnnethe fonde they a lytel of his bones with his clothe of sylke / and his ouches of gold / and thenne the Juge ete hym self for mad nes / and soo was fonde dede wrtchyd ly / And Eufemye was buryed in cal cedoine / and by her merytes alle the Je wes and paynyms of calcedoine bile ; uyd in Jhesu Cryst / And she suffryd deth abonte the yere of our lord ij C / & lxxx / And saynt Ambrose sayth of this vyrgyne thus / The hooly vyrgyn tryunphaunt in vyrgynyte receyuyng the mytre deseruyd to be clad with the crowne / by whos merytes the wycked enemy is raynquysshed / and Chrysaus her aduersary and Juge is ouercomen The vyrgyne is saued fro the fornays

of fyre/hardy stones ben conuertyd in to pouldre/Whiche bestes ben made meke/and tame/and enclyne doune theyr uerkes /and all maner of paynes and tormentes by her oracions/and prayers ben ouercome/ And at the laste smeton with a swerd /she left the chaistre of her flesshe/and is ioyned to the celestyal company glade and ioyous And blessyd body this blessyd Virgyne commaundeth to the thy chirche / And goody body lete her praye to the for vs synnars / and this Virgyne Without corrupcion flourysshyng gete vnto vs /that oure desyres maye be graunted of the /

Thus endeth the lyf of saint Eufemye

Here begynneth the lyf of saynt Lambert And first of thynterpretacō of his name

LAmbert is sayd of lampos in greke/whiche is as moche to saye as brennynge/ And of thus /that is encence/ That is to saye encēce brennynge to god/Or he may be sayd of lampas a lampe /whiche gyueth lyght in the chirche/he was encence brennynge to god by distresse of conscyence/and for to kepe obedyence /And he was lyght in the chirche by noble predicacion /and by ensample of good operacion /

Of saynt Lambert

TAmbert was of a noble lygnage / but he was more noble by holynes / And was enformed in lettrure in his first age/so for his holynesse he was loued of all the peple in suche wise that after his maister The obisde he deseruyd / to be promoted to be bisshop of Trecht/whom Chylderik kynge of Fraunce loued mocke/ And had hym alweye dere before other bisshops/But whanne the malyce of the Ielues grelde/the felons put hym out of his honour without cause/and sett Ferramund in his chayer/And Lambert entryd in to a monasterye / and was there / and conuersyd seuen yere goodly/ On a nyght whanne he arose fro prayer / he lefte wynde goo behynde by ignorance/And whanne thabbot herd it / he sayd/he that hath done that lafte/hym go oute to the crosse barfote And anone Lambert went oute to the crosse barfote in his haire/and was there/and went in the snowe/and in the froste whanne the bretheren chaufed them after matynes/And the abbot demaunded/where Lambert was / And a broder sayde/that he was gone to the crosse by his commaundemente / he dyde doo calle hym / and thenne the abbot and his Monkes requyred hym to pardonne them/but he not only pdonned them/but also prechyd to them the vertue of pacyence / and after vij yere Ferramond was put oute / And saynt Lambert was brought ageyne by the commaundemente of pepyn to his fyrst see/ And there he shone by worde and by ensample in all vertue /
Thenne two wicked men adressyd them ageynst hym/ and beganne to rebuke / and blame hym strongly / And the frendes of the same bisshop slewe them In that tyme Lambert beganne to blame strongly pypyn for a comyn womā that he helde / And Dodo a Cosyn of them/ that had be slayne/ and brother of the same comyn Woman/and offycer of the kynges halle / assemblyd a grete felaushipe/ and assiegyd al aboute the bysshops place / And wolde auenge the dethe of his Cosyns on saynt Lambert / And whanne a chyld

cam to saynt Lambert / whiche was in his prayers / and told hym herof / he trustynge wel in oure lord / thought / he shold well kaynquysshe them / And to ke a sherde / And whanne he had remembryd hym self / he threwe awey his swerde / And Juged hym self better to kaynquysshe in suffrynge of deth than to leye his hooly hondes in the blood of the felons / And this hooly man warned his peple / that they shold confesse theyr synnes and suffre pacyently dethe / And anone the felons cam vpon them / and slewe forthwith saynt Lambert / whome they fond in oryson and prayer / And whanne they were gone / somme of his men / that escaped kaue the body to the cathedralle chirche secretely / by water in a bote / And buryed hit with grete heuynesse of them of the Cyte in the yere of oure lord four honderd and ten /

Thus endeth the lyf of Saynt Lambert

Here begynneth the lyf of saynt Mathewe . And firste of the Interpretacion of his name

Mathewe was named by tweyn names / that was Matheiue and leuy / Matheiue is expowned ay hasty yefte / or a gyuer of counceylle / Or it is sayd Matheiue of magnus / and theos that is god / as it were a grete god / or of manus that is an honde / & theos that is god / as it were the hond of god / he was a yeft of hastynes by hasty conuersion / a yeuer of counceylle by holsome predycacion / grete to God / by perfection of lyf / And the honde of god by wrytynge of the gospelle of god / Leuy is interpred assumpte / or

applyed / or putte to / or sette / he was assumpte and taken awey fro gaderyng of tolles / he was applyed to the nombre of thapostles / he was putte to the company of theuangelystes and set to the Cathaloge of martirs /

Of Saynt Mathewe

Mathewe thapostel prechynge in Ethyope in the cyte that is sayd Nadaber Fonde there two enchaũteurs named Zaroes and Arphaxat / whiche enchaunted the men by theyr Arte / soo that whome that they wold sholde seme that they were pryued of the helthe / and office of theyr membres whiche were soo eleuate in pryde / that they made them to be honoured as goddes Thenne Matheiue thapostle entrid in to that Cyte / and was lodged with the ennuche of candace the quene whom plelyp had tysed / Thenne he discouerd the faytes and dedes of theenchaunteurs in this maner / that alle that they dyd to men in to hurte / that torned matheiue in to helthe / Thenne this ennuche domaũded of saynt Matheiue / how he

and vnderstode soo many tonges/and thenne Mathelve told hym/how the holy ghoost descendeth/and had gyuen to thappostles alle seyence of tongues/ That lyke as they hadde emprysed by theyr pryde to make the Toure vnto heuen/which cessed by confusyon of tongues/that were chaunged/ alle in lyke wyse the appostles made a toure of seyences of tongues/and no thynge of stones but of vertues/by the which alle that byleue shalle mounte vp in to heuen/ Thenne cam before them a man that sayd/ that thenchaunteurs were comen with two dragons/whiche caste fyre & sulpher by theyr mouthes/ and nosethrellys/and sleive alle the men/ Thenne the Appostle garnysshed hym with the signe of the Crosse/and went out surely to them/ And anone as these dragons salve hym/anone they cam and slept at his feet/Thenne sayd Mathelve to thenchantours/Where is your craffte/a wake ye them if ye maye/ And yf I Wold praye oure lord/ that whiche ye wold haue commysed me/ I sholde soone execute on yow And whanne the peple were assembled/he commaunded the dragons/that they sholde departe Without hurtynge of ony/And they went anone/ And thappostle there made a grete sermon of the glorye of paradys terrestre/ sayeng that it apperyd aboue alle the Montayns/and Was nyghe vnto heuen/ and that there were neyther thornes ne trees/And that the lylyes and Roses flourysshed alwey/and wayxyd neuer olde/ but the peple were there alweye yonge/And the soWne of angels sounedy there alWeye/and the byrdes cam anone as they were callyd/and sayd that oute of this paradys Was a mayde but he was called to the paradys of heuen by the natyuyte of our lord/ And as he sayd these wordes to the peuple/anone a grete noyse arose/and a grete wepynge was made for the sone of the kynge/which was dede/ and whanne these enchauntours myght not reyse hym/they made the kynge byleue that he was rauysshed in to the company of the goddes/ And that he sholde make to hym a Temple/and an ymage/And thenne the forsayd Ennuche kepar of the quene of Candace/ Made thenchaunteurs to be kept/and sente for thappostle/ And whanne the Appostle was comen/he made his prayer/and reysed the kynges sone anone and thenne the kynge whyche Was named Egyppe/sente for alle the meyn his prouynces/sayenge to them/Come And see ye gody in the lykenes of a man/ And thenne the peple cam Wyth croWnes of gold/ and dyuerse manere of sacrifyses/and Wold haue sacrifyed to hym/ And thenne saynt Mathewe kepte them/and sayd What do ye men I am not gody/ but I am seruannt of oure lord/And by the commaundemēt of hym/they made a grete chirche of the gold amd syluer that they had brouzt whiche in thyrty dayes space was edyfyed and achyeued/in whiche Chirche the Appostle sat thre and thyrtty yere/ And conuertyd al Ethyope to the fayth of Criste/And thenne the kynge Egessyppe with his wyf and his douzter/ and alle the peple were baptysed/ and thenne thappostle halowed to gody Ephygene the kynges doughter/ and made her maystresse and gouernesse of moo than two honderd Wyrgyns/ And after this Hyrtake succeded to the kynge/and conueyed the sayd Virgyne Ephygene/ and promysed to the Appostle half his Royame if he Wolde make her consente to be his wyf/and thappostle sayd to hym/ that after the customme of his predecessour/ he sholde come on the sonday to the chirche/ and Ephygene beynge present with the other Virgyns he sholde here what he sholde say of the goodnes and laufull maryage/ and thenne departed with grete ioye/and supposed/ that he Wolde haue styred Ephygene to his maryage/ And whanne the Virgynes and alle the peple were assembled/he spack long of goody and lawfml matrymonye/ & Was mocke alowed of the kynge/ whiche supposed that he had sayd for to haue ioyned the Virgyne to hym/ for to consente the maryage/ Thenne silence Was made/ he made reherssalle of his sermone sayenge/that maryage is good/ yf it be truly holde by good alyaūce/ but ye that ben here/knowe ye well

that yf ony seruant wolde take the wyf of a kynge wedded he sholde not only renne to the offence of the kynge but a loue that he sholde deserue dethe/ and not for to wedde her / but for that he so in takyng the spouse of his lord sholde corrumpe the maryage ioyned / And thus the kynge that knelde that Ephygene is made the spouse of the kynge perdurable/ and is sacred with the hooly ceyle/ wold mayst thou take the wyf of a more puyssaunt kynge/ & couple her to the by maryage / And whanne the kynge herde this/ he began enrage/and departed al wode & frantyke/ And thapostle Without drede & constant confermed alle the other to patyence/ And Ephygene lyenge before hym for drede he blessyd/and alle the other Virgynes also/ And after the sompnytees of the masse/ the kyng sente a tormentour/ which slewe mathewe with a swerde behynde hym / Whiche was standynge by the aulter holdynge vp his handes in to heuen/ And soo was consecrate a martir/ And thenne al the peuple wold haue gone to the palays for to haue slayne the kynge/ And with grete payne were they holden of the prestes and dekens/and halowden with grete ioye the martirdome of the thapostle/ And the kynge thenne sente to Ephygene matrones & enchauntresses/ but for all them whiche he salue that he myght not torne her corage / ne drawe her to hym in no maner / he enuyronned and bysette the holus of her with a right grete fyre / for to brenne her/ and al the other Virgynes / And thenne the hooly apostle appeered at the fyre/ and put out the fyre aboute the holus/ and hit wolde the palays of the kynge/ soo that it brente and consumed alle that was therin / that none escaped sauf the kynge/ and his sone only / And the sone was rauysshed of the deuylle / and began to crye and confesse his faders synnes / and wente to the sepulcre of thapostle/ And the fader was made a foule meselle/ And whan he salue that he myght not be curede / he slewe hym selfe with his owne hande with a swerde / And the peple thenne establyssheden for to be kynge the broder of Ephygene / whome thapostele hadde baptysed and regned lxx yere/ and establyssheden his sone for to be kynge after hym / And encreced mocke thonour of cristen men and replenyssheden al Ethyope with noble chirches of our lord/ And thenne Zaroes and Arphaxat fledden to per se fro the day that thapostle reysed the sone of the kynge/ but saynt Symon & Jude baynquyssheden them there / And knowe ye that four thynges ben pryncipally considered in the blessyd saynt Mathewe/ the fyrst is the hastynes of obedyence/ for as soone as oure lord called hym/ he left al/ & doubted nothyng the lorde/ and left the reckenynges of his receytes imparfyghte/ And ioyned hym parfyghtly to our lord Jhesu crist And for this hasty obedyence / somme toke occasion of errour in them self/ like as saynt Jherome recordeth in thyrd gynal vpon the forsayd place/ sayeng in that place/ Porphyrye and Julyan Auguste reprueth in the same place the folye of the story kyeng sayenge that as the story sayth / lyke as they folowed sodenly the sauyour/ that they wold as hastely folowe another man that had called them / For there were shewed so many vertues / & so many tokens tofore/ that thapostles of our lord byleued verely without doubte / And certeynly this resplendyssheur of the preuy mageste shone in his blessyd face at the first to them that salue hym And he myghte by that syghte and wylle drawe them to hym/ yf suche vertue as men saye is in a precious stone/ whiche is named Magnete / whiche draweth to hym festues and strawes/ how moch more the creatour of alle thynge maye drawe to hym whome he wylle/ This sayd Jherome. The second is his largesse or his lyberalyte/ For anone he made to hym a grete feste in his holus / the whiche was not grete by apparaylle of metes / but hit was moche grete only by reason of grete desyre/ For he receyued with right grete wylle / and right grete desyre / And also it was grete by reason of seruys For this feste was demonstraunce of grete mysterye/ which mysterye the glose expowneth vpon saynt Luc sayenge he that receyued our lord Jhesu Cryst

in his bowes was sodde within forth plentyuously of grettr thynges/ than the other /that is to wete of delectaci; ons of goody maners / andy of goody delytes/ Andy after he was grete by reason of his ensygnementis /¶For he shewed grete techynges andy doctrynes andy this was of grete mercy by desy re/andy not by sacrifise/as he said My; sericordiam volo et non sacrificium/etce tera/ and also they that hey hoole / nede no leche/andy so it was grete/for there was Jhesu Cryste and his disciples / The third is hnmylite/whiche appiendy to hym in two thynges/first he shewed hym a publycan/ the other euangelis; tes as saith the glose / by cause of sha; me/ andy for the honour of theuange; list they set not their comyn name/ but as it is wreton/the Juste is fyrst ac; user of hym self/ andy Mathewe na; med hym self publican first/ by cause / that he shewedy / that none conuertidy ought not mystruste of helthe/ lyke as he was made of a publican an Appos; tle andy euangelist /

Secondly/ by cause he was pacyent in his iniurys / For whanne the Phari; seis murmured that Jhesu crist was des cended to a man synnar/Mathewe my ght haue answerd/ye hey more wicked e more synful that wene ye he Juste / e refuse the leche/ For I maye nomore he said synnar/that am gone to the le; che of helthe/e hyde not my synne /ne wounde/the fourth is the grete solemp; nyte of hym in the chirche of his Go; spelys/ his gospelis hey ofte and mo re vsed in the chirche/than the other e; uangelystes / lyke as the psalmes of dauyd/e thepistles of powle hey reher sedy before other scriptures /whiche hey more ofter treted in the chirche / andy this is the reson/that James Witnes; sith that ther hen thre maner of synnes that is to Wete/the synne of pryde/ of Lecherye/andy of auarice/In the syn; ne of pryde synned saulus / for saule by the synne of pryde persecutedy the chirche ouer prowdly/ dauyd synnedy in the synne of lecherye/ For he maade aduoulterye/andy for thaduoulterye he slewe Urias his treWe knyght / andy Mathewe synnedy in the synne of auarice for for coueytous he medledy hym of vylaynous gayn /For he was in a porte of the see / where he receyuedy the tolle and custome of shippes e mar; chaundyses/and hold he it that thei we re synners/yet alweye oure lordy woke their penaunce in grce/ and was ple; sid ther with/so that he pardonnyd them not only their synnes/but multiplied in them this yeftes of grace / For hym that was a right cruel persecutour/ he made a right trelwe prechour / Andy hym that hadde he auoultere andy ho; mycide he made a prophete / Andy hym that coueytedy so vylaynous gayne / he made appostle andy euangelist/ andy therfor these forsaydy thre hey ofte wri; ted that no may that wolde he conuer; tid shold haue dispair of pardon/when suche that were in so grete synne he he holdeth to haue hey in so grete grace / Andy it is to he considerd / that after sayntt ambrose somme thynges oughte to he noted in the conuersion of sayntt Mathewe / That is to wete / somwhat of the partye of the leche /

Andy somme of the partye of the seeke to he helpdy / In the leche were thre thynges / that is to wete /wyse; dome /by Whyche he knewe the Rote of the maladye / Andy the bounte /by whyche he mynystredy the medycine / Andy the polwer / by whiche he helpdy hym so soone / of these thre sayth sayntt Ambrose in the persone of the saydy Mathewe /This Mayster maye ta; ke a weye the sorowe fro my herte / Andy the drede of the sowle / whiche knowbeth the thynges hydde andy pre; up/ Andy this is as touchynge to the fyrste / andy as to the secondy / I haue founden a leche / that dwellyth in heuen / andy shedeth in erthe his medycyne / Andy as to the thyrde / he saydy /he maye welle hele my wonn; des /that knowbeth not his owne /

In this blessidy seeke may / that was helpdy /that is to saye / sayntt ma thewe / thre thynges hen to be consi; dered after Sayntt Ambrose / He took a weye fyrst his maladye/He was al waye agreable to his leche / Andy he was alweye clene andy hoole / after

he hadde wrapued his felthe/ Thenne he sayd̄ mathelve folowe nold thy leche merely and gladly/ and he ioyeng sayde/ nold I am no publycan / ne am not leuy/ I haue put alwey leuy /sythe I haue wrapued Cryst and folowd hym and this is to the fyrst/ And as to the second̄ I hate my lygnage / and flee my lyf and folowe only the lord̄

And as to the thyrde he sayde who shall departe me fro the charyte of our lord̄/god̄ whiche is in me/ Tribulacion or anguysshe / or hongre/ as who sayth/ nothyng/ And the maner of he-lynge as ambrose sayth was treble / Fyrste Jhesu Cryste bonde hym Wyth bondes/ Secondly/ he Impressyd in him charyte / and thyrdely he clensyd̄ hym from al wtynes / and Ambrose sayth in the persone of mathelve/ I am bou-den wyth the nayles of faythe & good̄ lyf of charyte/ Secondly/ I shall kepe thy commaundement as enprynted̄ in me by charyte / And as to the thyrde Good̄ lord̄ come soone/ and opene my wounde/ lest ony noyeful humour cor-rupte ne wote the hyd̄ passions / and wasshe them that ben folowe & clense / them /his gospel/ that he hadde wreton with his olwn̄ honde was fouden with the bones of saynt Bernabe/ the whi-che gospelys barnabe have with hym / and leyd̄ them vppon them that we-re sekte/ and anone they were heled̄ by the merytes of the martir / and were founde in the yere of oure lord̄ V/C/

Thus endeth the lyf of saynt Mathewe thappostle and euan-gelist

Here folowyth the lyf of Sayut Maurice And fyrst of his name

Maurice is sayd̄ of ma-re that is byter/ and ais / that is to saye bompyng o dour or hard̄/ or of Vs that is to saye / counseylour or hasty/ Or it is sayd̄ of Mauron whiche after ysydore in greke is sayd̄ black/ he hadde byterneſſe for his cuylle ydolatrye/ and dylacion of his Countrey / he was bompyng by ou-uetyse of thynges superflue/ hard̄ and ferme to suffre tormentes/ Counseylo-ur by thadmonestement of knyghtes / his felawes/ hasty by ardeur/ and mul-typlyenge of good̄ werkes/ Blacke by despyſynge hym selfe/ and the bles-syd̄ Euthere wrote and ordeyned̄ his passion whan he was Archebisshop of Lyon /

Of saynt Maurice or Moris

Moris or Maurice was duk of the ryght holy le-gyon of Thebans/ They we-re named̄ Thebans of The-bes theyr cyte / and that regyon is in the partyes of the eest beyonde the par-tyes of arabye/ And it is full of Ri-chesses /plentyuous of fruyte/ delecta-ble of trees/ the Induellers of that re-gyon ben of grete bodyes / and noble in armes/ strong in bataylle/ subtyle in engyne/ and right habundaunt in wy sedome/ And this Cyte hadd̄ an hon-derd yates/ of whiche is sayd̄ this vers Ecce vetꝰ thebea centū iacet obruta portis / that is to saye / the tolwne of thebes with an honderd̄ is nold ouer throlwen right stronge / to them James the brodre of our lord̄ preched̄ the go-spell of oure lord̄ /

In that tyme Dyocleſyan and may-ymyen Emperours wolde have vtter-ly destroyed̄ the faythe of our Lord̄ Jhesu Cryste/ And sente suche Epystles vnto alle the prouynces / where Crysten men duelled̄ / yf ony thing behoued to be determyned or to be knolwen/ and al the world were assem-bled on that one party/ & Rome allone were of ꝑ parti al ꝑ world shold be as

Raynquyſſhed and ouercomen / And
Rome only ſholde abyde in the hyenes
of ſeyence / and wherfor thenne ye /
that be not but a lytel peple & contra-
rye to the commaundement of her / and
reffuſe ſo folyly the eſtablyſſhements
of that Cyte of rome / wherfor receyue
ye that faythe of the goddes immortal
Or elſ ſentence irrenocable of dampna
cion ſhalle be pronounced ageynſt you /
and thenne the Cryſten peple receyued
theſe lettres / and ſente ageyne theyr
meſſageres al hoyde without anſwere
and thenne Dyocleſyan and Maxy-
myan were moeued by grete Ire and
wrathe ſente vnto alle the prouynces /
And commaunded that they ſhold co
me to Rome redy in armes of batayll
for to diſconfyte al the rebelles of the
empyre of Rome / Thenne the lettres
of themperours were ſente and dyrec-
ted to the Thebans / whiche peple after
the commaundement of god they ren-
dryd to gody that was due to hym / &
to the Ceſar that was longyng to him
Thenne aſſembled this choſen legyon
of knyghtes / that is to wete ſixe thou
ſandy ſixe honderde lxvi knyghtes / and
were ſente to themperour for to helpe in
theyr Juſte and lauful bataylles / &
not to bere armes ageynſt cryſten men
but rather to deffende theym / and the
noble may Maurice was duc of this
holy legyon / and they that gouerned
vnder hym whiche bare the baners We-
re named ſaynt Candydus / ſaynt In-
nocent / ſeynt Exuperye / ſaynt Victor
& Saynt conſtancyen / alle theſe were
capytaynes / Dyocleſyan thenne ſente
ageynſt the frenſſhemen Maxymyen /
whiche he hadde made felawe with him
in themppre / and delyuerd to hym gre
te ſtrengthe without nombre / and ad
ioyned to him the legion of Thebans
and they hady ben exhortyd of marcel
le the pope / that they ſholde rather ſuf
fre deth / than to corrumpe the fayth of
Jheſu cryſt / and when this grete hoſt
Withouthe nombre hady paſſed the mon
taynes / and cam bynethe / Themperour
commaunded that alle they that were
with hym / ſholde ſacrifyſe to thydolles
and on them that wold not / they that
wold not be vonnen on as rebelles to
be deſtroyed / and ſpecially on Cryſtey

men / And whanne the holy knyghtes
herd that they departed fro the hoſte
eyght myle fer / and toke there a cer-
tayne place delectable by the Ryuer of
Rhone / whiche was named Aganon /
And whan Maxymyen knewe it / he
ſente knyghtes to them / and commau-
ded that they ſholde come haſtely vnto
the ſacrifyces of the goddes with the
other / And they anſuerd / that they
myght not ſoo doo / by cauſe they helde
the feythe of Jheſu cryſt / and thenne
themperour embraced with yre sayd /
The iniurye celeſtyel is medled with
my deſpyte / And the relygyon Roma
yne is deſpyſed with me / Nold ſhal
that contymay knyght fele / not only
for me / but ſon tauenge my goddes /
Thenne Cezar commanned hys kny-
ghtes that they ſholde goo / and con-
ſtrayne them to do ſacrifyſe to the god
des / or als they ſhold ſlee allweye the
tenthe man / Thenne the hooly ſayntes
ſtratched theyr hedes with Joye / and
haſted that one to fore that other to co-
me to the dethe / And after ſaynt
Maurice arose vp / and ſayd to his
felalbes among other thynges /
Euioye ye with vs / and I thank you
For We ben al redy for to deye for the
faythe of Jheſu Cryſt we haue ſuffred
our felalbes knyghtes to be ſlayn /
And I haue ſuffryd your felalbes to
ſuffre deth for Jheſu Cryſt / and I ha
ue kept the commaundement of god /
whiche ſayd to Peter / putt thy ſwerd
in to they ſhethe / but nold by cauſe that
we be encloſyd with the bodyes of the
knyghtes our felalbes / and haue our
clothes red of theyr bloody / Late vs
thenne felowe them by martirdome /
and yf yt pleſe yold late vs ſende this
anſwere vnto Cezar / we ben thy kny
ghtes Syre Emperour / and haue ta-
ken armes to the deffence of the co-
myn wele / In vs is no trayſonne /
ne drede / But in no wyſe we wylle
forſake the lalbe / ne faythe of Jheſu
Cryſte / And whanne the Empe-
rour herd that / He commaunded to
byhede yet the tenthe man of them /
And whanne that was done / one of
the Banerers / named Exuperius /
toke the Baner / and ſtode amonge
them and ſayd / Oure glorious

duc Maurice hath ſpoken of the glo-
rye of our felawes knyghtes/Ne thin
ke not that I take armes for to reſiſte
ſuche thynges /but leſt our ryght hon-
des caſt alwey ſuche fleſhely armes /
And lete vs arme vs wyth vertues
And yf it plese you lete vs remaunde
vnto themperour ſuche wordes/we ben
knyghtes of thyn empyre/but we con
feſſe vs to be ſeruauntes of Ihesu criſt
we owe vnto the chyualrye / and to
hym Innocence/and of the we attende
the rewardy of oure labour / And of
hym we haue the begynnynge of lyf/
And we ben redy to receyne for hym /
alle tormentes / And we ſhal not de
parte fro his fayth / Thenne Cezar
commaunded that his hoost ſholde en-
uyronne al that legyon of knyghtes /
ſoo that none ſholde eſcape/ Thenne we
re enuyronned the knyghtes of Ihesu
cryſt wyth knyghtes of the deuyl that
one of them ſholde not eſcape / & were
al to helwen / and ſmyten of heedes &
hondes/and troden vnder the feet of the
horſes / and were ſacred martyrs of
Cryſte / And they ſuffred dethe in the
yre of our lordy ỹ C & / lxxx/ Neuer
theles ther eſcaped ſomme by the wyll
of oure lordy /and cam in to other Re
gyons and preched the name of Ihe
ſu criſte /and had in other places vyc-
tory of martirdome / And it is sayd
that Soluwr/and auenwr and Octa-
uius went vnto Thauryne / And a-
leyander to byrgame/Second vnto Syn
emplye / And Victor Conſtancyen &
Vrſyn and other that eſcaped / And
when the Bouchyers deuyded the pray
e amonge them and ete to gyder /
They ſalde an old man named Victor
paſſe forth by/and they had hym come
and ete with them / and beganne to
demaunde them / how they myght ete
with ioye amonge ſo many men ſlayn
and deed & whan that he herd that
they were cryſten men/ſighyng he wai-
lyd gretely /& ſayd/he hadde ben wel
bleſſyd/yf he had be ſlayne with them/
And when they aperceyued that he
was a cryſten man / they anone ranne
vpon hym/and ſlewe hym /After this
Maxymyen at melane /and Dyocleſi
an at Nychomedye in one day forſoke
theyr purpre clothynge / and leyd hit
doune for to lede a more ſymple lyf /
And that they that were yonger / as
Conſtancien /Maxymyen and Galery
en/whome they had ordeyned Cezary
ens ſholde gouerne themppre / and as
Maxymyen wold ageyne regne & com
maunde as a tyraunt / he was purſe-
wed of Conſtancyen his ſtepſone/and
fynyſſhed his lyf by hangynge / and
after this the hooly body of Innocent
one of that legyon/whych had ben caſt
in the Ryuer of Roſnes/was founden
and by dampeyan of genanence /and
grato of auguſtodonenſe and protha-
ſe of the ſame biſſhops in theyr chirche
is honourably buryed /& there was a
paynym a werk man that wrought to
make the chirch with other/but he wro
ught not but on the ſondayes in the ty
me when men ſange/and made ſolemp
nyte of maſſes in the sayd Chirche/ &
ther cam to hym a company of sayntes
whiche rauyſhed hym / and bete hym
& alſo reproued hym by cauſe he wro-
ught in maſonrye/when other dyde the
dyuyne ſeruyce and offyce in the chyr
che / And thenne he ſo corrected tarne
to the chirche to the biſſhop & requyred
to be cryſtened / And abowe ſayth
thus of theſe martyrs in his preface /
the companye of theſe twelue criſten me
enlumyned with dyuyne lyght comyng
fro the ferther endes of the world/whi
che were armed with ſpirituel armes
and hyed to theyr martirdome with ſta
ble feythe/ & dylygent conſtaūce/ whom
the cruel tyreuot for to feve them ty-
thed two tymes by the ſlaughter of the
ſwerdy / and after he ſeynge them con
ſtaunt in the faythe commaunded them
alle to haue their heedes ſmyten of /
But they brenned in ſo grete charyte
that they caſt & there we alwey theyr ar
mes and harnoys / and knelynge on
their knees receyued ſuffrably wyth a
Joyous herte the ſwerdes of them that
martryd them amonge whome mau-
rice embraced in the loue and faythe
of Ihesu Cryſt receyued the crowne of
martirdome / ¶ Hec ambroſius
Ther was a woman whyche delyuerd
her ſone to lerne vnto thabbotte of the
chirche in whiche the hooly ſayntes
lye Inue / And the ſone dyde

in short tyme after / wherfor the moder wepte without remedye/ Thenne sayntt Maurice apperd to her /and enquyred why she wepte soo for her sone / And she answerd/that as longe as she shold lyue she holde wepe for hym/ And he seyd to her / wepe no more for hym as he were dede / For knowe thou for certayne he is with vs / And yf thow wylt preue it aryse to morn:/ and euery daye of thy lyf and come to matyns /and thou shalt here his voys amonge the monkes syngyng / And euer after durynge her lyf she cam euery day /and herde the voys of her sone singyng amonge the Monkes / whan the kynge guturanyche had gyuen all that he had to poure men/ and to chirches/ sent a preest for to feche to him of the relykes of this hooly companye And as he retorned with the relykes the tempest arose in the lake of losan in suche wyse / that the shyppe was in perill/ he sette the casse with the relikes agaynste the walues of the watre / And anone the tempest ceased / And the walues of the watre were appeasyd / It happed in the yere of oure lord nyne honderd/and lxiij/that some Monkes by thaccorde of Charles had impetred and gotten of Nycholas the pope the body of sayntt Urban pope and of sayntt Tyburce martyr / And retornynge they visited the chirche of the hooly martirs/and impetred and gatte of thabbot and Monkes / that they transported the body of sayntt Morice/and the hede of sayntt Innocent Vnto Ancre/ in to the chirche that sayntt germayne had dedyed in the name of these martyrs/and brought it thider /

Peter of Ampens reherseth that Burgoyne was a prowde clerke and ambycious whiche had goten a chirch of sayntt Maurice / and vsurped hit by forse ageynste a myghty knyghte/ whiche was contrary and ayenst hym and on a tyme was songe a masse in thende of the gospel/ that they that enhaunced them shal be meked/and thei that meke them shalle be enhaunced / This said Malerous and cursid clerk lalbied and sayd /that is fals/ For yf I had humbled and meked my self / I hade not had this day so noble reyche ffes /as I haue in the chirche and affone as he had sayd that / a grete none cam thondre and lyghtnynge fro heuen in maner of a sperde/and entred in to his mouthe oute of whiche yssued the blasphemyes / and anone he was extynct and ded sodenly / Thenne late vs deuoutely beseche Almyghty god / that by the merytes of this hooly martyr sayntt maurice/and his hooly felaudship the legion/whiche is sixe thonsand/sixe honderd/thre score and sixe/that suffred martirdome / as here tofore is rehersed/ we may after this transytorye lyf come vnto the euerlastynge blysse in heuen/where he regneth worldy without ende/ Amen

Thus endeth the lyues of Sayntt Maurice with his felawes

Here folowyth the lyf of Sayntt Justyne and first of her name

Iustina is sayd of Justice/ For by Justice she rendryd to euerych that was his/ that is to wete /to god obedience/ vnto her superiour prelate/ reuerence/ To her lyke and semyable compayne/ To them/that were hynethe and inferiour disciplyne/ To her enemyes / pacyence/ vnto wrecches/ and to them in distresse compassyon and werkes of pyte/ and to her self holynes /

Of sayntt Justyne

Iustyne the vyrgyne was of the Cyte of Anthyoche doughter of a preest of thydolles / And euery daye

ſhe ſat at a wyndowe by aprueſt whych
redde the goſpell/of whome at the laſt
ſhe was conuertid/ And whanne the
moder of her hady tolde hit vnto her fa-
der in his hedde/Jheſu cryſt apperyd to
them wyth his aungels ſayeng/ come
to me/ I ſhalle gyue to yold the kyn-
gdome of heuen/ And whan he awoke
anone they dyde them to be baptyſed /
with theyr doughter/ And this vyr-
gyne was ſtrongly greuyd and veyed
of Cyprian/ And at the laſt ſhe con-
uertyd hym/to the fayth of Jheſu cryſt
And cyprian from his childhode had
ben an enchaunteur/ For fro the tyme
that he was ſeuen yere old/he was con
ſecrate by his parentes to the deuylle
And he vſed craft of nygromancye
And made wymmen to woone in to Ju-
mentes and beeſtes / as them ſemed
and many other thynges ſemblable /
And he was coueytous of the loue of
Juſtyne/ and brente in the concupyſ-
cence of her/ And reſorted to his arte
magyke / that he myght haue her for
hym ſelf / or for a man named Acla-
dye/ Whiche alſo brente in her loue /
Thenne he callyd a deuylle to hym / to
thende that he myght by hym haue Juſ
tyne / and whan the deuylle cam / he
sayd to hym/ why haſt thold called me
and Cyprian sayd to hym/ I loue a
vyrgyne/canſt thow not ſoo mocke /
that I maye haue my playſyr of her
and the deuylle anſwerd/I that my-
ght caſt man oute of paradys/and pro
curyd that cayn ſlewe his broder/ and
made the Jelues to ſlee cryſie / and
haue troubled the men / troweſt thold
I may not doo that thold haue a mai
de with the and vſe her at thy pleyſir
Take this oynement / And enoynce
with all her holes without forthe /
And I ſhal come / and kyndle her her
te in thy loue / that I ſhalle compelle
her to aſſente to the/ And the next ny
ght folelynge the deuyl wente / and
enforcid hym to meue her herte vn to
vnlauful loue/ and whan ſhe felte it
ſhe recommaundyd her ſelf deuoutely
to god/ and garnyſſled her wyth the
ſigne of the croſſe / And the Deuylle
all affrayed of the ſigne of the croſſe
fledy alway from her/and cam ageyne
to Cyprian / and ſtode before hym

And Cyprian sayde to hym /why
haſt thold not brought to me this vyr
gyne / And the deuyll sayde
I ſee in her a ſygne/whiche feerd me/
that all ſtrengthe is fayled in me /
Thenne Cyprian left hym / and called
another deuylle more ſtronger than he
was / and he sayd / I haue herd thy
commaundement / and haue ſene the
nonpower of hym/but I ſhal amen-
de it and accomplyſſhe thy Wylle /
Thenne the deuylle wente to her / and
enforſed to meue her herte in loue /
and enflamme her courage in thyn-
ges not honeſte / and ſhe recommaun-
ded her to god deuoutely/ and put fro
her that temptacion by the ſygne of the
Croſſe/ and bleibe on the deuyl / and
threlbe hym anone albey from her /
and he fled al confuſe / and cam to fo
re Cyprian/ and Cyprian sayd to
hym/where is the mayde / that I ſente
the fore / and the deuylle sayd I knou
leche that I am ouercomen/and am re
boutedy/ and I ſhall say how / For I
ſalbe in her a ſygne horrybble/ and left
anone all my vertue/Thenue Cyprian
left hym / and blamed hym & called
the prynce of the deuyls / and whan
he was comen/he sayd/ where is yo-
ur ſtrengthe ſoo lytel / whiche is ouer
come of a mayde/ Thenne the prynce ſa
yd to hym / I ſhall go & leye her with
grete Feuers / and I ſhalle enflam-
me more ardently her herte / and I
ſhalle arouſe / and bydelbe her body
with ſo ardaūt deſyre of the/ þ ſhe ſhalt
be al frantyke / & I ſhall offre to her ſo
many thynges / that I ſhall bryng her
to the at mydnyght/Thenne the deuyll
tranſfigured hym ſelf in the lyknes
of a maide/& cam to thys holy vyrgyn
& sayde/ I am comen to the for to lyue
wyth the in chaſtyte/& I pray the that
thou saye/ what reward ſhal we haue
for to kepe vs ſo/& the vyrgyn anſuer-
de/ the reward is grete/ & the labour
is ſmal/& the deuil ſaid to her what is
þ thēne/ þ god comāded whan he sayd /
growe & multipye & replenyſſhe therth
Thēne fair ſuſter I doubte þ if we aby
de in vyrgynyte/ þ we ſhal make the
word of god fayn & alſo deſpyſynge &
inobediēt by which we ſhal fall in to a
greuoy iugemēt where we ſhal haue no

hope of rewarde/ but ſhalle renne in gre
te torment and/ payne/ Thenne by tha
tyſement of the deuylle/ the herte of the
Virgyne was ſmyten with euyll tho/
ughtes/ and/ Was gretely enflammed
in deſyre of the ſynne of the fleſſhe /ſo
that ſhe Wolde haue gone therto / but
thenne the Virgyne cam ageyne to her
ſelf/ and conſyderde/ Who that it was /
that ſpack to her/ And/ anone ſhe bleſ/
ſyd/ her with the ſynge of the Croſſe/
and bleWe ageynſt the deuylle/ and/ a
none he vaniſſhed Awey / and/ malte
lyke Waxe/ and incontynent ſhe was
delyuerd/ from alle temptacion/ A ly/
tyll Whyle after the deuylle tranſfygu
red/ hym in the lykenes of a fayre yon
ge man/ and/ entryd in to her chambre
and/ ſonde her alkone in her bedde/ and/
Without ſhame ſprange in to her bedde
& embraced her/ & Wolde haue had a
done With her And Whan ſhe ſaW this
ſhe knelde Wel/ that hit was a Wyc/
ked ſpyryte/ and bleſſyd/ her / as ſhe
had done to fore / And/ he malde a/
Way lyke Waxe / And/ thenne by the
ſuffraunce of god ſhe was Weyed With
ayeſſe and feuers/ And/ the deuyl ſle
We many men and beeſtes/ and made
to be ſayd/ by them that Were demony/
akes/ that a ryght grete mortalyte ſhol
de be thorugh all anthyocke but yf Juſ
tyne Wold conſente vnto Wedlok/ and/
haue cypryane/ Wherfor alle they that
Were ſeke and/ languyſſhynge in ma
ladyes laye at the yate of Juſtynes
fadre and/ frendes cryenge / that they
ſholde marye her/ and/ delyuer the cyte
of that ryght grete perylle / Juſtyne
thenne Wold not conſente in no Wyſe
And/ therfor euery body menaced her/
And in the ſyxthe yere of that morta/
lyte/ ſhe prayd/ for them/ and/ chaced/
and droof thens al that peſtylence / &
Whanne the deuylle ſalve that he prouf
fyted no thynge / he tranſumed/ and/
tranſfygured hym in the forme of Juſ
tyne for to deſolde the fame of Juſ/
tyne/ and/ in mockynge Cypryan/ He
auaunced/ hym/ that he had brought to
hym Juſtyne /And/ cam to hym in ly
keneſſe of her/ and/ Wold haue kyſſed
hym/ as yf ſhe had languyſſhed for his
loue/ And Whan Cypryan ſalve hym
& ſuppoſed that it had be Juſtyne / He
Was al replenyſſhed/ With Joye and/
ſayd / thou art Welcome Juſtyne the
fayreſt of al Wymmen/ and anone as
Cypryan named Juſtyne/ the deuylle
myght not ſuffre the name /but as ſoo
ne as he herd/ it/ he vaniſſhed/ alWey as
a fumee or ſmoke / and/ Whan Cypry
an ſalve hym deſyred/ he Was al hey
& ſorouful/ & Was thenne more bren/
nyng & deſyrous in the loue of Juſty/
ne/ & Woke long at the dore of the Vir/
gyne/ & as hym ſemed/ he chalenged him
ſomtyme in to abyde by his art magi
ke/ & ſomtyme in to a Woman/ but Whā
he cam to the dore of the Virgyne / He
Was neyther lyke Woman ne byrde /
but apperyd/ Cypryan as he Was/ A/
cladius by the deuyls crafte /Was a/
non torned in to a ſparoW/ & Whan he
cam to the Wyndolde of Juſtyne/ aſſone
as the Virgyn beheld hym/ he Was not
a ſparoW/ but ſhe Wed hym ſelf as a/
cladyen/ & began to haue anguyſſhe &
drede for he myght nether flee ne lepe /
& Juſtyne dredyng leſt he ſholde fall/ &
breke hym ſelf/ dyd/ do ſet a lader/ by
Which he wente doune/ Warnyng hym
to ſeace of his Woodenes /leſt he ſholde
be punyſſhed as a malefactoure by the
lawe thenne the deuylle Wyngē vayn/
quyſſhed in al thynges retorned to Cy
prian/ and held hym all confuſed to fo
re hym/ & Cypryan ſayd to hym/ & thou
art thou auercomen / What vnhap/
py is your Vertue/ that ye may not o/
uercome a mayde / haue ye no myghte
ouer her/ but ſhe ouercometh you/ & ber
leth yow al to pyeces/ Telle me I pra
ye the/ in Whome ſhe hath al this gre/
te myght & ſtrength/ & the deuyl ſayd/ yf
thou Wilt ſWere to me/ that thou Wylt
not depart fro me ne forſake me/ I ſhal
ſhewe to the her ſtrengthe & her Vyctorye
to Whom aprian ſaid/ by What oth ſhal
I ſWere/ & the deuyll ſaide / ſWere thou
by my grete Vertues yᵗ thou ſhalt neuer
departe fro me / & ciprian ſaid/ I ſWere
to the/ by thy grete Vertues/ yᵗ I ſhal ne
uer departe from the/ thenne the deuyll
ſayd/ to hym Wenyng to be ſure of him
this mayde maketh yᵗ ſigne of the croſ
ſe/ & anon thenne We Weye feble & loſe
al oure myght & Vertu/ & flee from her
lyke as Waye fleeth fro the face of
fyre / And/ Cyprian ſayde thenne to

hym/The crucyfyed god/is thay gret ter than thou / And the deuylle sayd ye certaynly he is gretter than al other And alle them that we here deryue / he Jugeth them to be tormentid with fyre inextynguyble / & Cyprian sayd thenne ought I to be made frende of hym that was crucyfyed/ leste I falle hereafter in to suche paynes/ To whome the deuylle sayd/Thou hast ſworne by the myghte and vertues of my strengthes/the whiche no man may forſwere that thou shalt neuer departe from me To whome Cyprian sayd / I despyse the/ and forsake the/ and alle thy power / And renounce the and alle thy deuylles / and garnyſſhe and marke me with the sygne of the croſſe / And anone the deuylle departed al confu ſed/ Thenne Cyprian wente to the biſshop/ and whan the byſſhop saWe hym he wende that he were come to put the crysten men in errour/ And sayd/laste it suffyse vnto the Ciprian them that be without forthe/ For thou mayst no thynge preuayle agenst the chirche of god/ For the vertue of Jhesu Criſt is ioyned therto/and is not ouercomen/ And Cyprian sayd I am certayne/ that the vertue of our lord Jhesu Criſt it not ouyrcomen / And thenne he re counted alle that was happend/ And dyd hym to be baptyſed of hym/ And after he proufyted moche / as wel in ſcyence/as in lyf/ And whan the Biſshop was dede/Cyprian was ordeyned Byſſhop/ And proffeſſyd the blyſſyd Virgyn Justyne with many Virgynes in a monasterye /and made her abbeſſe ſe ouer many hooly Virgynes/ Seynt Cyprian sente thenne epyſtles to martirs/and comforted them in their martirdome/ The erle of that Countrey herde of the fame and renommee of Cyprian and Justyne/ he made them to be presented to fore hym/and demaū ded them yf they wold doy sacryfyse / And whanne he salwe that they abode stedfaſtly in the faythe of Jhesu criſte he commaunded/that he ſhold be put/ in a Caldron ful of Waxe/pytche / & grete brennynge and boyllynge / And alle this gaf to them merueylous re freſſhynge/and dyd to them no grief/ ne payne/ And the preſt of thydolles sayd to the prouoſt of that plaſe/Commaunde me syre to stande and to be to fore the Caudron / And I shal anoy ouercome all theyr vertue/ And thenne he cam to fore the caudron /and sayd/Grete is the god Hercules / and Jupyter the fader of godes/And anone the grete fyre yſſued from vnder the Caldron /and anone consumed & brente hym/Thenne Cyprian and Justyne were taken oute of the Caldron And sentence was gyuen ageyn them And they were bothe byheded to gyder And theyr bodyes were thrwlen to hounder /and were there seuen dayes/ And after they were taken vp / and translated to Rome/ And as it is sayd/ nold they resten at placence/ And they suffred dethe in the seuenth kalendes of Octobre/aboute the yere of oure lord CC lxxx vnder Dyocleſyen

Thus enden the lyues of sayntt Cyprian and Justyne

And here folowen the lyues of Colme and Damyan and And firſt of theyr names

Colmas is said of colmos/whiche is to saye a fourme / shape or ornacion/Or after ysydore Cosmos in greke/is sayd clene in latyn / He was a fourme to other in example/He was ornate in goody vertues/and clene for alle yeres / Damyan is sayd of dama/ whiche is a beeſt humble and meke / Or dampanus is said of dogma/whiche is doctryne/and Ana that is aboue/ or of damimum that is sacryfyse/ Or Dampanus is sayd / as it were the honde of our lord/he hadȳ mekenes in conuerſa

cion/ supernal doctryne in predycacion/ his sacrifyse/ was in mortifycacion of his flesshe / And he was the handy of our lordy in medycynal curacion and helynge/

Of the sayntes Colme and Damyan

Colme and Damyan were bretheren germay nes/that is of one fader & of one moder/ & were of the cyte Cgee/& borne of a Relygy ous moder namedy Theodora/ They ne rlerneds in the arte of medycyne / & of lechs craste / and receyueds so grete grace of gody/that they heleds alle ma ladyes and languours / not only of meny/ but also cureds and heleds bestes And dyds alle for the loue of gody / wythoute takynge of ony reward / There was a lady whiche hads spente al her goodes in medycyns / and cam to these sayntes /and anone was heled of her seknesse /and thenne she offrid a lytell yefte to sayntt Damyan / but he wolds not receyue it/ And she sware and coniured hym by horrybles othes that he graunteds to receyue it / And not for couetyse of the yefte/ but for to obeye to the deuocion of her/ that offreds it/ And that he wolds not be sene to de spyse the name of our lordy / of whiche he had be coniureds / And whanne sayntt Cosme knelde hit/he commaundeds that his body sholds not be leyds after his dethe wyth his broders / And the nyght folowynge our lordy apperyds to sayntt Cosme /and excuseds his broder And whanne Lysyas herds theyr re nommee / he made them to be callyds to fore hym/and demaunded their names and theyr countrey / And thenne the holy martyrs sayds / Our names ben Cosme and Damyan / And we haue thre other bretheren / whiche be nameds Antyne/Leonce/ and Euprepye/ Our countreye is Arabye/but Crystey men knolde not fortune/ Thenne the preson sul or Juge commaunteds them/ that they sholds brynge forth their bretheren And that they sholds alle to gyder doo sacrifyse to the ydolys /And whanne in no wyse they wolds do sacrifyse / but despysed thydolys/he commaunteds they sholds be sore tormentids in the han des and feet/ And whanne they despy seds his tormentys / he commaunteds them to be bonden wyth a chayne and throwen in to the See/But they were anone delyuerds by thaungell of oure lordy/and takens oute of the See /and cam ageyne to fore the Juge/ And whan the Juge sawe them /he sayds / ye ouercome our grete goddes by your enchauntmentes ye despyse the tormen tis/and make the see peasyble / Teche ye me your wytchecraft / And in the name of the gody Adryen I shall so ; kolde yow/ And anone as he had said this / two deuyls cam / and bete hym gretely in the vysage /And he crieng sayds/ O ye good men I praye yow that ye pray for me to our lord / And they thenne praid for hym / and anon the deuyls departed/Thenne the Juge sayd/ Loo ye may see how the goddes had indygnacion ageynst me/ by cause I thought to haue forsaken them/ but I shal not suffre my goddes to be blas phemeds / and thenne he commaunded them to be cast in to a grete fyre / But anone the flamme sprange ferre from them/and slewe many of them / that stode by / And thenne they were com ; maunteds to be putte on a torment na medy Eculee / but they were kepte by the aungel of our lordy / and the tor ; mentours tormentids them aboue alle men/and yet were they taken of wyth oute hurt or gryef/and soo cam all ho le to fore the Juge / Thenne the Juge commaunteds the thre to be put in pry ; son/ andmade Cosme and Damyan to be crucyfyeds / and to be ston ed of the peple / but the stones retourned to them that threwe them /and hurteds & woundeds many of them / Thenne the Juge replenyssheds wyth wooddenes / made the thre bretheren to stande by the Crosse / and commaundeds that foure knyghtes sholds shote arowes to Cos ; me and Damyan/ but the arowes re ; torned and hurteds many / and dyd

no harme to the martirs/ And whan the Juge sawe that / he was confused in alle thynges/ he was anguyssious vnto the dethe /and dyde doo bylede all fyue bretheren to gyder / Thenne the crysten men doubted of the word/that sayut cosme had sayd / that his broder sholde not be buryed Wyth hym /and as they thoughte therof / there cam a boys/whiche cryed and sayd/they ben al of one substaunce /bere them all to gyder in one place / And they suffred deth vnder Dyocles yan / aboute the ye re of oure lord two hondred four score and seuen /It happend that an hus bond man after that he had labourd in the felde aboute reppynge of his corn he slepte with open mouthe in the feld And a serpent entryd in by his mou the in to his body/thenne he awoke/& felte no thynge/and after retorned in to his holes/And at euen he beganne to be tormentid and cryed pytously / and called vnto his helpe/ the holy sa yntes of god/cosme and dampan/and whanne the payne and angnyssche en creced / he went to the chirche of the sayntes/and fylle sondenly a slepe / and thenne the serpent yssued oute of his mouthe lyke as it had entryd/ There was a man that sholde haue go ne a longe vyage / and recommended his wyf to cosme and Dampan /and lefte a token with her / that yf he sente for her by that token/she shold come to hym / And the deuylle knewe well the token/& transfygured hym self in the fourme of a man/and brought to the woman the signe of her husbonde/& sayd/thyn husbonde hath sente me fro that cyte to the/for to lede the to hym / And yet she doubted for to goo Wyth hym /and sayd/I knowe wel the to ken/but by cause he lefte me in the kep pynge of the sayntes cosme and Da myan/Swere to me vpon theyr aulter that thou shalt kynge me to hym sure ly / And thenne I shalle goo with the And he sware lyke as she hadde sayd/ Thenne she folewed hym/ And whan she cam in a secrete place / the deuylle wolde haue throwen her doune of her hors for to haue slayne her/And when she felte that/ she cryed to god and to the sayntes cosme and damyan for help

And anone these sayntes were there with a grete multytude clothed in whyt e and delyuerd her / and the deuylle vanyssh ed away / And they sayd to her/we ben Cosme and Dampan/ To whos othe thou byleuedest /Therfore we haue hyed vs to come to thyn helpe Felyx the eyght pope after sayut gre gory dyd doo make a noble chirche at Rome of the sayntes Cosme and Da mpan /and ther was a man /which serued deuoutely the hooly martyrs in that chirche/whome a Cancre had con sumed al his thye/ And as he slepte/ the hooly martirs Cosme and Damy an apperyd to hym theyr deuoute ser uaunt/bryngynge with them an In strumente and ornemente/ of whome that one sayd to that other/where shal we haue flesshe whan we hane cutte a weye the rotey flesshe to fylle the voyde place/ Thenne that other sayd to hym Ther is an ethyopyen that this day is buryed in the chircheyerd of sayut pe ter ad Vyncula /which is yet freshe/ late vs here this thyder/and take we oute of that moryans flesshe /and fyll this place With all/ And soo they felte the thye of this dede man / And cutte of the thye of the seke man / And soo chaunged that one for that other/and When the seke man awoke /and felte no payne/he put forthe his honde/and felte his legge without hurte / And thenne woke a Candel/and sawe wel that it was not his thye/ but that hit was a nother/ And when he was wel come to hym self / he sprange oute of his bedde for ioye/ and recounted to al the peple how hit was happed to hym and that whiche he had sene in his slee pe/ And how he was heled/and they sen te hastely vnto the Tombe of the dede man/ And fonde the thye of him cutte of/and that other thye in the tombe in stede of his/thenne lete vs praye vnto these hooly martirs to be our socoure & helpe in al oure hurtes blechures and sores/ And that by theyr merytes after this lyf we may come to euerlastynge blysse in heuen/ Amen /

Thus enden the lyues of the

Saynctes Colme and Damyan

Here folowyth of Saynt Forlyn And fyrst of his name

FOrlm is sayd of for ma/that is the rule of vertu to other by ensample/ Or he may be sayd Forsyn/ lyke as fyttynge oute of paradis/ as long as the bataylle of aungels/and of deuyls durdy for him/Or he is sayd of fors/whiche is clarte / and of secro sedis to sytte / For he sytteth in the clernes pardurables /

Of Saynt Forlayn

FOrlyn was a Bysshop And Bede wrytheth hys storye of hym / And lyke as he shone in al bounte / & vertue /so at his laste ende he yelded vp his spyryte/and Whanne he passyd/ he salde two angels comyng to hym/whiche bare his soule vp to heuen/and the thyrdy angel cam with a whyte shelde shynynge / and he wente before and after that he salde deuyls cryenge and yerdy how they sayd/late vs go to fore and make a batayll to fore hym / and whan they were gone to fore hym thei returned ageynst hym/and threlde to hym brennynge dartes/But the angel that wente before couerdy them with his shelde/ and theune the deuyll sente them ageynst the aungels / and sayd / that he hadde allweye sayd ydle wordes / And therfore he ought not without payne vse the blessyd lyf / and the Aungel seyd to them / yf ye purpose not ageynst hym the prynapal dyces /he shal not perysshe for the smale/ And thenne the deuylle sayd / yf god be rightwys/ this man shalle not be saued/ For it is wreton/yf ye be not conuerted / and made lyke as one of my lytel childreyn/ye shal not entre in to kyngdom of heuen/ To whome thaū gel excusyng him/sayd/he had indulgence in his herte/ but he obteyned the custom & vsage/ & the deuil said lyke as he hath taken euylle customme/soo lacte hym receyue vengeaunce by the soueraine Juge / and the holy Angel sayd/we shalle be Jugedy to fore god/ Thenne the deuylle was sylle / yet he awos ageyne / and sayd / Vnto nolw we trowed/that god had be trelve/ for al tho synnes that ben not purgedy in erthe/ he promysed that they sholde e; uerlastynglp be punysshed/This man receyued a vesture of an vsurer/ and was not therof punysshedy / where is thenne the rightwysnes of godp / To whome thaūgel sayd/holde youre pas For ye knolde not the secrete Jugements of godp/ as louge as a man hopeth to doo his penaunce/ soo longe the mercy of god is redy to the man/ The deuyl answerd/here is no place of penaunce/ To whome thaungel sayd/ye knolde nat the profoundnesse of the Jugementes of godp/ Thenne the deuylle smote hym soo grenously / that after when he was restablysshedy to lyf the token and trace of the stroke abode euer after/Thenne the deuyls woke one/ that was tormentid in the fyre / & threlde hym on forsyn/so that he brent his sholdre / and thenne Forsyn sawe wel/that it was the vsurer of Whome he hadde receyued the vestyment/ and thaungel sayd to hym / by cause tholw receyuedest it/he hath brnt the/yf thou hadest not receyued the yfte of hym that is dedy in synnes/this payn shol; de not haue brente the/ and thou hast this payne of brennynge by cause thou receyuedest the vestyment of hym/ And that other deuyl thenne sayd/yet must he passe by the straycte yate/ where as he may surmounte and ouerco; me hym/and sayd to the Angel/godp commaunded to loue his neyghboure / as hym self/and the angel sayd /this man hath done good werkes to his neyghbours / And thaduersarye sayd It suffyseth not/ but yf he hath louedy them as hym self / To whom the Aungel saide / the fruyte of loue is to doo well / For Godp shalle

rdbardy euery man after his werkes/ Andy the enemy saydy by cause he hath not fulfylledy the Wordy of loue; he shalle be dampnedy/ Thenne the deuyls fyghtynge were ouercomen of the Angels/andy yet the deuylle saydy/yf gody be not wyckedy this may shalle not escape without payne/For he promysedy to renounce andy forsake the worldy/ And he hath not done it/Thenne thangel answerdy/he louydy not those thynges that ben of the world/but he louyd well to dyspende them vnto them that hadde nede/Andy the deuylle answerdy In what someuer maner he loued them it was ageynst the commaundement of gody/ Andy these aduersaryes thus enquissshed/yet the deuylle beganne a geyne malycious accusacyons sayengy It is wreton yf thou shelve not to the wycked may/ his wyckednes I shal requyre his bloody of thyne hondy/and this may hath not shelvedy worthyly penaunce/to the synners/And the angel sayd/when the synners despyse the wordy that they here/thenne the tongue of the doctour is lettydy to speke/when he seeth that his predycacion is herdy & despysedy/thenne it appertaineth wel to a Wyse may to be stylle/when it is no tyme to speke/Andy this batayl was right stronge soo moche that they cam to fore the aungel of gody/ And that the good hadde ouercome the aduersaryes/Thenne this holy may was enuyronnedy With grete clerenesse/Andy as Bede sayth/ one of thangels saydy to hym beholde the worlde/ Thenne he tornedy hym/andy salve a faleye derke/ andy tenebrous/andy foure fyres in the ayer aboue/ whiche were fer that one from that other/ Andy thaungel saydy to hym/these ben foure fyres that brenne that one is the fyre of lesynges/ For in baptym/is promyse to renounce the deuille ande al his werkes/ Andy they accomplysshe it not/ The secondy is of couetyse/that is when the richesse of the worldy is sette to fore heuenly thynges/ the thyrdy is of dissencyon/ that when men dar not offende theyr neyghbours for bylaynous vndy vicions thynges/ The fourthe is of wycknedes and felonnye/when they despoylle them that be feble andy poure by fraude andy deceyte/as by extorcyon andy tyrannye for nought/Andy after these fyres assembledy to gyder in one Andy he approchedy to it/ andy doubtedy andy was aferdy/andy saydy to thaungel/ Syre this fyre approcheth to me/ And the Aungel answerd/This that thou hast not set a fyre shalle not brenne the/ For this fyre here examynyth the peple after their merytes/ Andy lyke as the bodyes brenne by wylle not couenable/right so brenneth the fyre by payne due/Andy at the laste the soule was brought ageyne to his propre body/Andy his neyghbours Wepte/whyche had supposedy that he hadde ben dede/Andy after this he lyued a certeyne tyme/ andy fynyssshed his lyf laudably in good werkes/

Thus endeth the lyf of Saynt Forlyn

Here folowyeth the feste of saynt Mychel tharchaungel And fyrste the exposicion of his name

MYCHEL is expowned somtyme as gody / And oftymes as saynt Gregorye sayth / whan a thyng of merueylous vertuis done / Mychel is sente forth / soo that he by the ordre and the name be gyuen to Vnderstonde that none may doo that gody may doo / And therfore ben attrybuedy to hym many thynges of merueylous vertu / For he as Danyel wytnessyth / he shalle aryse and adresse in the tyme of anticryst ageynst hym / And shalle stande as a defendour and kepar for them that ben chosen / He also faught with the dragon and his angels / and caste them oute of heuen hady a grete victorye / he also had a grete place and altercacion with the deuylle for the body of Moyses / By cause he wold not shewe hit / For the childryn of Israell sholdy haue adouredy and worshyppedy it / He reseruedy the soulles of sayntes And brought them in to the paradys of exultacion and ioye / He was prynce of the synagoge of the Jewes / but nowe he is establyssshedy of oure lordy prynce of the chirche of Jhesu Cryste / and as it is sayd he made the plagues of egypte / he departedy and deuydidy the rede see / he ladde the peple of Israel by the deserte / and sette them in the londy of promyssyon / he is hady among the companye of holy Angels / as he nexte / and bryngeth the sygne of oure lordy / he shalle slee by the commaundement of gody zygth puyssauntly antecryst / that shalle be in the mount of olyuette / and dede men shall aryse atte lois of this same archaungel / And he shalle shewe at the daye of Jugement the Crosse / the spere / the naylles / and the Crowne of thorne of Jhesu Cryste /

Of Saynt Mychel

THE Hooly solempnyte of saynt Mychel / Is sayd appierynge dedycacion / victorye and memorye / The apparicion of this aungel is many foldy The fyrste is whan he appeuedy in the Mount of gargan / This Montayne is in naples / whiche is namedy gargan / And is by the Cyte namedy Syponte And in the yere of our lordy thre hondredy four score and ten / was in the same Cyte of Syponte a man / whyche was namedy Garganus / whiche after somme bookes had taken that name of the montayne / or els the Montayne toke the name of the man / and he was rygth ryche / and hady a grete multytude of shrep and beestes / and as they pasturedy aboute the sydes of the Montayne / It hapedy that a bulle left the other beestes / And Wente vpon hyghe on the Mountayne / and retorned not home ageyne wyth the other beestes / Thenne this ryche man the owner took a grete multitude of seruauntes / and dyde doo seche this bull al aboutes /

And at the laste he was founden on hyghe on the montayne / by the entres of an hole or a caue / And thenne the mayster was wrothe / by cause he hadde strayedy allone from other beestes / and made one of his seruauntes te shote an arowe at hym / And anon the arowe retournedy with the wynde / and smote hym that had shotte hit / wherwith they of the Cyte were troublydy With this thynge / and wente to the bysshop / and enquyredy of hym / what was to be done in this thinge that was soo wonderful and thenne he commaundedy them to faste thre dayes / and to praye vnto god / and whan this was done / seynt Mychel appeuedy to the bysshop sayeynge / knowe ye that thylke man is soo hurte by my wylle / I am Mychel the Archaungel / whiche wylle / that thys place be worshyppedy in erthe / and wyll haue hit surely kepte / And therfor I haue prouydy that I am kepar of thys place by the demonstraunce and sygnynge of thys thynge / And thenne anone the Bisshop / and they of the Cyte wente with procession vnto that place / And durste not entre in to hit /

but made theyr prayers without forth
The second apparycion Was in the yere
of oure lordy seuen honderdy andy ten in
a place / Which Was namedy Tumba
by the see syde / sixe myle fro the Cyte
dauerances / Seynt Mychel apperydy to
the Bisshop of that Cyte / andy com;
maunded hym to doo make a chirch in
the forsaydy place / lyke as it Was ma
de in the Mount of gargany / and in li
ke wyse sholdy halowe the memorye of
sayut Mychel there / And the Bisshop
doubted in what place it shold be ma
de / Andy Mychael saydy to hym /
in the place where he shold fynde a bul
le hydy of theues / andy yet he doubtedy
of the largenesse of the place / and sa
ynt mychel appeeredy to him / & saydy /
that he shold mak hyt of the hyde that
he shold fynde that the bulle hady tro;
dey andy tracdy with his feete / & there
were two wedres / Which no maunes
power might remeue / thenne sayut my
chel apperyth to a many / andy commaū
ded hym that he shold goo to that same
place andy take albey the two wedres
and whan he cam / he remeued the two
wedres ae lyghtly as they hady weyedy
no thynge / anoy whan the chirch Was
edyfyed / there mychel set a pyece of a
stone of marble / ther vpon Which he
stode andy a parte of the palle that he
hady lepdy on the aulter of that other
Chirche he brought thyder to this Chir
che / Andy by cause they had grete pe;
nurye andy nede of water / they made
by the thadmonestement of thaungelle
ay hoole in a stone of marbre / & anone
there flowedy outy soo mocle water /
that vnto this day they be susteyned by
the benefayt therof / and this apparyy
cion is solempuly halowed the xvij ka
lendes of nouembre in that place /
Andy there happedy in the same place a
myracle worthy to be puke in remem;
braunce / This Montayne is enuyron
ned aboute with the see Occany / but on
sayut Mychels day it auoydath whyes /
and gyuelle way to the peple / & as
a grete companye of peple went to the
Chirch / hit happed that a Womany grete
with chylde neyle hir tyme of delyue;
raunce Was in the company / & whanne
they returned / the walues andy water
cam wyth grete force / so that the compa
ny for drede fledy to the Ryuage / and
the Womany grete wyth chyldy myghte
not flee but Was take andy wrapped
in the floodes of the see / but sayut Mi
chel kepte the wyf al hoole / and sh
Was delyuerd and childedy among the
walues in the myddel of the see / andy
she tooke the child bitWene hir armes
and gaf it soolde / and after whan the
see Was withdraweny / she went to lan
de al hoole with hir childy / The thirdy
apparycion happed in the tyme of Gre
gory the pope / For whan the saydy po
pe hadde establyssheny the litanyes for
the pestylence that Was that tyme / and
prayedy deuoutely for the peple / he salue
vpon the castel / Which Was saydy som
tyme the Memorye of Adryany / the an
gel of god Which wypedy and maade
clene a bloody swerd and put it in to a
shethe / And therby he vnderstode that
his prayers were herdy / Thenne he dyde
doo make there a Chirche in thonoure
of Sayut Mychel / and that Castell is
yet namedy the Castel angel /
and yet a nothyr apparicion Was in the
Mount of gargan Which he apperydy &
gaf victory to them of Syponte / Why
che is halowed the eyght ydus of Juy
let / The fourth apparicion is that Whi;
che is in the Herarchye of the same an
gels / For the fyrst apparicion is sayd
Epyphanye / that is thapparicion of so;
uerynes / The secondy is saydy ypersty
nye / that is the mene apparicion / and
that other is saydy ypophanye / that is
the moost lowe apparicion / andy Gerar
chye is sayd of Gerar that is holy / &
of archos that is a prynce / Andy soo
gerarchye is to saye an holy principate
and euery gerarchye conteyneth three or
dres of aungels / For the soueravn ge
rarchye after thassygnacion of sayut de
nys conteyneth Cherubyn / Seraphyn
andy the trones / The myddle conteny;
neth the dompnacions / the vertues / and
the potestates / The last conteyneth the
prynapates / angels and Archaungeles
And thordynaunce and disposicion of
them may be sene by semblable and li
ke in ertheli prynapates / For of the
mynystres that ben aboute a kynge /
som werke inmedyatly aboute the per
sone of the kynge as cubycalers / coun;
seylloure and thassystentes / and they a

be lyke vnto the ordre of the fyrst Je=
rarchye / Somme ther ben that haue
the rule of the Royamme /somme in
one prouynce/and somme in a nother/
as ben lyeutenauntes Capytaynes of
Chyualerye and Juges / and they be
lyke vnto the seconde Jerarchye/ and
other ben assigned to particuler offy /
ces in the dyuerse partyes of the Ro=
yamme/as mayres/Shrewes/bayllees
and suche other lasse offyces / And
these ben lyke to thordres of the thirde
Gerarchye/the thre ordres of the fyrst
Gerarchye ben taken in as mocke as
they assiste gode/ and ben conuerted to
hym / and therto ben thre thynges ne
cessarie/that is to Wete/souerayne loue
and that is as touchyng the ordre of
Seraphyn/Whyche ben sayde fyry/par
fyght knowlege that is touchyng che=
rubyn/Which is as mocke to say as ple
nytude of scyence/and perpetuel fruy=
cion or vsaūce / as touchynge the thro
nes / Which ben sayde syttynge/ For
gode syteth and resteth in them/ The
thre ordres of the myddel Gerarchye /
ben taken and hadde in as mocke as
they domyne and gouerne thunyuer=
syte of pple in comyn/This seygnorye
and this gouernynge is in thre thyn=
ges/ the fyrste in seygnorye and com
maundynge/ and that appertayneth to
thordre of domynacion/Which seygno=
ryeth aboue other that ben lowe/ and
adresse them in alle the mynysteres dy=
uyne /and commaundeth to them alle
thynge / And that sayth zacharye in
the fyfthe chappytre / that one Aungel
sayth to another / Renne and spekke to
the childe/Secondly in doynge / And
this appertayneth to thordre of vertues
To Whome no thyng ne is impossyble
to execute/Which that is commaunded
to them/for to them is gyuen power to
doo alle thynges dyffycyle Which ben
pertaynynge to dyuyne mysterye/ and
therfore it is attrybuede to them to doo
myracles/Thyrdly in constraynynge /
for to constrayne the Impedymente &
destourbles/ and this appertayneth to
thordre of the potestates / and thys is
sygnyfyede in Thobye/ where Rapha=
el bonde the denyll in the ouerest deserte
The thre ordres of the laste Gerarchye/
ben taken after that they haue gouer=
nement and lymytede / Some of them
seygnourye and gouerne in one pro=
uynce/ And that ben they of thordre
of the prynapates/ lyke as the prynce
of perses seygnoryeth vpon the persiās
lyke as it is redde in danyel in the ten
the Chappytre /
And somme ben deputed to the gouer
naunce of a multitude of a cyte / and
they be sayde archāgeles/ and the other
ben commysed to the gouernance of one
persone and they ben sayde Angeles /
and ben sayde to shelue the small thyn
ges and lytel/by cause that theyr ser=
uyse and mynysterye is lymytede vn=
to one man / Archaungeles ben sayde
more and grettre / For the weele of a
multytude is bettre and more worthy
than the wele of one man / In thas
signacion of thordres of the fyrste Se=
rarchye/ Gregory accordeth vpyth Dyo
nyse/and Bernard also whiche is ta=
ken aboute theyr fruycion / Which is
in brennynge loue/as touchynge se=
raphyn/In profounde cognycion/as to
Cherubyn/and in perpetuell retencion/
as touchynge the thrones/but they dis
corde in thassignacion of the myddle
and laste two ordres/that is prynapa=
tes and vertues/ Gregory and Ber=
nard haue a nother consideracion / that
is to wete that the myddell Gerarchye
is in his seygnorye or prelacye / and
the laste is taken in his pyte or myuy=
tracion/the prelacye in angels is ter=
rible/for Angels domyne ouer spyrytes
angelyk/And they/ben sayde domyna=
cions / and they domyne also ouer go
od werkes / and they ben sayde pryn=
cipates/ and they domyne ouer druyls
and they be sayd potestates/ and the or
dre and the degrees of theire dignyte
apperith in these thynges/The mynyste
rye of them is threfolde/Somme stan=
deth in werkyng/somme in teching / &
in techyngz somme more and som las=
se/The fyrst apertcineth to vertues/the
seconde to archaungels/ and the third
to angels/ The fifthe apparicion is hit
Which is redde in thistorye tripertite /
Ther is a place besyde constantinople
where as somtyme the goddesse vesta
was worshipped / but nowe there is
bylded a chircke in thonour of saynt
Mychel/and is named Mychels place

For a man that was named Aquy-
lyne was taken With/ a right grete fe
uer meuyd of vre colere / And the
phisiciens gaf to hym soo brennyng/ m
a ague a drynke /which anone he vo-
mytyd oute at his mouthe/and What
he ete or dranke/allwaye he vomytyd &
castyd oute soo that he was nyghe dede
And dyd hym to be borne to that pla
ce/ And supposed Wel thez to be soone
ded or hyled/ and thenne sayut My-
chel apperyd to hym/and sayd to hym
that he shold make a confection of ho-
ny and Wyn and peper / and What
someuer he ete he shold wete therin /
and so shld he haue playne helthe/
Which thynge he dyd / and anone he
was delyuerd from his maladye/how
wel that after the Jugement of the
physiciens that drynke or medycyne
was contrary to them that ben Coleric
This is had in thystorye tryperyte/

Secondly/this solempnyte of sayut
Mychel is sayd Victorye/and the vic
tory of sayut Mychell is manyfold /
And also of other aungels the first
is that sayut mychael gaf to them of
Syponte in this maner/ after a certa-
yne tyme that the place was founde /
they of Naples were yet paynyms /
And ordeyned theyr hoost for to fyght
ageynst them of Syponte and of Bo
nyuent/ and by the counseylle of the
Bisshop the crystey men woke trieWs
for thre dayes / that they myght faste
the thre dayes / and requyre theyr pa-
tron sayut Mychael vnto theyr ayde &
helpe/ In the thyrd nyght the hooly
sayut mychael apperyd to the sayd
Bisshop/and sayd that theyr prayers
were herd/and promysed them to ha
ue Victorye / and commaunded them
to renne on their enemyes atte fourthe
hour of the day/Without more taryng
and When they wonne ageynst them /
the Montayne of gorgan began strong
ly to tremble/and a grete tempest aro-
se/soo that lyghtnyng fleyghe aboute /
And aderke cloude couerd the Mon-
tayne / soo that sixe honderd of theyr
aduersaryes deyde of the fyry awldes
Which cam fro the ayer / And alle the
resydue of them that were not slayne /
lefte theyr ydolatrye / and submytyd
them anone to the Crystey fayth /

The seconde Victory of sayut Mychell
was/When he put out of heuen the dra
gon Lucyfer With all his folowers /
Of Whiche is sayd in thapocalyps /
Factum est prelium magnum /Apoca
lipsis duodecimo/ For Whanne Lucifer
coueyted to be lyke to god/tharchaun
gel/ Which bare the baner of the cris-
tyall hoost cam and chacyd Lucifer out
of heuen With alle them that folewed
hym & hath encloseed them in derke ayer
Vnto the day of dome / For they be nat
suffred to duelle in heuen / neyther in
the Vpper parte of thayer/by cause that
place is clere and delectable /ne yet to
be in erthe With vs/ to thende that they
sholde not ouermoche tempte ne vexe
be vs/But they ben in thayer betWene
heuen and erthe/soo that When they to
ke Vplward/they maye beholde the ioye
that they haue loste / and haue therof
grete sorowe / And When they loke
dounward/they may see the men mo-
unte vp to heuen/ fro Whens they fylle
Notwithstondynge by the dyuyne dis-
pensacion they descende ofte vnto vs in
erthe /As lyke hit hath be shewed to
somme hooly men/ they flee aboute vs
as flyes/ they ben Innumeralle/ and
like flyes they fylle thayer Without
nombre /Wherof sayth Haymo / as the
philosophers sayden/and doctours haue
oppynyon/This ayer is also full of de
uyls/and of Wicked spyrytes/as the
sonne bemes ben full of smale motes/
Which is smal dust or pouldre / And
hold Wel that they be soo many Neuer
theles after the sentence of Origene /
theyr power ne strengthe is but right
lytel/and that We may ouercome them
here/ and yf ony of them ben ouerco-
men of ony hooly man / he may neuer
after tempte a man of that Vyce / Of
Which he is ouercome/

The thyrde Victory is / that Anngels
haue euery day of the deuyls Whanne
they fyght for vs ageynst them/ And
delyuer vs fro their temtacions/ and
they delyuer vs in thre maners/ Fyrst
in refreinynge the power of the deuyl
like as it is sayd ¶ Apocalipsis Viiesi
mo/of the angel that bonde the deuylle
And sente hym in to abysme / that is
the pyte of helle / and Thobye Which
sayth that the aungel Raphael bonde

the dreadfulle in the ouereste deserte/ And
this byndynge is none other thynge/
but the refraynynge of his puyssaūce
& myght / Secondly he delyuereth vs
in refraynynge our couetyse/the which
thyng is in genesys the xxxij chapitre
there where he sayth/that thangell wolt
the synewe of Jacob/& anone it dryed
vp/Thirdly in enpressynge in our her-
tes the memorye of the passion of oure
lorde/this is signefyed ¶ appocalip^sis
where it is sayd /Ne wylle ye not gre-
ue ne noye in therthe /ne in the see/ne
the trees till we haue marked them /
Ezechyel saith / the signe of thau be in
the forheedes of the peple / Thau is ma
de lyke an hedeles Crosse / And they
that ben marked ther with dreede not
thangel smytynge /wherof is sayd /vp
on whome ye see thau / slee them not /
The fourth victory is that / that thar
changel mychel shalle haue of Anti-
cryst when he shal slee him thenne my-
chael the grete prynce shalle aryse / as
it is sayd /danyelkys xij/he shal aryse
for them that ben chosen / as an helpar
& /a protectour/& shalle strongly stande
ageynst antecryst / & after as the glose
sayth / antecryste shal fayne hym to be
dede/and shal hyde hym thre dayes /&
after he shalle appiere sayeng that he is
ryssen fro deth to lyf /& the deuyls shall
flew hym/ by arte magyke & shal mou-
te vp in to thayer/& al the peple shalle
meruayle & Worshipe hym / & atte last
he shalle monte vp on the mount of
olyuete /& whan he shal be in a pauyl-
lon in his syege entryd in to that pla
ce where our lord ascended Mychel shal
come & shal slee hym/of which Victo-
rye is vnderstonden after saynt grego-
rye that whyche is sayd in thappocalip
sis/the batayll is made in heuen/ This
worde of the treble batayllle in heuen is
expowned of the batayll that he had
with Lucifer/ whan he expulsid hym
oute of heuen / and of the batayll that
he had with the deuyls that tormente
vs /And of this last solempnyte is sa-
id dedycacion / by cause on this daye
the sayd place in the Mount gargan
was dedycate/ & halowen of hym by re
uelacion / For whanne they of Sypon
te were retorned fro thocision of theyr
aduersaryes /& had so noble victorye/
yet doubted they to entre in to the sayd
place/& halowe it to tharchaungel /
Thenne the bysshop went/& ayed coun-
sylle of pope pelagyen/and he answerd
yf the chirche ought to be dedycate / that
ought to be on that day that the victo-
rye was done / And yf it plese other
wyse to saynt Mychael men ought to
requyre his wylle therof / & thenne the
pope /the bisshop & men of the cyte fas-
ted thre dayes /& saynt Mychel appie-
red to the bisshop and said It is no ne
de to yow to dedye & halowe that I ha
ue halowed/& commaunded that he shol
de entre in to the place the next daye
with the people / & sholdy frequente hit
with prayers/and they sholdy fele that
he sholdy be a specyal patrone to them/
And he gaf to them a sygne of
consecracyon / that was / that they
sholdy goo vp therto by a posterne to-
wardy the eest /& they sholdy fynde there
the steppes of a mā impressid in a mar-
ble stone/ thēne the bisshop on the morn
& mocke grete peple cam to the place / &
entrydy in / & fonde a grete aue & thre
aultres / of which two were sette to-
wardy the southe/ and the thyrd towarde
the eest mocke honourably/& was co-
uerdy al a boute With a rede mantel/ &
whan the solempnytees of the masse
were done/& the peple hady taken hooly
communyon/al retorned to theyr pre /
pre places/& the bisshop lefte there pre
stes & clerkes for to synge & sayd good-
ly the dyuyne offyce/& within the saidy
chirche sourdeth clere Water & swete /
which the comyn peple drynketh & ben
heledy therby of many dyuerse malady
es / And whanne the pope herdy these
thynges / He establyssheth to halowe
this day in thonoure of saynt Mychel &
of alle the hooly Aungels / and to be
kepte hooly thorugh alle the worldy /
Fourthly /thys solempnyte
is sayd the memorye of saynt Mycha-
el / how well that we alle solempnyse
this feest in the honoure of alle the Ar
chaungelkys of our Lordy /
we doo the Memorye andy the honoures
generalky / And hit appertryneth
And is behoeffull to vs to gyue to
them / lalde prayssynge And honour

& manyfoldy treasons expertc / that is
wete / For they ben our kepars / oure
mynystres / our bretheren / our neyght ;
bours / the bearis of our soules in to
heuen / and representers of our prayers
vnto god / Right noble knyghtes of
the kynge of heuen / And perdurable
comfortours of them that ben in kuy ;
nes and tribulacions / And fyrst we
ought to honoure them / For they ben
oure kepars / wherfor we ought to wor
ship them / To euery man ben gyuen
two aungels / One euylle for to styre
hym to ylle / and one good to kepe him
The good Aungels ben deputed to
the keppynge of men in theyr byrthe / &
after the natyuyte also / and ben all ;
wey wyth them whanne they ben full
growen / And in this thre astates is
an aungel necessarye to a man / For
whanne he is yet lytell in the wombe /
he may be dede and be dampned / when
he is onte of the wombe to fore he be
growen / he maye be lette fro baptysme /
And whanne he is growen / he maye be
drawen to dyuerse synnes / The deuylle
accuseth them / that ben growen by fal
lace and herkenyng / he flatereth them
by delyces and blandyses / And op ;
pressyd vertu by violence / therfore hit
is nede that a good Anngell ben depu ;
ted to the keppynge of a man / to then ;
de that he addresse and enduce man a ;
geynste the fallace that he exhorte and
somone to doo good ageynste flate ;
rynge and blanndyces / And that he
deffende hym from oppression ageynste
violence / And the prouffyte of the ke
pynge of the angel to a man may be as
signed in foure maners / The fyrste /
that the soule may proffite in the ve ;
le and good of grace / And thys dothe
the Angel to the soule in thre maners
And the fyrst is in to remeuynge all
lettynge to doo well and good / and
that is signefyed in Exody duodecimo
where the angel smote alle the fyrste be
gotyn of Egypte / Secondly in a va ;
kynge or exaltynge from slouthe /
And that is signefyed / Zacharye quar
to / The aungell of our lord hath arey ;
sed me as a man that is waked out
of his sleep / Thirdly in ledyng a man
in the waye of penaunce / and bryn ;
gynge ageyne / and this is sygnefyed
in Thobye in the fyfthe chapytre in the
Aungel that lade hym and brought
hym ageyne / the second prouffyt that
thangel doth / is / that he falle not in to
synne / And this doth the Angelle in
thre maners / Fyrst in lettynge the e ;
uylle to be done / that it be not done /
And this is sygnfyed in the book of
nombres in the xxij chapytre / For ba ;
lam which went for to curse Isra ;
el / was lette of thangel / Secondly / in
clampynge the synne passyd / that man
departe fro it / And that is sygnefyed
in the book of Juges in the second cha
pytre / how angels clamed the chil
dren of Israel foor brekynge of the la
we / wherfor they wepte / Thirdly in
bryngynge strength for to take awaye
the synne present / And this is sygne
fyed in tobye / whan he was ledde oute
by force he his wyf and his doughtrs
fro the cyte of Sodome / that is to wete
fro the custommaunce of synne /
The thyrdy effect and prouffyte is / yf
that yf he falle / that he aryse anone a
geyne / And this do the aungelis in
thre maners / Fyrst in meuyng a man
to contrycion / and this is sygnefyed
in Thobye in the vj chapytre / where as
he taught thobye to enoynte the eyen of
his fader wyth galle / that his to vnder
stonde contrycion of the herte enoyntith
the eyen of the herte / Secondly
in purgyng lyppes by confessyon / and
that is signefyed in ysaye the .vj. cha
pytre where the angel purged the lyp ;
pes of ysaye / Thirdly in enioyeng to
satisfation / and that is sygnyfyed in
Luke the xv / chapytre / that sayth / that
gretter ioye is in heuen of a synnar do
yng penaunce than of lxxxvij rytful
men which nede no penaūce / The fourth
prouffit is / that man falle not so ofte
in to synne as the deuyl encyteth hym
therto / & this doth he in thre maners /
that is to wete in refraynyng the puyl
saūce & myzt of the deuyl in affeblyng
the couetyse & delyte of synne / & in en
pryntyng in our myndes the passion of
our lord Jhesu cryst / of which thynges
it is said to fore / we ought to honoure
them secondly / for they ben our admy ;
nystratours / lyke as thapostle saith ad
hebreos y / They ben spyrytes of admy
nystracion / alle spirytes ben sent for to

The ſuperyors ben ſente to the moyens The moyens ben ſente to the loweſt and the lowest ben ſente to vs/and this ſendynge cometh of the dyuyne bounte/ And in this ſendynge apeyereth how muche the bounte dyuyne appertyneth to the loue of our helthe/ Secondly of the charyte of the aungel/For this ſendynge appertyneth that it be of arde ſunt charyte/ ſpecially to deſyre the hel the of other/ wherfor yſaye ſayth Loo I am here lordy/ſende me forth/and the Angels may helpe vs by cauſe they ſee that we haue nede of them/and maye well ouercome the euylle ſpyrytes and anngels/and therfor the halpe of chriſte angelycll requyreth/ that they be ſente to vs/ Thyrdly/this ſendyng is nedefull to the nede of many For they be ſente tenflamme our affection to loue/wherof in ſigne hereof it is rede that they were ſente in a fyry char/Secondly/they ben ſente tenlumyne to vnderſtandynge vnto knowlege/ And this is ſignefyedy apocalipſis y in the aungel/which hadde a book opene in his hand/ Thirdly/they be ſent for to ſtrengthe in vs alle our perfection vnto the ende/And that is ſignefyed/ in.Regum xix/ where the angel brought to helpe a loof of brede baken vnder aſſhen/and a veſſel of water/and he ete/ and walkedy in the ſtrengthe of that mete vnto the Mount of god Oreb Thyrdly they oughte to be honouredy/For they ben our brethern and oure neyghbours/for all they that ben choſen ben taken to the ordres of aungels the ſomme vnto the oueſt/and ſomme to the lowest/and ſomme to the mydle For the dyuerſyte of her merytes/ and hold be it/ that the bleſſyd Ieſu ſyne be abouen alle/ lyke as ſaynt gregory ſheweth in his Omelyn For he ſayth/ ther ben ſomme/ that taken the ſmale thynges/but yet they leue not to ſhelde hit to the bretheren/ And they renne in the nombre of aungels And theſe ben they/that may take the ſouerayntes of the ſecretes celeſtyal/and ſhelde it to other/and theſe ben tharchaungels celeſtyalle/ and ſhewe it to other/and theſe ben tharchaungels/ and ben they/ that make merueylous ſignes/ and werke puyſſauntly/And theſe be that with vertues werke/ And ſomme there be/ that chace alwey the wyckdy ſpyrytes/ by the vertu of prayer/and by ſtrength of theyr polwer receyuedy of godyr/ And theſe haue their merytes wyth the poteſtates/ And ther be ſomme that by theyr vertues mounte aboue the merytes of them that ben choſen/ And domyne ouer the bretheren/and ſorte theyr merycte with the prynciates/ And there ben ſomme that ouercome and domyne ouer al vyces in hem ſelf/

And they by right ben callyd of the worldy Goddes amonge men/ Ryke as godyr ſaydy to Moyſes/Loo I haue eſtablyſſhedy the godyr of Pharao/ And theſe ben with the dominacions/ And there ben ſomme that ſytte in the Trone lyke preſydentes/and eyamyne the werkes and dedes of other/ by whome whanne hooly chirche is gouernyd/alle they that ben choſen ben Iugedy/ And theſe ben with the twynes/ and ben they that with the Charyte and loue of god/ and theyr neyghboure before other ben ful/ and theſe by theyr merytes haue taken theyr ſorte in the nombre of Cherubyn/For cherubyn is ſaydy the pleuytude of ſcience And as paule ſayth/ the pleyntude of the halde is loue and charyte/ And theſe ben they/ thatte enbracedy in the brennyng loue of ſupernal contemplacion/ whyſſhe only to be in the deſyre of their maker/ They deſyre no thynge of this worldy/ but only ben fedde in the loue of the lordy perdurable/they eſchewe al erthely thynges/ and ouerpaſſe by thought al temporal thynges they loue/they brenne/and reſte in that brennynge loue/ they brenne in louynge and ben enflammed in ſpekynge/ And alle that euer they touche in ony maner by worde/they make them anone to brenne in the loue of god/ And where ſhalle theſe take theyr ſorte/ but among the nombre of Seraphyn/ here Gregorius/this ſayth ſaynt gregory/ Fourthly/ they ought to be honouredy by cauſe that they be berars of oure ſoules in to paradys/ and this done they in thre maners/ The fyrſte in makynge redy the waye/

as Malachyel sayth in the thyrdy cha-
pytre/ loo here I sende myn angel which
shal make redy thy waye to fore thy
face/Secondly in bryngyng them to heuen
by the way made redy /lyke as it is sa
yd in Exodo the four and twenty cha
pytre/I sende to the myn angel why-
che shalle kepe the in thy waye /& shall
brynge the to the londe whiche I haue
promysed to thy faders /Thirdly in set
tyng them in heuen/& herof sayth Lucas
Luce/ xv/ It was done whan the beg-
gar deyd / his soule was borne of an
gels in to Abrahams bosome / Fystly
they ought to be honoured by cause pey
ben representers of oure sowles to fore
god / And this representacyon is in
thre maners fyrst they represente our pra
yers to fore god /and thys sayth Tho-
by the xij chapytre / whan thou pray-
dest With teres / and buryedest dede
men/I offred thy prayer to our lord/
Secondly they alledge for vs to rere
our lord / And herof sayth Job the
xxxix Chapytre/ yf ther were an aun-
gell spekynge for hym/& sayd one of
lyke thynges/that he shelde the equyte
of the man/our lord shold haue mercy
and pyte of hym /Also Zachre primo/
And thaungel of our lord answerd
and sayd O lord of all strengthes /
shalt not thou haue pyte of Jherusa-
lem /and of the cytees of Juda / To
whome thou art wrothe / This is the
lxx yere /Thirdly/they shelde the sen-
tence of god as it is sayd in danyell
Syth the begynnynge of the prayers /
the word yssued oute that is to wete
the sentence of god /and I am comen
for to shelde it to the / For thou arte a
man of desyres / Of these thre thynges
sayth Bernard vpon the Cantyques
The aungel sechd moyen bytwene the
loue and the louer in offrynge the de-
syres /and bryngyng yefres / and me
ueth her /and plesyd hym / Sythely
they ought to be honoured / For they
ben the ryght noble knyghtes of the kyn
ge perdurable / after that Job sayth
in the xxv chapytre / Is not this the
noble nombre of his knyghtes For as
we see in the knyghtes of somme kyn-
ge/that somme of them dwelle alwaye
in the halle of the kyng/and accompa
nye the kyng /& coueyte honour & sola
ce to the kyng & some other kepe the cy
tees & castels of the kyng & other fyght
ageynst the enemyes of the kyng /
Thus is it of the knyghtes of Cryste /
Somme ben in the halle zyall that is to
seye in the heuen Imperyal/& accompa-
nye alwey the kynge of kynges / and
synge alwey songes and gladnesse to
his honour and glory / sayenge Sanc
tus/sanctus/sanctus/blessyng and cler
nes and wysedome /And the other ke
pe the cytees / townes / the castellys
and the fawbourghs /they ben deputed
to the kepynge of vs/kepyng the state
of Virgyne/of contynentes/of maryed
peple /and the castellys of Relygyon/
whereof ysaye sayth / Upon the walles
of Jherusalem J haue establyssh-d kee
pers/Other ther ben that fyght & bayn
quyssh the enemyes of god/Of whom
it is sayd in thapocalypsis / Ther is a
batayll made in heuen /that is after som
exposycion/ in the chirche mylytaunt/
mychel and his angels fonghten with
the dragon/The seuenthe and the laste
they ought to be honoured / by cause
they ben comfortours of them that ben
in trybulacion / and herof sayth Zacha
rye in the fyrst chapytre/ Thangel that
spak to me goody wordes were wordes
of comfort/ and this done they in thre
maners/Fyrst in comfortynge & strenq
thynge/ danielys decimo/For where as
danyel fyll the aungel of our lord tou
chyd hym & sayd /be not afferd/ne dre
de the no thynge/pees be to the Comfor
te thy self and be boystous/ Secondly
in kepyng fro Impacyence / and this
sayth Dauyd / He hath commaundyd
his Aungels to kepe the in al thy wa
yes /Thirdly in refressynge and las-
synge that trybulacion /and that is sig
nefyed in Danyel the thirdy chapytre/
There where as the angel of our lord
descendyd in the fornays With thre chil
dren/ and made the myddel of the for-
nays as it had ben alwynde blowynge
with a soft delwe / By these ensamples
we may vnderstonde that we ought to
gyue honour to the hooly company of
Aungels /And to praye them to kepe
vs in this wretchid lyf/from oure ene
myes the deuylle / the worldy / And
the Flesshe / That after whanne

we shalle departe/they presente our soules vnto almyghty god in heuen / there to dwelle/and abyde sempyternaly/with them ℂ qđ ipse prestatur/qui sine fine viuit et regnat in secula seculorum ! A M E N

Thus endeth the Hystorie of saynt Mychel And thanngels .

Here folowth The lyf of Saynt Jheromme And first of his name

Jheromme is sayd of Jhera that is hooly / And of nemus / that is to saye a wood / And soo Jherome is as mocle to saye as an hooly wood Or it is sayd of norma / that is to saye lawe wherof is sayd in this legende / that Jheromme is interpreted an hooly lawe / He was ferforth hooly / that is to saye ferme or clene / or dyed of blood /or deputed to hooly vsage/lyke as vessels of the temple ben sayd hooly / For they ben ordeyned to hooly vsage he was hooly that is to saye stedfast in hooly werke by longe perseuerance/ he was clene in mynde by pure/he was dyed in blood by thynkynge of the passion of our lord Jhesu Cryste he Was deputed to hooly vsage/by the posicion of hooly scripture /he was said an hooly wood / by the conuersacion that he somtyme dyde and abode in the Wood/And he was sayd lawe for the wrdes of his disciplyne / which he taught to his Monkes / or by cause he expowned and interpreted the hooly lawe and scripture /Jheromme also is interpreted the vysion of beaulte /or Jugyng wordes/ther is beaulte manyfold Fyrst is spyrituall / Whyche is in the soule/Secondy morale /whyche is in honeste of maners /The thyrdy is intellectuall whiche is in the aungels/ The fourthe is substancyall / whiche is dyuyne the fyfthe is heuenly / whiche is in the Countrey of sayntes/ This fyue foldy beaulte had saynt Jheromme in hym self / For he had spyrituall in dyuersyte of vertues / The morall he hadde in thoneste of his lyf he had intellectuall in thexcellence of purete / He hady the substancyell in brennynge charyte / He had the celestyall in the perdurable and excellent clernes or clartre / He Jugedy the speches and wordes / his owne wel examyned in clerely pronouncynge / The others beyng twelue in confermyng Andy the doubtful in expowbnyng /

Of Saynt Jheromme

Jheromme was the sone of a noble may namedy Eusebe borne of the towy Stridone / whyche is in the vttermeste ende of Dalmase and of panonye he beyng yet a childy went to rome / & was there taught in lettres of grece / latyn / & hebrewe /he hady for his techer in grammair /Donate / In Rethoryqua/Victorynn thorabour/ & he was day & nyzt occupiedy and exercysedy hym self / in dyuyne scriptures /which he drewe coueytously / Andy after shedde hit oute habundauntly / Andy as he wryteth in an Epystle to Eustochium / that on a

tyme as he wold in a day place / and in the nyght Tullye despytously by cause that the bookes of the prophetes plesyd hym not / he was aboute mydlente ta; ken with a sodayne and brennynge fe; uer/ that alle his body was colde/In suche wise that ther was no bytal lefte sauf a lytell whiche he felte in his breste

And as thexequyes for his dethe was makynge redy / he was sodenly brought to the Jugement of god / And there he was demaunded of whit condicion he was / And he answerd boldly that he was a Crysten man / And the Juge sayd /thow lyest/thou art a Cyceronyan/and not crysten man Where as thy tresour is /ther is thy hert Tlenne saynt Jheromme was stylle / & sayd no thyng / and anone thenne the Juge commaunded that he sholde be so re beten/thenne he cryed and he sayd ha ne mercy on me lord / haue mercy on me / Thenne they that were assistynge our lord / prayd hym that he wolde for gyue thys yonge man his trespas / And he thenne beganne to swere & say lord /yf euer I rede or here more seculer bookes I shalle forsake the /and with the wordes of this promesse and oth he was late goo / and anone he reuy; ued/ And thenne he salve hym self al hyllepte / And of the strokes of the betynges that he receyued to fore the Trone of our lord the tokens of the stro kes and lasshes were sene on his shol; ders ryght horryble and grete / And fro than forthon he became goody / and rede dyuyne bookes with as grete stu dye as euer he hadde rede the bookes of poetry and of paynyms/ And when he was nyne and twenty yere old / he was ordeyned Cardynal preest in the Chyrche of Rome / And whan Liberi; us was ded/all the peple cryed to ha; ue saynt Jeromme souerayne preest / And whanne he beganne to blame the Jolyte and Lauays lyf of some cler; kes and Monkes/they had indignaci; on and despyte of hym / and laye in a Wayte to hurte and sclaūdre hym / And as Johan Beleth sayd / they swerued and mocqued hym by the clo; thynge of a woman/ For on a nyghte whan he arose to matyns / as he was a custommed and fonde a womans clo; thyng lyenge by his bedde / whiche his enemyes had leyd there / And he we; nynge that they had ben his owne dy; de them on / and soo clothed cam in to the chyrche /and this dyd they that had enuye at hym / by cause other sholde we ne that he hadde a woman in his cham; bre /And when he sawe that/he eschu; wed theyr woodrnes / & went vnto Gregory Nazanzenne Bisshop of con; stantynople /And when he had lerned of hym the holy scripture and holy lettres he went in to deserte /where whit and hold mocke he suffryd for Crystes sake he recounted to Eustochium / and sayd that whan he was in that grete deserte & waste wildernes/ which is so brente by the sonne / that it gaf to the Monkes a ryght dre habytacle /I sup posed me thenne to be at Rome among the delyces / and my membres scalded brente made dre and blacke lyke to the skynne of a moryan or an Ethyo; pe / And I was alwey in teres and wepynges / And whan the fery slepe cam and oppressyd me/ ageynst which I ofte repugned / thenne I leyd my dryed bones on the bare erthe/ of mete and drynke I spekе not / For they that were seke vsed only colde water / And for to take ony thynge boylled or rosted it was to them lecherye / and yet neuertheles I was ofte felalve vnto scorpyons & wylde bestes/ and yet the cardillis of maidens & themtractrementis of lechery grelde in my cold body/ and in my flesshe /wherfor I wepte contyn; uelly /& for to adaunte & subdue my; prowde flesshe I rose at mydnyght alle the weke long ioynyng ofte the nyght Wyth the daye/and I cessid not to bete my breste prayenge our lord to render to me the peasyble pees of my flesshe / And I also doubted my propre selfe/ as feryng my consaytes and thoug; tes / wherfor I went and departed wrothe and reuengynge my self passed allone thurght the sharpe & thykе deser; tes / And as our lord is wytnesse aftir many wepynges and tretes / It semed me that I was among the com pany of angels / this duryng four ye; re/ Thenne his penaunce thus doon / He retorned to the toldne of Bethle; hem / where as a wyse & a prudent best

offryd hym self to abyde by the cryb ; he of our lord / and thenne this hooly byble which with study he had transf latyd and other bookes he wrote / and lad the daye forth with fastynge vnto euen / And there he assembled many disciples vnto hym for to labour there in his hooly purpos / and abode there in the translacion of hooly scripture lv yere and syxe monethes / and remay ; ned a pure virgyne vnto the ende of his lyf / And hold well that it be sayd in hys legende that he was euer a vir gyne / yet neuertheles he wrote of him self to palmacyen / I here virgynyte in to shuen / Not for that I haue virgy nyte / but for I meruayle more that I haue it not / thenne at the last he beyng wery for to trauaylle / laye doune in his bedde / Wherouer benge accorde on a leme / where on he leyd and held his hondes for to lyfte vp hym self that he myght done the seruyce of god / as mo che as he myght / On a day toward e ; uen Jeromme satte with his bretheren for to here the hooly lesson / And a ly on cam haltynge sodenly in to the mo ; nastery / & when the bretheren saw him anon they fled / and Jeromme cam a ; geynst hym as he shold come ageynst his gheste / and thenne the lyon shewed to hym his foote beynge hurte thenne he callyd his bretheren / & commaundyd them to wasshe his feet / and dylygent ly to seche and serche for the wounde / And that done the plante of the foote of the lyon was sore hurte & prycked with a thorne / Threnne this hooly man put therto dylygent cure & helyd hym and he abode euer after as a tame beste with hem / Thenne saynt Jeromme salue that god hadde sente hym to them / not only for the helthe of his foote / but also for theyr prouffyte / & ioyned to the lyon an office by thaccord of his bretheren / and that was that he sholde conduyte & lede an asse to his pasture which brought home wood / & sholde kepe hym goynge & comyng / & so he di de / For he dide that which he was co ; manded / & ladde thasse thus as an hedman / & kept hym wysely goyng & comyng & was to hym a rygbt sure kepar & defendour / & allwey atte houre acustomed he and the asse cam for to haue theyr refeccion / & for to make the asse to doo the werke acustomed / On a tyme hit happed that the asse was in his pasture / And the lyon slepte fast And certayne marchaunts passed by with camelles / and salue the asse allo ne / and stale hym & lad hym alway / & anon after the lyon awoke / and when he fonde not his felaw / he ranne groy ; nynge hyder & thyder / & when he salue that he conde not fynd hym he was mo che sorowfull / & durst not come in / but abode at the yate of the chirche of the monastery / & was ashamed that he cam without the asse / And when the bretheren salue that he was comen more late than he was wonte and wi thout the asse / they supposyd that by constraint of honger he had eten the as se / & wolde not gyue to hym his porcy on acustomed / & said to hym / go & ete that other parte of the asse / that thou hast deuoured / & fylle thy glotonnye / and by cause they doubted / they wolde wyte yf he had so eten / they wēte to the pastures of the towne to see / yf they couthe haue ony demonstraunce of the deth of thasse / & they fonde no thyng & retorned & told it to Jerōme / & then ne he comanded them to enioyne him to doo thoffyce of thasse / thenne they he wed doune bussbes / and bowes / & leio yon hym / and he suffrid it paysybly And on a daye when he had done his offyce he wente oute to the feldes / and beganne to renne hyder and thyder de syrynge to knolde / what was done to his felaw / And salue fro ferre mar ; chauntes that cam with camalles char ged and laden / and the asse goynge before them / It was the mauer of that Regyon / that when the people wente ferre with camelles / they had an asse or an hors goynge to fore with a corde aboute his necke for to conduyte the lettre the camelles / And when the ly on knelde the asse / with a grete woryn ge he ranne on them soo terrybly / that alle the marchauntes fledde / And he so ferde the camelles With keynge the erthe with his tayle that he constray ; ned them to goo strayte vnto the celle with alle theyr charge and ladynge / and when ꝑ bretheren salue this / they

tolde it to Jeromme and he sayde hym / therey wesshe the feet of oure ghestes / and gyue them meete / And abyde ye the wyll of oure lorde herupon / And thenne the lyon beganne to renne iopously thurgh oute al the monastery/as he was wonedy to doo / And knelede doune to euery broder / and salwede them with his tayle/ lyke as he hadde demaunded pardon of the trespas that he hady done / And saynt Jheromme / which knelde wel what Was to come sayde to his bretheren / Goo and make ye redy alle thynges necessary for ghestes that he compynge to vs / And as he thus sayde/there cam to hym a messager/sayeng to hym/that ther Were ghestes at the yate/that wolde speke with thabbot /and assone as they were come they knelyde to thabbot/and requyred of hym pardon / And he tryede & made them to stande vp goodly / and commaunded them to take theyr oldne goody / And not to take awey other mennes/And thenne they prayde the holy saynt that he wolde take the half of theyr oylle /and he affused it / And at the last he commaunded to take a mesure of oylle/ And thenne they promysed that they shold bringe euery yere a mesure of oyle to that chirche and theyr heyres after them /

It Was anncyently the customme / that who someuer wold/ myght synge in the chirche/soo that Theodosyan themperour/as Johan Beleth sayth requyred and prayde damase the pope / that he wolde commyse to somme wyseman of the chirche to ordeyne the offyce and ordynal of the Chirche/ And thenne he knelde wel / that Jheromme was a man that knelde the langages of greke/ latyn and hebrewe/and in all scyence/and commysed to hym the seid souerayne offyce/ And thenne Jherom departed the psaulter by feryes / and to euery ferye a nocturne propre he assygned/ And establyssheda in thende of euery psalme to be sayde Gloria patri And after he ordeygned resonably to be songen the epystles and gospels / & and alle other thyngys appertenaunt sauf the songe /which he sente from bethlehem vnto the pope / which al was approuedy and ratefyed of hym /and of the cardynals for to be vsed perpetuelly and soo confermedy /

After this in the mouthe of the spelunke or caue in whyche our lorde laye / he dyde do make his monument or sepulture / And when he had accomplyssshed lxxxviij yere and sixe monethes he was there buryedy/In what reuerence saynt Austyn hadde hym in It apperyth in his epystles that he sente to hym /In one of the which he wrote in this maner To his ryght dere frende moost best bylouyd /and most clene in obseruynge and enbracynge of Charite vnto Jheromme Austyn/et cetera/ and in another place he wryteth thus of hym saynt Jheromme preest lerned in lettres of greke /latyn/ and Hebrewe/and in holy Wrytynges approued vnto his last eage/Of whome the noblenesse of his feyr eloquence/ that resplendyd from the eeste vnto the weste lyke vnto the clerenes of the sonne / Prosper sayth also of hym in his cronyques/Jheromme preest was in bethlehem somtyme clere to alle the world of noble engeyne /and lyued in translatynge and wrytynge of holy scripture/and with hyse and noble studye serued the vnyuersal chirche/He sayd also of hym self to Anbygeu/ I neuer enforced me soo moche fro myn enfancye /as for to schelde a schelkyng courage/and enhaunced bred/and callyng ageynste hym the hate of god / And euer I haue dred the sure thynges/& haue entended with all my herte to the monasterye/and to hospytalyte / and haue receyued gladly al comers/sauf Heretykes/ and haue wessh theyr fete / Isydore sayth thus in the booke of Ethymologye /Jheromme was Wyse in thre langages / whos Interpretacion is taken to fore other / For hit is more holdynge and clere by wordes and it is interpreted of a very crysten It is wreten also of Jheromme in the dyalogue of Seuere disciple of Saynt martyn/which Was in his tyme/Jheromme with oute the merite of the faythe and dowarye of vertues /is not only Instruct in lettres of latyn/ but in greke and Hebrewe / soo that none ought be comparyd to hym in euery science / the which hady were perfuel a

geynst the wycked men/The heretykes hatꝺ hym/for he lefte neuer to Impug ne ayenste them / The clerkes hatꝺ hym / For he reprouꝺ theyr synnes/& theyr lyf/But playnly goꝺ men loꝺ uyꝺ hym anꝺ meruayleꝺ of him /

For they that demeꝺ hym an Heretik were madꝺe/he was al in lessons / all in bookes/he ne rested day ne nyghte / but allway redꝺe or wrote/ Hec Seue rus/And lyke as it apperyth by these wordes / And also he wytnessyth hym self /He suffreꝺ many persecutours/& detractours /whiche persecucions he suf freꝺ pacyently anꝺ goodly/ as it ap perꝺ in an Epystle that he sente te as solle /I yeue thankynges to oure lorꝺ god/that I am worthy that the world hate me/And that wycked men anꝺ Janglers holde me for euylle For I knolde wel that men come to heuen by the dyffame of wycked men/more than by goꝺ wnommee/ And I wolꝺ that the companye of myscreauntes sholꝺ pursolve anꝺ persecute me for the name and ryght of oure lorꝺ / my wylle is that the reproef of the worlꝺ that I myghte deserue to be preysed of our lorꝺ/anꝺ that I may hope the re warꝺ of his promesse / Temptacion is despytous and agreable/whos mery te in respytynge is to be hopeꝺ rewarꝺ of Cryste in heuen / Ne the cursynge / ne malediction is not greuous whiche is chaungeꝺ in to dyuyne laꝺde anꝺ prayssynge / He deyeꝺ aboute the yere of our lord CCC/ lxxx/anꝺ eyghte .

Thus endeth the lyf of Saynt Jheromme

Here folowyth the lyf of Saynt Remyge And fyrst of his name

Remyge is said of Re migie/that is aboteman / or a wolꝺer / Or hit is sayꝺ of Remys/whiche ben Instru mentes/by whiche the shippe it wolꝺeꝺ anꝺ conꝺuytꝺ / anꝺ of gyon that is to saye wrastlynge /He gouerneꝺ the Chirche/and keptꝺe it fro paryll of wra ke anꝺ brought it to the portꝺe of heuen Anꝺ for the chirche he wrastlyꝺ a geinst the assaultes of the deuylle /

Of saynt Remyge

Saynt Remyge Conuer tid to the fayth the kynge & the peuple of fraunce / The kynge hatꝺ a Wyf namꝺeꝺ Rotylde Whiche was crysten/anꝺ she enforceꝺ her mocke to conuerte her huf bonꝺ to the crysten fayth /but she my ght not /anꝺ whan she hatꝺe a chylꝺe She wold haue Crystened hym / but the kynge deffenꝺeꝺ it to her / anꝺ she rested not/til at the last the kyng grau tꝺ that it sholꝺ be crysten/ And after that it was cristerned/it deꝺe anone/ Thenne said the kynge /Nolꝺ hit appe reth well/that Cryst is a tyle god for by cause he may not kepe him whiche in his fayth sholꝺ haue ben enhaũceꝺ in my kyngdome after me / And she sa id to him /Nolꝺ fele I wel that I am bouꝺ of my goꝺ / by cause he hath re ceyued the fyrst fruyte /of my wombe he had enhaunceꝺ to a better kyngdom my sone/and to regne perpetuelly wyth oute ende whiche is moche better than thy kyngdome is / And soone after she conceyued ageyne /and hatꝺ a fayr so ne Whome wyth grete prayers she bap tyseꝺ as she ꝺyꝺ the fyrste / Ent anone after he was seke / soo that they hatꝺe none hope of his lyf / Anꝺ thenne the kynge sayꝺ to his wyf / Certeynly this is a feble goꝺ/whiche may not cõ serue ne kepe none that is baptyseꝺ in his name/ Anꝺ yf thou hatꝺeſt a thou sand/and ꝺydeſt them to be baptyseꝺ/al sholꝺ periſſhe/yet neuertheles the chyld reuyued & was hole /so that he regned

after his fader / and the faythfnl que ne enforcedy her to brynge her husbondy to the faythe /but he refusedy it in alle maners /It is sayedy in that other fes; te whiche is after thepyphanye / how the kynge was conuertydy to the fayth And the forsaydy kynge Clouys when he was crystenedy saydy that he woldy gyue to saynt Remyge for endowe his chirche/as mocke londy as he myght go aboute whyles he slepte at mydday / And soo it was done/ but ther was a man /whiche hady a mylne within the cyrcuyte /whiche saynt Remyge hadde closedy / and as saynt Remyge wente aboute it/the Mylnar putted hym out with indignacion and grete despyte / and saynt Remyge saydy to him/fren de haue no desdayne/and lacke it not be to harde yf we hane also this Mylne / With that other /Neuerthelees the myl nar put hym out / and anone the whe le of the Mylne beganne to torne con; trarye /andy thenne the Mylnar cryedy after saynt Remyge and saydy / Ser; uaunt of god /come andy lacke Vs ha; ue the mylle to gydre /And saynt Re; mygye saydy / nay hit shalle neyther be myn ne thyn/ Andy anone the erthe ope ned/and swolewedy in all the mylle/

Andy saynt remyge kneelde by the spyryte of propheye / and by the wylle of god; that a grete famyne sholdy co; me / andy assembledy in a Tolwne grete plente of whete/ Amdy the dronken Cy laynes of the Tolwne mocqued and scor nedy hym of his prouydence/ Andy sett the garners a fyre And when he kne; we hit /he cam thyder/ Andy by cause he was coldy for age/andy his last tyme approchydy fast/ he sat te doune by the fyre andy warmedy hym/and sayd with apeasyble herte / the fyre is allwey go ody / Neuerthelees they that made that fyre/andy alle the meny of theyr lygna; ge were broken in her membres /Andy the wymmen goldy /Andy this endu redy in the same Tolwne Vnto the tyme of Charles /whiche chacedy andy maade them goo theyr waye andy soo disper; plydy them /Andy it is to be knowen/ that the feste of saynt Remyge that is halowedy in Janyuer/is the feste of his blessidy deth andy depositon / and this is the feste of the translacion of this blessydy body /For when after his deth the hooly body shold haue be brought to the chirche of saynt Thymothee /& Appolynare with the shryne /and cam nygh Vnto the chirche of saynt Cryste fre it beganne to weye soo mocke/ that they myght not meue hit fro thens in no maner/ at the last they praydy our lordy that he wolde vouchesauf to shelwe them yf it were his wylle that the bo; dy shold be buryed in that chirche/whe re as no relyques reste / Andy thenne anone they took vp the body lyghtely ynolwe / andy buryedy hym there honou rably /Andy many myracles were ther shewed/soo that they enlarged /Andy made the chyrche more ample andy lar ge /andy thenne they made an oratwyre behynde the aulter andy wolde haue do luey for to haue leydy the body in that oratwyre /but they couthe not meue hit in no maner / Thenne they watchedy / and prayedy Vnto oure lordy / Andy att mydnyght they fylle all a slepe /and on the morne they fonde the sepulcre with the body in the place/whiche aun gels had borne thider /whyle yey slep te /Andy this was the Kalendes of oc tobre/whiche afterwardy by long tyme on the same daye it was translated in to a fertre or shryne of syluer/ he sold rid about the yeres of our lordy CCCC foure score andy ten /

Thus endeth the translacion of Saynt Remyge

Here folowyth the lyf of Saynt Rogier And fyrst of his name

LOgier is sayd of leos that is to saye peple/ and of ganos that is to saye angell Logyer was aungel of the peple For an angel is propprly lyght And is a messagyer for to shelde the peuple good werkes/ And soo he shewed to the peple to fore the dede /how he And Ebronyen sholde fynysshe theyr lyues /

Of Saynt Logyer

LOgyer whan he shyne and resplendyd in al vertu he deserued to be bisshop of Aduense chatayre was dede he was moche greued for the cure and charge of the Royamme / And by the wylle of god and cõseyll of the prynces he crowned Chyldrycke yet yonge to be kynge /But Ebronyen wold haue made Thoudrycke broder of Chyldrycke kyng/not for the proffyte of the Royamme / but by cause he was put oute of his polder / and was hated of alle the peple / And doubted the ire of the kynge and of the prynces /And therfore he requyred of the kynge lycence for to entre in to Relygyon / And the kynge graunted it to hym /Thenne the kynge dyd hold his broder theoderych in garde that he sholde machyne nothynge ageynste the Royamme / And by the holynes and prouydence of the good Bisshop Logyer alle the peple were in ioye and in pees / And soone after the kynge keynge enpayred by euylle counceylle was meuyd in wrath ageynst this hooly Bisshop seruaunt of god /And sought menes ententyfly how he myght couenably putt hym to deth /But Logyer suffred all goodly/ and reputed his enemyes lyke as his frendes / and dyde so moche towardes the kynge/that on eester day / he sholde synge masse in the cyte/wherof he was a bisshop / And that day it was told to hym / that the kynge sholde performe the nyght alle that he had entred for his deth/but he ne doubted nothynge /but dyned that day with the kyng at his owne table /And thenne he fledde his persecutour/in suche maner that he went to the monasterye of Luxon ther seruynge oure lorde /in whyche Ebronyen ther was hyd in thabbyte of a Monke And also serued hym in grete charyte And a whyle after the kynge deyde / And Theodrycke was enhaunced in to the regne/ For which thyng the blessyd saynt Logyer meued hy the lyes pynges and teres of the people/ and constrayned by the commaundemente of his abbot/ retourned vnto his see in his Cyte /But Ebronyen anon renoũced his relygyon/ And was ordyned stewardes of the kynge /And holde he it that he was euylle to fore yet he was werse after /And studyed holde he myght brynge Logyer to deth /And sente knyghtes for to take hym/ And whan the blessyd Logyer knewe it/he wold haue escaped fro theyr woodenes/and malyce /And as he yssued out of the Tolbne in thabyte of a bisshop / He was taken of the knyghtes/which anoue put oute his eyen/ And thenne two yere after saynt Logyer with gueryn his broder whom Ebronyen hadde exyled were brought vnto the palais of the kynge/ And as Ebronyen mocqued the bisshop /they answerd wysely and reasyably/ Not withstondynge that wycked man Ebronyen sente gueryn for to be stoned to deth with stones And made the Bisshop to be ladde alle the nyght bare foote vppon sharp stones /on whyche the water ranne faste and whanne he herd that he preysed god in his tormentes he made to cutte oute the tonge of his hede /and after to kepe in pryson /for to make hym suffre nelye tormentes But for all that / he lost neuer his speche / but entended to preche and to exhortacion as wel as he myght/ and sayd to fore/ how he Ebronyen sholde deye / and whan / Thenne a grete lyghte in maner of a crowne enuyronned his hede/ Whyche moche peple sawe / and somme demaũded hym what thynge hit was /and he kneled doune / and made his prayers yeldynge graces to god / and admoneste alle them that were there/

that they ſholdy chaunge theyr lyf in to a letter / andy whaune Ebronyen herdy that he hady grete enuye at hym / Andy ſente four meny for to ſmyte of his hede Andy whanne they ledde hym forthe / he ſaydy to them / It is no nede to polo to labour ony more / but fulfylle ye he re the deſyre of hym that ſente polo / Andy thenne thre of them hady ſo grete pyte of hym / that they kneledy doune andy requyredy pardon / andy the fourth ſmote of his hede / Whiche anone was rauyſſhedy of the deuylle / andy throwen in the fyre endedy his lyf myſerably / Thenne two yere after Ebronyen herdy that godys ſhewedy many myracles for his bleſſydy ſaynt / andy the renomme of it ſhone ouer all / andy was tormentidy with curſydy enuye / andy ſente thyder a knyght to wete the trouthe / andy to re torne andy telle to hym / andy whan the knyght cam thyder / he prolodly ſmote the tombe with his foote / and ſaydy / an euylle dethe mote he haue / that ſayth & byleueth / that this dede body maye doo myracles / andy anone he was rauyſſhedy of the deuylle andy deyde ſodenly Andy the ſaynt was the more worthy ped by hys deth / Andy whanne Ebronyen herdy this / he was thenne more tor mentidy whyth malyce of enuye / andy enforcedy to quenche the fame of the holy ſaynt / but after the ſayenge to fore of the ſaynt / he felonnouſly ſlewe hym ſelf with a ſwerdy / andy thys holy biſſhop ſaynt Logyer ſuffredy deth aboute the yere of our lordy / Vi C / lxxx in the tyme of Conſtantyn the fourthe /

Thus endeth the lyf of Saynt Logyer

Here folowyth the lyf of ſaynt Fraunceis firſt begynner of the Frere Mynours And firſt of his name

Fraunceis was firſt namedy Johan / but after his name was chaungedy / and was calledy Fraunceys / The cauſe of chaungynge of his name was manyfoldy / Fyrſt for the reaſon of his merueylous chaungynge / For it is knowen that he receyuedy of Godys by myracle the frenſſhe tongue / Andy it is ſaydy in his legende that whanne he was replenyſſhedy of the grace of godys andy of thardoure of the holy ghoſte he pronouncedy onte brennynge wordes in Frenſſhe / Secondly by the reaſon to publyſſhe his offyce / whereof is ſaydy in his legende / that the dyuyne prouydence gaf to hym that name by cauſe of hym ſynguler / Andy is a cuſtomedy name / thoppynyon of this myſtere was knowen thorugh oute alle the worldy / Thyrdly by reaſon of his offyce in effect / wherevpon was gyuen to vnderſtonde that by hym / andy by his ſones he ſholdy make many ſeruantes of the deuylle andy londe to ſynne free / Fourthly by reaſon of grete courage / and magnanymyte of herte / For frenſſhe men hey ſaydy of fyerſnes / For in them is naturell fyerſnes andy grete courage of herte / Fyftly by reaſon of the vertuoſyte in ſpekynge / For his wordy

seruyd albaye the Pyres lyke an aye Sixthly by reason that he chached albey comnely the deuyls / Seuenthly by reason of honeste in his conuersacyon / & of perfeccion of werke / And it is sayd that somme signes that were brought to Rome / to fore the Consuls / which were in terrour of the peple & in Worship were callyd Francisc⁹/

Of Sayntt Fraunceis

Fraunceis seruaunt and frende of almyghty god / was borne in the Cyte of Assyse / and was maade a Marchaunt vnto the xxv yere of his age and wasted his tyme by lyuyng vaynly / whome our lord corrected by the scorge of sekenes / and sodenly chaūged hym in to another man / soo that he beganne to shyne by the spyryte of prophecye / For on a tyme he wyth other men of peruse was taken prysoner And were put in a cruell pryson / where all the other waylled and sorowed and he only was gladde and enioyed And whanne they had reproued hym therof / he answerd knowe ye / sayd he that I am ioyeful / For I shall be worshipped as a sayntt thorugh oute alle the world on a tyme he went to Rome by cause of deuocion / and he tooke of alle his clothes / and cladde hym with the clothes of a begger / and satt amonge the poure men to fore the cherche of sayntt Peter / and as one of them begged with them coueytously / And moche ofter wold haue done / but the shame of knowen peple letted hym

The old enemy the deuylle enforced hym to lette hym of his holy purpos And shewed to hym a woman monstruous and horrybly diffygured / croke backt and lame / whiche was in that Cyte / and he sayd to hym / that he left not that he had entreprysed / he wold make hym semblable and lyke vnto her / but he was comforted of our lord which herd a voys sayeng to hym / Fraunceis take these bytter thynges for the swete / and dyspyse thy self / yf thou desyre to knowe me / On a tyme he mette a lepre / whome naturelly men abhorre / but he remembryd hym of the word that was sayd of god / and ranne to hym and kyssyd hym / and anon the lazare vanyssyd away / wherfor he went to thabytacion of the lazars / And kyssyd deuoutely theyr handes and gaf to them moneye / And lete hem haue no nede of suche as he myght doo / On a tyme he entryd in to the Chirche of sayntt Damyan for to make his prayers / And thymage of Jhesu Cryst spak vnto hym and sayd Fraūceis goo and repayre my hous / which is alle destroyed as thou seest / And from that houre / the soule of hym lyquefyed / And the passion of Jhesu Cryst was meruelously infyxed in his herte / And thenne he dyde grete payne and was besy in reparyng the chirche / And sold alle that he hadde / and gaf the money therof to a preste And he durst not receyue hit / for fere of his parentes and kynne / Thenne he castynge it albey to fore the preste as dust settynge not therby / wherfore he was taken of his fader / and bonnden and restored to hym his money / And despyseed also his clothes / and soo naked he fled to our lord / & clad hym with hayre / And thenne the blessyd Fraunceys went vnto a symple man / whome he took in stede of his fader / and prayd hym that lyke as his fader doubled on hym hie curses / that in contrarye he shold blesse him / his owne broder germayn salue hym in a wynter tyme haue on hym but solde and selde clothes / and that he trembled for cold / and was entendynge to his prayers sayd to his felalue / Goo to Fraunceis / and saye to hym that he selle to the a penyworthe of his swote / And whanne he herd it he answerd with a glad chere / I wylle selle hit vn to my lord god / On a day he herd in the chirche that whyche oure lord sayd to his disciples whanne he sente them to preche / And anone he adressyd hym with alle his myght to doo and kepe all tho thynges / he dyd af his hosyn &

shone fro his feet / and clad him with a folde cote and wolde a corde for his gyrdle / He went in a tyme in a sno ; we by a woode / and was taken by theues / and they demaunded hym what he was / And he sayd that he was the messager of god / And anone they to ; ke hym / and caste him in the snowe / sayenge to hym / lye thou there sylayn messeger of god / Many noble and vnnoble clerkes and laye men hadde despised the world and begonne to fo ; lowe hym / And the holy fader ensey ; gned and taught them the perfection of the gospel / which was for to be in po ; uerte / and that they sholde go by the wey of symplenesse / he wrote thenne a rule after the gospel to him self and his bretheren had and to be had / why ; the pope Innocent confermed / And fro than forthon he beganne to sprede more ardauntly the sedes of the word of god / and went aboute cytees / and castels by a feruent and meruey lous desyre / There was a Frere / which se ; med outward of meruey lous holynes and kepte scylence soo straytly / that he wold not be shryuen by wordes but by sygnes & euery man preysed hym as a saynt / this holy man Fraunceis cam thyder / and sayde / leue ye bretheren to preyse him for I shall not yet preyse hym / leste it be by fayntyse of the de ; uylle / late hym be warned to be shry ; uen two eyes in the weke by worde and spekynge / and yf he doo it not / this is but temptation of the deuylle / and fraudelous / decayte and thenne the fre ; res warned hym so to doo / and he put his fyngre to his mouthe / and shoke his hede / and shewed that in no wyse he wold confesse hym / and anoue af ; ter he retourned ageyne to worldly lyf as an hound to his vomyte / and went oute of his ordre / and fynysshed his lyf in synful actes and werkes / On a tyme saynt Fraunceys was we ; ry of goynge / and rood vpon an asse And his felawe one Leonard of as ; sise was also wery of goynge / and sa ; ynt Fraūceis began to thynke thus and saye in hym self / his kynne & my kynne were not lyke / And incontynent he alyghte doune and sayd to the Frere / It appertayneth not to me to ryde / and the to goo afoote / For thou art more noble than I am / And the Frere was abasshed and kneled dou ; ne and requyred pardon /

On a tyme as he passed by a place / a noble lady ranne soo hastely ageynste hym that she myght not speke for be ; rynes / And he axed of her / what she wold / and she saide / praye for me fader For I maye not performe the purpos of helthe / which I haue bigonne / for my husbond which letteth me / doth to me many aduersytees in the seruyce of god / and he sayd to her / goo thy wo ; dongter / For thou shalt haue anone comfort of hym / And saye to thyn hus ; bond in goddes name and myn / that now is the tyme of helthe / and hereaf ; ter shall be tyme of equyte and rygh ; te And when she hadde said so to her hus ; bond the man was sodenly chaunged and auoided to god contynence and chastyte / On a tyme a poure labourer was almost loste in a wode for thurst And this holy saint impetred a fon ; tayne by his preyers / He said on a ty ; me to a Frere / That was famylyer with him / this secrete / which was re ; wed to hym by the holy ghost / Ther is a seruaunt of God lyuynge in the World on this daye / For whos sake as long as he shal lyue our lord shall suffre no fampyne among the peple / but without doubte it is sayd / that when he was dede alle that condycyon was chaunged to the contrarye / For after his blessid deth he apered to the same frere / and said to hym loo now is the fampyne comen / which as longe as I lyued vpon erthe / our lord world not suffre to come / On ay easter daye the Freres grekes that were in desert hadde leyd their table more curyously than in any other tyme / And had made redy the glasses / and sette them on the borde / And when saynt Fraunceis sa ; we that / he anone withdrewe hym / & sat on his hede the hat of a poure man which was there / and bare his staf in his honde / and went oute and abode at the gate / And when the freres set at dyner / he cryed at the dore that they sholde gyue for the loue of god an al ; masse to a poure seke man / Thenne the poure man was callyd in / And entred

and sette doune allone vppon the erth and set his dysshe in the duste / whyche whanne the Frere salve / they were abasshed and were sore agaste / and he sayd to them / I see the table arayed and aourned / And I knowe well that it is not for youre men that seke theyr mete fro dore to dore / he loued poucrte in him self / and in all other / soo that he called allwey poucrte his lady But whanne he salve one more poure than hym self / he had therof enuye / and doubted to be ouercome of him / On a day / he salve a poure woman / & he shewed her to his felalve and sayde the poucrte of this woman doth to vs shame and reprcueth strongly oure poucrte / For for my Ryches ses I haue chosen my lady poucrte / and she shyneth more in this woman than in me / Whanne on a tyme a poure man passed fore hym / and the holy man was meued with inward compassion / his felalve sayd to hym / though this man be poure / parauenter ther is not a ryche of hys wylle in alle the prouynce / Thenne sayntFrauncys sayd to hym Anone despoylle the of thy cote / and gyue it to the poure man / and knowleche thy self culpable / and knele doun to his feet / To whome anone he obeyed and dyd so / On a tyme thre wymmen lyke of vysage & all thynges & of habite entred & met hym & salowed in this manere / welcome my lady poucrte and anone they vanysshed awey / and were nomore sene / On a tyme as he cam to the cyte of arete / And a mortall batayle was meued in the Cyte / This holy man salve vpon the burgh on the ground the deuyls makyng ioye and were glad / Thenne he called his felalve named Syluester / and sayde to hym / go to the yate of the cyte /.

And commaunde to these deuyls in godes name that is almyghty / that they go oute of the Cyte. Thenne he went hastely and cryed strongly / Alle ye deuyls / departe from hens in the name of god / and by the commaundemēt of Frauncis oure fader / And they went awey / And thenne the Cyte zeyns anone began to accorde / the forsayd Syluester whanne he was yet a seculer preest he sawe in his slepe a golden Crosse yssue oute of the mouth of sayntFrauncis / of the whiche the ouer ende touched heuen / and the armes of the Crosse stratched fro that one to that other parte of the world / Thenne this preest hadde conpunction / and left the world / and folowed perfyghtly this holy man sayntFrauncis / and on a tyme as this holy man was in prayer / the deuyll callid him thryes by his owne name / and whaune the holy man had answerd hym / he sayd / none in this world is soo grete a synnar but yf he conuerte hym / our lord wold pardone hym / But who that sleeth hym self by hard penaunce / shall neuer fynde mercy / And anone this holy man knewe / by the reuelacion the falsace and deceyte of the fende / how he wold haue withdrawen hym for to doo well / and whanne he deuyll saw that he myght not preuayle ayenst hym he temptcd hym by greuous temptacion of the flesshe / and whan this holy seruaunt of god felte that he despoylled of his clothes / and bete hym self right hard with an hard corde sayenge / Thus broder Asse / it behoueth the to remayne and to be beten / and When the temptacion departed not / he wente oute / and plonged hym self in the snowe al naked / And made seuen grete balles of snowe / and purposed to haue taken them in to his body / and sayd / this grete best is thy wyf / and of these foure two ben thy dougters / and two thy sones and the other tweyne that one thy chamberer / and that other thy market or pemā haste the and clothe them / For they al dye for cold / and yf thy despynes that thold hast about them greue the sore / Thenne serue our lord parfightly / And anon the deuyll departed from them al confused / And sayntFraunce is retourned ageyne in to his celle / gloryfyenge god / And as he dwelled on a tyme with Leon the cardynal of saynt Crosse in a nyght the deuyls cam to hym / and bete hym rygght greuously Thenne he called his felalve / and sayd to hym / these ben deuyls Jaylers of our lord / whome he sendeth to punysshe the exercises / but I can remembre me of none offencis that I haue done / but by þ mercy of god I haue wasshed

them alwey by satiffacion /But para ;
uenture he hath sente me them /by cause
he wylle not suffre me to falle by cau ;
se I duelle in the Courtes of grete
lordes whiche thynge peraventur engen
dreth not goody suspecion / to my right
poure bretheren /whiche suppose I ha ;
honnde in delyces/ And erly in the mor
nynge he arose and departed thens /
On a tyme as he was in his prayers /
he salde vpoon the couerynge of the
hows assemblees and companyes of de
uyls /Whiche canne hider and thyder
With grete noyse/ And he wente oute/
and signed hym with the sygne of the
Crosse and sayd/ I saye to you in
the name of almyghty gody /that ye de
uylles do to my body/all that is suffrid
to you to doo / And I shalle suffre hit
pacyently/ For I haue no gretter ens ;
mye than my body / & ye shal auenge
me of myn aduersarye/ whyles ye take
on hit vengeaunce by my lyf / thenne
they vanyssshed alwey al confused /
There was a Frere/ whiche was felaw
of saynt Fraunceis whas on a tyme ra
uyssshed / and salde in spyrytte the glo ;
ryous place in heuen/ wherin he salde a
monge other seetes a ryght noble seete
shynynge of more noble glorye / than
the other / And as he merueyled / for
whome this noble syege or sete was
kepte/ he herd / that it was sayd that
this sete longed somtyme to one of the
prynces that fylle /and is nolde made
redy to the meke and humble Fraun ;
ceys /and when saynt Fraunceys yf ;
sued fro his prayers /that frere demā
ded hym / Fader/what Wenest thou of
thy self And he sayd/ I wene that I
am gretteste of alle synners/and anone
the spyrytte cam in to the herte of the
frere/and sayd /beholde/what Was the
Vysyon that thold salveste/ For humyly
he shal lyfte vp the mooste meke` man
vnto the sete lost by pryde /This hooly
man saynt fraunceis salde in a vysy ;
on aboue hym Seraphyn crucifyed /
the whiche emprynted in hym the sig ;
nes of his crucyfyenge / that hym se ;
med that he was crucyfyed /and that
in his handes/his feet and in his syde
hym semed were the signe of the wou
des of the crucyfyeng/but he dyde hyde
these tokenes/as mocke as he myghte /
that noman sholde see them / And yet
neuertheles somme salde them in his
lyf/ and at his deth/ they were seene of
many/ and were shelved by many myra
cles that tho signes were trelve / Of
whiche myracles tweyne shalle suffyse
for to be sette here / There was a man
named Rogyer/ and was in pupille to
fore thymage of saynt Fraunceis /
And began to thynke and saye /
maye this be trewe that this man was
so ennoblyd by suche myracle/ Or was
this an illusyon/ or an Inuencion dissi
myled of his bretheren the Freres /
And as he thought this /he herde sodey
ly a soldne lyke as a quarel had be
shotte out of Arbalaster/ or a Crosse bo
we/ and he felte hym geruously hurte
in his lyfte honde / but ther apperyd
no hurte in his glowe /And thenne he
took of his glowe /and salde in the pal
me of his honde a wounde as it shadde
bey of an arowe/ oute of whiche woun ;
de ther yssued soo grete payne of ache
and brennynge/ that almoost he deyde
for sorowe and payne / And thenne he
repented hym and sayd /that he hyde ;
uyd ryght lerely the sygnes and to ;
knes of saynt Fraūceis/ and when he
hadde prayd by two dayes saynt frāū
ceis by his holy signes and stygmates
he was anone delyuerd of his payne
and made al hoole / In the Royam ;
me of Castylle ther was a man deuou
te to saynt Fraunceis ; whiche wente
on a tyme to Complyne to the chirche
of seynt Fraunceis / and men lay in
a wayte for to slee hym / and in stede
of another man he was taken by erro ;
ur and ignoraunce /and was woun ;
ded/ and left as half dede/ And after
tha cruel murderer stykked his swerde
in his throte /and lefte it therin /and
myght not drawe it oute / but wente
his way/ And thenne men cryed and
ranne hyder and thyder /and the man
was kelwayled / lyke as he hadde ley
den/ And when they wonge to matyns
at mydnyght at the chirche of the Fre ;
res/the Wyf of the man began to cry
Aryse vp syre/ and goo to matyns /
For the belle calleth the / And anone
he lyfte vp his hande to shelve / that
some man sholde take alwey the swerde
fro his throte / And anone in the syght

of them alle the swerd sprange oute a ferre as it had be throwen of a stronge champyon/ And anone the man arose parfyghtely hole/ and sayd that sayntFrauncys cam to hym /and ioyned his stygmates to my woundes/ & enoynted them with the suetenes of his signes/ and selyd them to gyder merueylously by his toldchynge /
And whanne he wold haue gone/ I shelded him/that he sholde take awey the swerd /For els I sholde not conne speke/ and anone he took it oute / And threwe it alwey ferre from hym And heled me with touchyng my throte with his signes /
The two clerkes grete lumynayres of the worlde /that is to saye saynt Domynyk / and saynt Frauncys were in the Cyte of Rome to fore the Lorde hostyence/which afterward was pope of Rome/ And thys bysshop sayd to them/ wherfor make ye not of your frers Bisshops and prelates / whiche sholde preuayle more by techynge and example gyuynge/and ther was long contencion betwene them / who sholde fyrst answere / And Humylyte ouercam Frauncys that he wold not speke to fore that other /And thenne saynt Domynyk humbly obeyed / and sayde/ Syre oure bretheren ben lefte vp in good degree yf they knowe hit /
And I shalle neuer suffre to my power that ener they shalle haue ony hyer dygnyte / After that answerd saynt Frauncys / Syre my Bretheren ben callyd Mynours / by muse they wold not be made greter/
And the blessyd saynt Frauncys ful of ryght grete symplycyte admonested and warned alle creatures to loue their Creatour/he prechyd to byrdes/and was herd of them/they suffryd him to touche/them/and without lyence they wold not retorne ne flee fro hym /
And on a tyme whanne he prechyd / the Swalowes chyterynd and songe / and anon by his comaundement they were stylle/There Was also on a tyme a byrde on a fygge tree besyde his celle whiche sange ofte ful swetely / and saynt Frauncys put forth his hand / And called that byrde / And anone the byrde obeyed / and cam vpon his honde /And he sayd to her / synge my suster/and preyse thy lord/and thenne anone she songe / and departed not tylle she hadde lycence /
He spared to touche lyghtes/lampes/ and candels by cause he wold not dessolde them with his handes /
He went honourably vpon the stones for the worship of hym that was called lyd stone / He gadryd the smale wormes oute of the waye / by cause they sholde not be troden with the feete of them that passyd by/ He commaunded in Wynter to gyue hony vnto bees that they sholde not perysshe for hongre
He called alle beestes his bretheren /
He was replenyssched of merueylous Joye for the loue of his Creatour /
He lykede the Sonne / the Mone/ and the Sterres / And somoned them to the loue of theyr Maker / He deffended for to make hym a grete Crowne / sayenge/I wylle / that my symple Bretheren haue parte in my hede There Was a Secular man / which salue saynt Frauncis the Seruaunt of God preschynge att saynt Seuerynes / And salue by reuelacyon of God / that saynt Frauncys was stratched on a Crosse maade of two clere swerde/o
Of which that one cam fro his heede to his feet / and that other stratchyd from that one hande to that other /
soo that he neuer hadde sene suche a demounstraunce / Thenne he was moeued in his herte / And entryd in to the ordre/ And synysshed goodly his lyf / On a tyme as saynt Frauncys was seke on his eyen for contynuelle wepynge / his Bretheren sayd to hym/that he sholde refrayne hym fro wepynge /
And he answerd/ The Dyspytacyon of the lyghte perdurable/ is not to be put te alwaye for the lyghte that we haue here with the flyes /
And whanne his bretheren constrayned hym to take a Medycyne for his eyen / And the Surgeon held a brennynge yron in his hande /
And the blessyd Frauncys sayde /
My brother Fyre / be thold to me

in this houre debonayre and curable /
I praye to oure lord that made the that
thou attempre my hete / Andy thenne he
made the signe of the Crosse ageynste
the fyre / Andy the fyry yron was put
in hys tendre flesshe from his eye vnto
his eye lydes / andy he felte no payne
He was strongly seke in the deserte of
sayntt Vrbayn / andy whanne he felt that
nature faylled in hym / he axyd for to
drynke wyn / andy ther was none /
Andy they brought to hym Water / and
he blessid it andy made the signe of the
Crosse therin / andy it was conuertid /
and turned in to ryght goody wyne /
Andy the hooly man gaue of our lordy
that the pouerte of the deserte myghte
not gete / andy as sone as he had tas-
tedy it / he becam stronge / andy was alle
hoole he hadde leuer here blame of hym
selfe than preysynge / andy for by cau-
se that the peuple preysed in hym ony
thynge of merite of holynes / he com-
maundedy to somme broder to saye to
hym in his ere somme vylonnye in bla
mynge hym and defolwynge /

Andy whanne suche a broder soo con
strayned ageynste his wylle / calledy
hym vylayne / Marchaunt andy vnpro
uffytable foole / thenne was he gladde /
andy blessydy him andy saydy / gody bles
se the / For thou sayest ryght verry treu
wordes / andy this thynge appertey-
neth to me for to here /
Andy this hooly sayntt fraunceys wol
de neuer be more mayster ne gouerno-
ur but he wold be more subgette / ne so
commaunde as obeye / andre therfore he
lefte for to be general / andy demaunded
to be vnder the wardeyne / to whos wylle
he alwey submytted him self in al thin
ges / He prompsedy alwaye obedyence
to the frere with whome he wente / and
kepte hit / Whanne a Frere
had done ony thynge ageynst the Rule
of obedyence / andy hadde sygne of pe-
naunce / yet this hooly sayntt Fraunce-
is for to fere other commaundedy to cast
the hode of hym in to the fyre /
Andy whanne it hadde ben a whyle in
the fyre he commaundedy to take it out
and gyue it ageyne to the Frere /
Andy the hode was taken out of the
fyre without hurte / He wente on a ty
me by the more of venyse / andy fonde
there a grete multitude of byrdes syn-
gynge / andy he saydy to his felowes /
our susters these byrdes gyue lawde to
theyr maker / late vs goo in the mydy-
dle of them / andy synge we our houres
canonycals to our lord / andy they entrid
in a monge them / and they meuedy not
but by cause they myghte not here eche
other for the chyttherynge and noyse of
byrdes / he saydy my susters byrdes / ces-
se youre songe / tylle we haue yolden vn
to our lord due praysynges / andy then
ne they held hem stylle / andy whanne
they hadde fynyssid theyr lawdes /
He gaf to them lycence to synge ageyn
ondy anone they reprysedy theyr songe
after theyr custome /
He was on a time herberowed with a
knyght / andy sayntt Fraunceis saydy to
hym Brother fayre hoste / Agree to
that I shalle saye to the / Confesse thy
synnes / For thou halt soone ete in an
other place / Andy anone he graunty
that to hym / andy ordrynedy for hys
meyny / andy tooke penaunce of hel-
the Andy also soone as they wente
to the table / the hoste dyde sodaynly
On a tyme he fonde a grete multitude
of byrdes / Andy thenne
he sayde to them / My brethern / ye
oughte strongly to prayse / andy gy-
ue lawde to youre maker / whyche
hath clade yolw with fethers / Andy
hath gyuen to yolw pennes for to flee /
Andy hath graunty yolw the purete
of the ayer / andy gouernedy yolw with
oute charge or besynesse / Andy the
byrdes turned their neckes or bylles to
hym / and spradde theyr wyngkes / andy
stratchydy their neckes and adressydy
theyr hedes / andy beheldе hym ententyf
ly / Andy he passydy forth by the mydy-
dle of them soo nyghe that he touchydy
them with his cote / andy none of them
wolde oute fro his place / tylle he gaf
to them leue / that they fleddle to gy-
der / On a tyme whanne he
precheyd at the Castelle almarye /
andy he myghte not be herde for
the Swalowes / whiche maade theyr
nestes / To whome he saydе / My
susteres Swalowes / hit is tyme / that
I speke / For ye haue saydy ynough /

ke ye nolde stylle / tyll the word of god
be accomplyssed / And they obeyed /
and were stylle anone /
And this holy man sayntFrauncis
passed thorugh puylle / he fonde in his
way a purs ful of moneye / and when
his felawe salde it / wolde haue taken
it for to haue gyuen it to the poure peo-
ple but he wolde not suffre hym in no
maner and sayd to hym / Sone it ap-
pertyneth not to the to taken the goo-
des of other / and whanne his felawe
hasted to taken it / sayntFrauncys pra
yd a lytel / and after commaunded
hym to take the purs / whiche thenne
fonde therin a grete adde in thende of
money / And whanne the Frere sawe
that he beganne to doubte / but he wold
de obeye / and toke the purs in thys
hondes / And ther sprang oute anonne
a serpent venemous / And thēne sayn
Frauncis said to him / Money is no-
ne other thynge to the seruauntes of
god but the deuylle / whiche is a ser-
pent venemous / there was a Frere gre
uously tempted / and he began to thyn
ke / that yf he hadde ony thynge wreton
with the hand of theyr fader sayntfrau
cis that that temptacion sholde be cha-
ced alwey anone / but he durst in no wy
se discouere this thynge On a tyme sa
yntFrauncis called him and sayd /
Sone brynge to me perchemyn & ynke
For I wyll wryte somme preysynge to
god / and whan he had wreton he sayd
Take this chartre / & kepe it vnto the
day of thy dethe diligently / And a-
none alle this temptacion Wente alwey
And the same Frere Whanne Sayn
Frauncis lay seke / beganne to thynke
Our fader approched the deth / and yf
I myght haue after his dethe his cote
I sholde be gretely comforted /
And after this the sayntcalled hym /
and sayd / I gyue to the this my cote
yf thou haue therto after my deth pla-
yne ryght / He was lodged on a tyme
in alexandre in lombardye with an
honest man / whiche demaūded hym /
yf for thobseruaunce of the gospelle / he
sholde ete of all that whiche was sette
to fore hym and he consentid to the de
uocion of the hoste / And thenne the
hoste dyde do make redy a capon of se
uen yere old / and as they eter / ther cam
an vntrewe man / whiche demaunded
almesse for the loue of god / And a-
none when this blessyd man herd that
blessyd name / he sente to him a mēbre
of the capon / & the cursyd man kept
it / and on the morne whanne the ho
ly man purchid / hee sherwed that pyece
of the capon and sayd / Loo see here /
what flessh this frere eteth / whome ye
honoure as a sayne / For he gaf hit to
me yester euen but this pyece of the ca
pon was sene of alle the peples as it
were fyssh / & that man was blamed
of alle the peple / and sayd that he was
madde / and whanne he vnderstode it he
was ashamed / and demaunded par-
don / and when this man cam ageyne
to his goode thought the flessh rewr /
ned ageyne to his olde kynde / and
fourme / On a tyme as he satt at
the table / and collacion was made of
the pouerte of the blessid Vyrgyne our
lady anone sayntfrauncys awoos / &
beganne to Wepe and sobbe sorowful
ly / so that his Vysage Was al wete of
teeres / And beganne to ete the rme-
naunt of his brede vppon the grounde
He wold also that right grete reuerē
ce sholde be done to the handes of pre-
stes / To whome was gyuen power to
sacre the blessyd sacrament of our lord
And thenne he sayde ofte / yf it happed
me to mete ony sayntcompynge fro he-
uen and also a poure preest / I wold
fyrste goo kysse the prestes handes / &
wolde saye to the sayne / holy sayntA
byde a Whyle / For the handes of this
preest haue handled the sone of lyf /
and hath perfourmed a thynge aboue
humanyte / He was ennoblyd in this
lyf by many myracles For the breed
that was brought to him to blesse gaf
helthe to many seke men / he conuertid
the water in to wyn / of whiche a seke
man tasted / and recuyned anone helthe
And also dyde many other myracles /
And when his laste dayes aproched
And was greuyd by longe infirmite
thenne he made him self to be leyde vp
on the bare grounde / and dyde doo cal-
le alle the Freres that were there /
And whanne they were alle present /
he blessyd them / And lyke

as oure lorde fedde his disciples at sou
per in sherthursday / he gaf to eche of
them a morselle of brede / And war=
nede them / as he was wonede to doo / to
gyue lawde to theyr maker / And the
fery dethe whiche is to all men horry=
ble and hatefulle / he admonested them
to preyse it / and also he warnede and
admonestede deth to come to hym / and
sayde / Deth my suster welcome be thou
And whanne he cam at the laste hou=
re / he slepte in our lorde / Of whome a
frere sawe the soule in maner of a ster
re lyke to the mone in quantite / and
to the sonne in clerenes /

There was a Frere namede Augustyn
whiche was mynystre and seruaunte
in the londe of laboure of the erthe /
And as he was in his laste ende / and
had lost his speche / he escryede sodeynly
and sayde abyde me Fader / abyde / I
shalle goo with the / Thenne the Freres
demaundede him what he sayde /
And he sayde See ye not oure Fader
fraunceis that goth vnto heuen / And
anone he slepte in pees / and folowede
his hooly fader / A lady whiche
hadde be deuoute to the blessyde fraun=
ceys deyede / and the clerkes & prestes
were at the byere for to synge theye =
quyes of her / she awoos vp sodenly of
the byere / & callede one of the prestes /
that were there / & sayde / fader I wolde
confesse me / I wasshed / and sholde
haue be put in a cruelle pryson / by cau
se I hadde not shryuen me of a synne
that I shalle saye / But saynt fraun=
ceis prayde for me / that this confessyde
and shelwede I shalle haue forgeue =
nesse / And anone as I shalle haue se
yde and confessyde hit to the / I shalle
reste in pees to fore yow alle / And
thenne she was confessyde and assoyl=
lede / and rested anone in our lorde /
The freres of Oxenforde wolde haue to
wedde a carte of a man / And he an=
swerde in the despyte / I had leuer see
two of yow flayn with saint fraūceis
than I sholde kepe yow my carte / but
he cam ageyne to hym selff / and repen=
tyde hym self / and repentyde hym of
the blame that he had sayde / and doub
tede the ire of god / And anone hys
sone was seke / and dede / and whan
he salwe his sone dede / he slepte on the
erthe wepyng / and callede sayne frau=
ceis / and sayde / I am he / that synned
thou sholdeste haue bleyn me / gyne aye
ne to me / / hooly sayne prayenge deuou
tely to the / whome thou hast taken a=
way fro me blampynge the / and blas=
phmynge wickedly / And anone his
sone reuyued and sayde / Wherfore I
was dede / Sayne fraunceys ladde me
by a longe way and derke / and atte
laste he brought me vnto a rychte faire
gerne / and after sayde to me / Retor
ne to thy fader / I wylle no lenger hol
de the / There was a poure man
whiche ought vnto a certayne Ryche
man a quantite of moneye / and pray=
yde hym for the loue of Sayne frauncey
s he wolde prolōgne the terme of pay
met / To whome he answerde prolde=
ly / I shalle sette the in suche a place /
that neyther fraunceys ne none other
shalle helpe the / And anone he took / &
bonde hym / and sette hym in a derke
pryson / and anone after sayne frā=
ceis cam thyder and bracke vp the pry
son and losede his bondes / and brouzt
the man al saufly to his owne howse /
There was a knyghte whiche detracted
the werkes and myracles of sayne fra
unceis / and on a tyme as he pleyede
at the dyces / he leynge alle arrageede / &
full of woodenes and crenelnes sayde
to theym that stoode by hym / yf sayne
fraunceis be a sayne / late come eyght
ten on the dyes / And anone cam in
thre dyes in eche of hem sixe / and soo
it apperd nyne tymes at euery tyme
thre sixes / at eche caste / and thenne he
adiousteyng wodenes to woodenes se
yde yf it be trewe þ fraūceis be a sayne
late a swerde ryue me thorugh my bo
dy this day / And yf he be no sayne /
that it escape saufly / and whan the
playenge at dyes was endede / bycau=
se he hadde made that prayer in synne /
sayde Iniurye to his neuewe / and he
toke his swerde / and stack it thurgh
his belye & slewe hym anone /

There was a man that hade loste
his thye that he couthe not moeue hit
And cryede to sayne Fraunceys
thus sayenge / helpe me Sayne fraun=
ceis remembre the of the deuocion and
of the seruyse that I haue done to the
For I carpede the vpon myn asse /

and kyssed thy feet/and thy hondes/ And nold I depe for payne of thys tyght hardy tormente/ Thenne the holy man apperyd to hym with a lytille staf that he held/ which hade the signe of thau/ and touchyd ther with the place of his payne/ and the postume brake/ and recouered anone ful helthe/but the signe of thau abode al weyin the same place/With that signe saynt Fraunceys was wonte alwaye to signe his lettres/ There was a mayde which duellyd in the montaynes of puylle in a castel/and her fader & moder ne had but only this doughter/and she depde/and her moder was mocke deuont tolward saynt fraunceis/Bnt thenne she was full of bytynes/ and saynt Fraunceis apperyd to her/and sayd/ wepe nomore for the lyght of thy lanterne is quenchyd And it appertayneth not that I yelde her ageyne to the by thy prayer/ But yet the moder had affyaunce and truste in the saynt/And wold not suffre to bery albey the body/but in calkynge saynt Fraunceis she took her doughter that was deed/ and reysed her vp alyue and hoole/There was a lytel childe in Rome fallen onte of a wyndowe to the grounde/and depde forthwythe/ And they called to saynt Fraunceys for help/and he was anone restored to lyf/In a cyte of Swetse hit happned/ that an holde fylle/and slewe a child And whanne they had putt the corps in a chyste for to bery/the moder calkyd on saynt Fraunceys with all her deuocion/ And a houre mydnyght the chyld colbbyd/and a woos all hoole/ And beganne to preyse gode/

Frere James of Reatey had passyd a floode in a vessele With other Freres Which were sette a londe/and he hasted so sone after to goo oute/ by cause he was laste/and the shyppe recuyeled backward in to the watre/ soo that he fylle doune in to the depest of the floode/ and thenne alle the freres prayde saynt Fraunceys for hym/ And he hym self as he myght with lyte deuocion callid the holy saynt Vnto his ayde and helpe in his herte/And that same Frere beganne to goo in the bottom of the Water as drye as he had gone on the erthe/and caught the bote Wherche was drowned/and brought hit to the banke/and cam vp without Wetynge of his clothes/that he ware/Neuer dropc of Water touchyd his cote ne wete no thynge on hym/ thenne lete vs deuoutely praye this holy father saynt Fraunceis to be oure socoure and ayde in our aduersytees and perylles/and helpe that by his merytes we maye after this short lyf come in to euerlastynge lyf in heuen/ Amen.

Thus endethe the lyf of saynt Fraunceis

Here folowethe the lyf of Saynt Pelagyenne And first of hir name

Pelagyenne is sayd a pelagus/whiche is as moche to saye/as the see/ For in the See alle waters habounde/In lyke wyse habounded she in the see of this worlde/of alle Ryches/ and of delyces She was the See of Inyquyte/ and the floode of synnes/but she plonged after in the See of teres/ And wesshe her in the floode of baptysme:

Of saynt Pelagyenne

Pelagyenne was the formest and nobleste of the wymmen of antyoche fulle of ryche̅sses in all thynges She was ryght fayr of body/noble of habyte/kayne and karyable of courage and not chaste of body/On a tyme as she went thorugh the cyte with grete pryde and ābycion/ that ther was no thynge sene on her/but gold and syluer and precious stones/ and ouerall where as she went/ she fylled thayer with dyuerse odoure/and swete smellys/ and to fore and after her went a grete multitude of yonge men/ and maydens/ whiche were also clad with ryght noble vesture and ryche/ And an hooly fader/ whiche was named Nonnon bisshop of leopoleos/ whyche nowe is called dauncte/passyd thorugh the Cyte/ and salue her/ Thenne he began to Wepe ryght bitterly/ by cause she hadde more cure to plese the worldy/than she hadde to plese god/ and thenne fylle doune vpon the pamente/ and smote therthe Wyth his vysage/and wette it with his teeres/and sayde/O moost hyghe god/haue pyte on me synnar/the adournemēt and araye of one comyn woman hath surmounted in one day alle the wysedome of all my lyf/O lorde late not that ray of one Woman of folye cōfoūde me tofore the syght of thy dredefull magestee/Sche hath arayed her self wyth hyghe studye/ & alle her myght for erthely thynges/ and I hadde purposed lorde to haue pleased the/ but I haue not accomplysshyd it/by cause of my necligence/ Thenne he sayde to them that were With hym/In trouthe I saye to yow/that god shalle sette this woman in wytnes ageynst vs in the dome/ by cause that she so besyly paynteth her for to plese wordly frendes & louers/

And whanne we ben negligent for to please the trewely spouse oure lorde god/ And whanne he hade sayde these or semblable wordes/ he fylle sodanly a slepe/and hym semed that a foule doune or blacke culuer flewe about hym/Whyles he was at masse at auter/and Whanne he commaunded/ that they that were not baptised sholde departe and goo their way/this doune departed anone/and cam ageyne after the masse/ and was plungyd in a vessel ful of water/ & wente out all clene and whyte/and fleshe vp soo hyghe/ that she myght not be sene/ And thenne he awoke/ On a tyme whanne he preched in a chirche Pelagyenne was present/ She thenne beganne so repentaunt that she sente hym a letter by a messager thus sayenge/To the hooly Bisshop of Jhesu Cryst/Pelagyenne disciple of the deuylle/ et cetera yf thold art veryly the disciple of Jhesu Cryste/ the whyche as I haue herd sayd descended from heuen for the synners/ Vouchesauf to receyue me repentaunt synful woman/ To whome the Bisshop sente ageyne/ I praye the not to tempte my humylyte/ For I am a synfulle man/ yf thold desyrest to be saued/thow mayst not see me alone/but among other men thold shalt see me/ Thenne she cam to hym to fore many/ and toke his feet/ And moost bytterly weppynge she sayd/ I am Pelagyenne/ the See of Inyquyte/ Fbody of synnes/ the Sclaue of perdycyon/ And the deuourr of soulles/ I haue deceyued many by deceytes/ whiche nowe alle I abhorre/ Thenne the Bysshop demaunded her sayenge/ what is thy name/She sayd/ I haue be called fro my byrthe/Pelagyenne/ But for the pompe of my clothynge/ men calle me Margarete/ Thenne the Bisshop receyued her benygnly/ and enioyned to her helthfull penaunce/ And enformed her in the drede of god dylygently/ And Regenerted her by hooly baptysme/ The deuyle thenne cryed there/ sayenge/ O what Violence I suffre of thys old seruaunt of God/O Violence/O cuylle old age/acursyd be the day/ in whiche thold were born contrary to me/ For thold hast taken alweye my grettest hope/ On a nyght whyles Pelagyenne slepte/ the deuylle cam to her/ and awoke her/and sayd/Lady Margarete/ what harme dyde I euer to the haue I not aourned the in alle Ryche̅sses/ And in alle glorye/ I praye the/ telle me/ wherynne I haue

angryd the/and I shall amende it a none/I requyre the leue me not/ leste I be made reproche vnto the Crysteen peple & thenne she blessyd her & blew on hym/and the truykke vanysshed a way/ and the third day after she assembled alle the goodes that she had and gaf hit to the powre peple for the the loue of god /And alytell whyle after she fled alweye by nyght without knowlege of ony persone / and took thabyte of an heremyte/and set her self in a lytel celle/ and there seruyd our lord in moche grete abstynence / and was of moche grete and good renom mee vnto alle the people /and lade a ryght holy lyf/and good/ And was called broder Pelagyen / after a Deken of the same bisshop/that had baptysed her went to Jerusalem for to vysyte there the holy places / Thenne that bisshop sayd to hym / that after the vysytacion of the holy places / he shold seche a monke that was named pelagyen / and that he sholde vysyte hym For he shold fynde there the true seruaunt of our lord/ And soo he dyd/And anone she knewe hym / but he knewe her not for the grete leneesse that she had / And Pelagyen demaunded hym haue ye abisshop / And he sayd ye sire /And she sayd to hym / say to hym/ that he praye for me/For truly he is thapostle of Jhesu criste/ And/ thenne the preest departid/and came ageyne the thyrde day But whanne he cam/he knocked atte dore of the celle/and none answerd / he opened the wyndowe / and sawe that she was ded/Thenne he cam/and told hit to the bysshop/thenne the bisshop and the clergye/and all the monkes assembled for to doo theyr equyes for this holy man/and whanne they hadde taken the body oute of the celle/ they fonde that she was a woman / And thenne they merueylled gretely And gaf thankynges vnto god/and buryed the body moche honourably / the eyght day of October the yere of our lord two honderd and foure score

Thus endeth the lyf of Saynt Pelagyen

Here folowyth of saynt Margarite laide Pelagyen / And first of her name

THIS virgyne Margarete hadde tweyne names / She was called Margarete/ and Pelagyen/In soo moche as she was named Margarete/she is alwey lyknede to a floure For she hadde in her floure of her Virginyte/ And in that she was called Pelagyen she myghte be sayd of pena payne/and lego legis to gadre / For she gadred payne in many maners/ in the Relygyon/ where she putte her self as a may for to kepe to god her Virgynyte/

Of saint Margarite other wyle Pelagyen

Margarite otherwyle called Pelagyenne / Was a right noble Virgyne/right riche/and ryght fayre / And was moche nobly kepte by the dylygence of her frendes / for she was instruct in goode maners / And she was enterntyf to kepe chastyte and honeste/in suche wyse / that she refused to be sene of all men in ony manere/ And att the laste she was requyred to mariage of a noble yonge man / And by the accord of one and other of eche others Frendes / alle thynges necessarye to the wedynges / Were maade redy / And hadde with

moche grete glorye of ryches̄es and de lyces / And whanne the day of wed ꝺ dynge cam / that the yonglynges and maydens were assembled̄ in ryght gre te noblesse to fore the chambre / and the faders and moders made grete feste for the mariage with grete ioye / the vyr gyne enspyred̄ of god̄ / that the dama ge of her vyrgynyte was brought by sco grete harmeful enioyenge / & strat ꝺ ched̄ her to the erthe sore weppynge / and beganne to thynke in her herte the recom pence of her vyrgynyte / and the sor ꝺ wes that folowen of mariage / and re puted̄ alle the ioyes of the worldꝫ as ordure and fylthe / And that nyghte she kepte her fro the companye of her husbond̄ / and at mydnyght she com manned̄ her to god̄ / and cutt of her heer / and clad her in thabyte of a man And fledde fro thennes to a monaste ꝛye of Monkes / and dyd̄ do calle her broder pelagyen / and ther was recey ꝺ ued̄ of thabbot / and dylig̃tly instruct and tauzt / and she helde her self the ꝺ re holyly / and relygyonsly / and when the pryour / whiche was therby of non nes was ded̄ / by consent of thabbote and of thauncyent men she was set to be mayster of thabbeye of Nonnes / tholdh be it that she refused̄ it strōgly and as she administred̄ not only the yr necessaryes / but also fode to the sou le contynuelly without blame / The de uylle had enuye of her / and thoughte he myght occupye her god̄ tyme / by somme obiecion of synne / And as a vyrgyne which was dwellyng with oute the gates had̄ synned̄ in lecheri by thyntymacion of the deuylle / and whan her bely awoes / soo that she my ꝺ ght not hyde it / Alle the vyrgynes we re so afferd̄ and so shamefast / and also the monkes of eyther monasterye / that they wyst not what to doo / and suppo sed verily that pelagyen / whiche was prouost / and also famylyer with the woman hadde done thys dede / and̄ soo condempned̄ hym without Jugement and thenne he was put oute & wyste not why / And was clos̄yd̄ in a pytte within a roche / And thenne he that was moost cruelle of alle the monkes was ordeyned̄ for to mynystere hym which serued̄ hym with farly brede & water / and that in right lytell quan ꝺ tite / and whanne the Monkes hadde enclos̄yd̄ hym / they departed̄ / and left pelagyen there allone / and was not troubly ꝺ in ony maner / but euer than ked̄ god and comforted̄ her self in her contynence by thensample of hooly fa ꝺ yntes / Atte laste whanne she knewe that her ende aprochyd̄ / she wrote let tres vnto thabbote and to the Mon ꝺ kes in this wyse I of noble lygnage was callyd̄ Margarete in the worldꝫ / but for I wold̄ eschewe the temptaci ons of the worldꝫ I called̄ my self pe lagyenne / I am a man / I haue not lyed̄ for to deceyue / but I haue shewed that I haue the vertu of a man / And haue vertu of the synne / which was put on me / and I Innocent therof ha ne done the penaunce therfore / I requy re yold for as moche as I am not kno wen for a woman / that the hooly fus steres maye burye me / soo that the de ꝺ mounstraunce of me deyenge / maye be the clensynge of my lyuynge / And that the wymmen may knowe that I am a vyrgyne / whome they jugeꝺ for aduoulter / And whanne they herd̄ hewof / the Monkes and the Non ꝺ nes came vnto the pytte / in which she was enclos̄yd̄ / and the wymmen then ne had̄ knowlege that she was a wo ꝺ man and vyrgyne without touching of man / and thenne they were peny ꝺ tente / & hadde grete repentaūce of that which they had done / And buryed̄ her in the chirche amonge the vyrgyns ho nourably /

Thus endeth the lyf of saynt Margarete otherwyse called pe ꝺ lagyen

Here folowyeth of saynt Thais or Thaisis first of her name

THaisis is said of ta; phos/ that is to saye dethe/ for she was cause of the deth of many that dyde for her in synne /or she is sayd of thabos / that is to saye delyte /For she was delycious to men/and accomplysshed all worldly delytes or/she is sayd of thalamo/that is wylle or affection of maryage/ For at the laste she had wyll to be maryed to god by grete penaunce /

Of Saynt Thaisis

THaysys as it is redde in Vitas patrum was a comyn woman/and of so grete beaulte /that many folo; wed her/and solde alle their substaunces/ that they cam vnto the vttereste poverte/ And they that were her louers/ offery fauht for her/and stroof for jalousye/so that they otherwhylle slewe eche other / and therof her howse was ofte fulle of blood of yonge men that drewe to her/which thynge cam to the knowlege of an hooly Abbot named pafuncius/and he woke on hym seculer habyte/and a shellyng in his purs and Went to her in a cyte of egypte/ and gaf to her a shellyng / that is to saye twelue pens/ as it hadde be cause for to synne with her / And whanne she had taken this money she sayd to hym late vs entre in to the chambre here within / and whanne they were in the entrid in to the chambre / she sayd to hym that he shold go in to the bedde which was preciously aourned Wyth clothes/ thenne sayd he to hir /yf there be ony more secrete place here/ late vs goo therto/ and thenne she ledde hym in to dyuerse secrete places and he sayde/ alWey he doubted to be sene/and she sayd to hym/ther is within a place where no man entreth/and there shalle no man see vs but god/and yf thow drede hym/there is no place that maye be hydde from hym/ And whanne the old man herd that / he said to her/ and knowest thold that ther is a god / And she answerd I knowe that there is a god/ and a Royamme of a to comynge World for them that shalle be saued and also tormentes in helle for synners/ And he sayd to her /yf thold knowest this wherfor hast thold lost so many soules/and thold shalt not only gyne acomptes for thyn owne synne/ but thou muste rekene them /that by the haue synned/ And when she herd this/she knelyd doune to the feet of the abbot pafuncius/ and sore wepynge she prayd hym to receyue her to penaunce sayeng/fader I knowlege me penytent and contryte/and trust verily by thy prayer/that I shal haue remyssyon and forgyuenes of my synnes/I aye of the but the space of thre houres and After that I shal goo whider someuer thold wylt/and shalle doo that/which thold shalt commaunde me . And when he had gyuen to her that terme and assygned her/ whyder she sholde come thenne she took alle thoo goodes that she had wonne with synne/and brought them in to the myddle of the cyte to fore the peple /and brent them in the fyre sayeng/come ye forth alle that haue synned with me / & see ye how I brenne that whych ye haue gyuen to me / and the valewe of the goodes that she brente was of fiue hondred pound of gold / And when she had alle brente it/ she went to the place/which thabbot had assygned to her/ And ther was a monasterye of vyrgynes /and there he closed her in a celle/and sealed the dore with leed/and the celle Was lytell and streyte / and but one lytel wyndowe opene/by which was mynystred of her pouerlynge/ For thabbot commaunded that they sholde gyue to her a lytel breed & water / and whanne the abbot sholde departe/ Thaysys sayd to hym /fader/ where shalle I shede the water / and that which shal come fro the conduytes of nature / And he sayd to her in thy selle/as thow arte Worthy / And thenne she demaunded how she sholde praye /and he answerde/ thou arte not worthy to name god / ne that the name of the Trynyte be in thy mouthe /

ne stratche thy handes to heuen/ by cau
se thy lyppes ben fulle of iniquytees /
And thyn handes full of euyll attou
chynges and fowle ordures / but loke
only towardes the eest /And saye ofte
these wordes/ Qui plasmasti me miser
re mei/ lord that hast fourmed me/ ha
ue mercy on me /and whanne she had
ben there thre yere close / thabbot pa
funcius remembryd/ and sorowed /&
wente to thabbot Anthonye for to re
quyre of hym yf god had forgyuen her
her synnes/ and the cause told /saynt
Anthonye called alle his disciples /&
commaunded them/ that they shold all
wake that nyght/ and be in prayer/ soo
that god shold declare to somme of
them/ the cause why thabbot Pafuna
cius was come / And thenne as they
prayd without ceasynge /thabbot pau
le the gretteste disciple of saynt Antho
nye salue sodenly in heuen a bedde arra
ed with precious vestymentes / which
thre Virgynes arayed with clere Vysa
ges/ And these thre Virgynes were
named/ the fyrst was drede/ which dre
we thaysys from euylle /and the Se
cond shame of the synnes/ that she com
mysed / and that made her todeserue
pardon / And the thyrd Was loue of
rizt lyfnesse/ Which brouzt her to hye
souerayne place/ and whanne Pabbo
le had sayd to them/ that the grace of
this Vysion was only by the merytes
of saynt anthonye / A goodly voys an
swerd/ that it was not by the merite
of Anthony his fader / but by the me
rite of thaysis the synnar/ and on the
morne Whanne thabbot pabble recoun
ted his Vysion / and they had kno
wen the Wylle of god / thabbote pa
funcius departed with grete ioye and
wente anone to the monastarye/ where
she was / and openede the dore of the
Celle / and she prayd hym / that she
myght yet abyde there enclosed in/ and
thabbotte said to her yssue and go out
For god hath forgeuen to the thy syn
nes / and she answerd/ I take god
to wytnesse/ that syth I entryd herin/
I haue made of all my synnes a som
me/ and haue sette them to fore myn e
yen / and lyke as the brethe departeth
not fro the mouthe ne the nosethrelles
soo the synnes departed neuer fro myn
eye/ but alwey haue kepte them/ To
whome the abbot pafuncius sayd/ god
hath not pardonned the thy synnes for
thy penaunce / but by cause that thou
hast had alwey drede in thy courage /
And he took her oute fro thens / and
she lyued after yB dayes/ and thenne
she rested in our lord / thabbot Effrem
conuertyd in lyke wyse another comyn
woman / For whanne that comyn wo
man wold haue dralven saynt Ef
frem for to haue synned dyshonestly /
he sayd to her/ folowe me/ and she folo
wed/ and whanne they cam in a pla
ce/ where a grete multytude of men we
re/ he sayd to her sytte doune here / that
I may haue to doo With the/ and she
sayde/ how may I this doo amonge soo
grete multitude of peple here standinge
And he sayd/ yf thou be ashamed of
the peple / thou oughteste haue grettr
shame of god / whiche seeth alle thyn
ges hydde/ And she wente a wey all a
shamed /

Thus endeth the lyf of saynt
Thaylis

Here folowyth the lyf of saynt
Denyse And first of his name

Denyse is as moche to
saye/ as hastely fleynge or
Denyse is sayd of dya /
which is as moche to saye
as two/ and nysus / Which is to saye y
lyft vp/ For he was lyft vp after two
thynges/ that is after the body and the
soule/ Or denys may be sayd of Dya
ne that is Venus/ the goddesse of beau
te/ and of syos that is to saye god /
as who sayth / he is fayre to god / or
as somme saye to is sayd of Dyonisia
that is after ysydore a precious stone
black which is good ageynste dron
kenesse/ he was / hasty in fleynge the

the worldy by parfyght renouciacion / He was lyft vp by contemplacion by thynges within forth / he was fayre to godi by beaute of vertues / He prouffy ; tedy to synnars ageynste dronkenesse of vyces / and he hady many names to fore his conuersyon / For he was called Ariopogita for the strete that he dwel ; lydy in / he was calledy theosophus / that is to saye wyse to godi / also of the wy se men of grece he is saydy vnto this da ye perystera vranos / that is to say / the wynglie of heuen / For he fleive meruey lously with the wynglie of spyritualle vnderstandynge in to heuen / Also he was saydy Macharius that is blessydy Also he was saydy of thys Countreye Jonicus / Jonica as sayth pappe is o ; ne of the langages of grekes / Or Jo nyces ben saydy a maner of roundy py lers / or Jonicum is saydy a foote of versyfyenge / which hath two syllabes shorte / and tweyne longe / By which he is shewed that he was wyse & kno ; wynge godi / by Inquisicion of thyn ; ges preuy and hydde / wynglie of heuen by loue of thynges celestyall / and bles ssydy by possession of euerlastyng goo ; des / By other thynges it is shewedy that he was a meruelious Rethour by eloquence / a susteynour andy a kepar vp of the chirch by doctrine / shorte to hym self by humylyte / andy longe to other by Charyte / Saynt Austyn sayth in the eyght booke of the Cyte of Godi / that Jonyques a kynde of Philoso ; phres ytalyens / which ben towardy y ; talye / andy Jonyques ben of the part of grece / andy by cause that denys was a souerayne philosopher. he was named Jonyque / Andy Methodius of Con ; stantynople endytedy his lyf andy his passion in grekesshe tongue / Andy Ai ; nastasius in latyn / which was a libri ar of the byble of the chirche of Rome as ygnarus bisshop of Raynes sayth /

OF SAYNT DENISE

SAYNT Denyse Ario ; pagyte was conuertydy to the faythe of Jhesu Cryst of sayntt polle thapostle /

Andy he was callydy Aryopagyte of that strete callydy Aryopage was the Temple of mars / For they of Athenes namedy euery strete of the goddees that they worshiped in the same / andy that strete / that they worshipedy in the Godi Mars they calledy Aryopage / For a ; rpos is to saye mars / and pagus is a strete / and where they worshipedy pan they namedy panopage / and soo of alle other stretes / Aryopage was the mooste excellent strete / by cause that the noble men hauntedy it / andy therin were the scolers of the artes liberalle / And di ; nyse dwellydy in that strete / which was a ryght grete philosopher / Andy for as mocke as the plante of wysedo ; me of the deyte was in hym / he was callyd Theosophus / that is to saye / kno wyng god / andy one Apolophanus was his felalve in philosophye / There were also Epicurij / which sayde / that alle felycyte of man was in only de ; lyte of the body / Andy stoycy / which helde oppynyon that it was in the only vertue of courage / Andy thenne on the daye of the passion of our lordy / when derkenesse was vpon the vniuersalle worlde / the philosophres that were at

Athenes coude not fynde in causes naturelle the cause of that derkenesse / And it was not naturalle eclypse / For the mone was thenne fro the sonne / & was yB dayes oldy / andy soo was in a parfyght distaunce fro the sonne / Andy nenertheles an Eclypse taketh not a wey the lyght in the vniuersalle party ; tyes of the worldy / Andy it maye not endure thre houres longe And it appie reth that this eclypse took alwey alle the lyght / by that which saynt Luke sayth that our lord suffrydy in alle his mem ; bres / Andy by cause that the Eclypse was in Elyopolym / in Egypte / in Ros me andy in grece / And Orose sayth / that it was in grece / and in the ende of Aspe the lasse / Andy sayth / that when our lordy was nayledy to the Crosse / ther was a ryght grete tremblyngy & erthe quaue thorugh the worldy / The

Rockes were cutte a ſondre / andy the
montaynes clouen/ vgth grete floodes
fylle in many partyes more thay they
were wonte to doo / and that day fro
the ſixte houre vnto the nynthe houre
the ſonne loſte his ſyghte thorugh out
alle the bōdes of the vniuerſall worlde
Andy in that nyghte ther was no ſter
re ſene in alle Egypte / Andy this re ;
membryth Denys to apolophanes ſa ;
yenge in his Epyſtele/ the worldy was
derke communely of obſcurete of derke
neſſes/andy after the only dyametre re
torned purgedy/ And whanne he had
foundey that the ſonne myght not ſuf ;
fre ſuche derkenes / Andy We ne maye
not haue knowlege in our courage yet
the myſterye of this thynge / by oure
connynge and wyſedome/ Andy O Ap
pollophanes myrrour of doctrine What
ſhalle I ſaye of theſe ſecretes andy hid
thynges/ I attrybute and putte them
to the /as to a mouthe dyuyne / andy
not as to Vnderſtondynge ne ſpeche hu
mayne/To whome he ſaydy/O goody de
nyſe/theſe bey the mutacions of dyuy ;
ue thynges /Andy in thende it is ſyg ;
nyfyedy al abong the day andy the yere
of thanunciacion/ that Apoldle our doc
tour saydy to our dref eeres/ Andy by
the ſignes that al men cryed Which I
remembryd/I haue foundey the very
trouth/and am delyuerd from the laas
of falſenes/Theſe bey the wordes of de
nys that he wrote in his epiſtle to poly
carpe/andy to Appollophanes ſayenge/
We were we tldeyne at helyopolym/&
we ſalde the Mone of heuen goo diſor
dynately /Andy the tyme was not co ;
uenable/andy yet ageyn fro the nynth
houre vnto euenſonge tyme at the dya
metre of the ſonne eſtablyſſhedy aboue
all naturel ordenaunce / That eclypſe
we ſalde begynne in the eeſt/ andy co ;
mynge vnto the terme of the ſonne/
After that retornyng ageyne and not
purgedy of that defaute /but was made
contrarye after the Dyametre /Thenne
Denys andy Appollophanes wente to
Helyopolim in Egipte by deſyre to
lerne Aſtronomye/ andy afer Denyſe
returnedy ageyne / That the saydy E ;
clypſe woke aldeye the lyght fro the v ;
niuerſale partyes of the worldy / It
apperith that Euſebe wytneſſyth in his
Cronycles / Which ſayth that he hath
redde in the dyctes af the ethynchyens
that ther was in Bithynnia /whyche
is a prouynce of Aſye the laſſe a gre ;
te erthe ſhakynge/Andy alſo the gret ;
eſt derkeneſſe that myght be / andy al
ſo sayth that in Nycene which is a cy ;
te of Bytynne / that the erthe trem ;
blynge threlde doune holdſes/ Andy it
is redde in Scolaſtica hiſtoria that the
Philoſophers were brought to this /
that they saydy / that god of nature ſuf
fredy dethe/ or els the ordynaunce of
nature in this worldy was diſſolucdy/
or that the elementis lyedey/or gody of
nature ſuffredy /andy the elementis fud
pyte on hym /andy it is saydy in ano
ther place that denyſe sayth/this nyght
ſygneſyedy that the nelde fyry lyghte
of the world ſholdy come / Andy they
of Atthenes made vnto this gody an
aulter /andy ſette this tytle therupon/
This is the anlter of the gody vnkno ;
wen & on euery aulter of their goddes
the tytle was ſette aboue in ſhelynge
to whome that aulter was dedycate/&
whanne that henyens wolde make the
yr ſacryfyſe vnto this vnknowen gody
The philoſophres saydey/this gody hath
no nede of none of our goddes/but la
te vs kneele doune to fore hym/and pra
ye vnto hym deuoutely / For he requy ;
reth not thoblacions of beeſtes/ but the
deuocōs of our corages/& after when
the bleſſydy ſaynt paulle cam to Athe ;
nes/ the philoſophres Epicurij/and ſto
yey diſputedy with hym / Somme of
them saydy/ what wylle this ſolder of
wordes saye/ andy other saydy /that he
ſemedy a ſhelder of nelde goddes /that
bey deuyls/ andy thenne they brought
hym in to the ſtrete of the philoſophres
for to examyne theyr nelde doctryne /
Andy they saydy to hym /bryngeſt thou
ony nelde tydynges/we wold knolde
what thou haſt brought to vs / For
thatenyens entendedy to none other
thynge/but to here ſomme nelde thyn ;
ges/ andy thenne whanne ſaynt Apoly ;
le hadde beholden alle theyr aultres / he
ſalde amonge them the aulter of Godt
vnknolden/andy Apaulle saydy/Whome
honoure ye that ye knolde not / Hym
ſhelde I to yolde to be very god that ma
de heuen and erthe/ Andy after he saide

to Denyse /Whome he salwe best lerned in dyuyne thynges/ Denyse what is he that vnknowen god / and Denyse sayd / He is veryly a god /which amonge goddes is not shewed / but to vs he is vnknowen /and to come in to the world/ & to regne without ende and paule sayd / Is he a man only or spyryte/and denyse sayd he is god and man /but he is vnknowen/ by cause his conuersacion is in heuen/ Thenne sayd saynt poule this is he that I preche which descended fro heuen/and to be our nature humayne /and suffryd dethe/and awos ageyne the thyrd day and as sayntdenys disputed yet with sayntpoule ther passed by aduenture by that way a blynd man / to fore them And anone Denys sayd to Poule / yf thou saye to this blynd man in the name of thy god/ see / & thenne seeth I shal anone byleue in hym/but thou shalt vse no wordes of enchauntemēt wordes that haue suche myghte and vertue /and paule sayde /I shal write to fore the forme of the wordes/which ben these / In the name of Jhesu Cryste borne of the Virgyne /crucyfyed and deed / which awos ageyne/& ascended in to heuen /and from thens shal come for to Juge the world/ See and by cause that alle suspecion be taken awey/Paule sayd to denyse/that he hym self shold pronounce the wordes and Whanne Denyse had seyd those wordes in the same maner to the blynd man / and the blynd man recouerd his syghte / and thenne Denys Was baptysed/ and Damare his wyf /and alle his meyny /and was a trewe Crystem man /and was Instructe and taughte by sayntPoule thre yere /and was ordeyned Bisshop of athenes /and there was in predycacion/and conuerted that Cyte & grete parte of the regyon to crystem feith and it is sayd that sayntPoule shewed to hym that he salwe whanne he was rauysshed in to the thyrd heuen / lyke as sayntDenyse sayd & shewyth in dyuerse places /wherof he speketh so clerly of the gerarchyes of Aungels of the ordres and of the disposicions & offyces of them /soo that it is not supposed that he lerned of ony other /but only of hym that was rauysshed vnto the thyrde heuen / and hadde sene alle thynges/He floured by the spyryte of prophecye / lyke as it apperyth in an epystle that he sente to Johan theuangelyst in the yle of pathmos/to whiche he was sente in exyle where as he prophecyed that he shold come ageyne saying thus/enioeye thou veryly byloued very wonderfulle/ & to be despysed ryght well byloued/thold shalt be latyn ouer fro the keypynge that thold hast in pathmoos/& shalt retorne vnto the lādy of Aspe / and thou there make there the fololdynge of thy goody god and thy goody werkes of hym/and shalt declyuer them to them that shalle come after the/ and as it is sene and shewed in the booke of the names dyuyne / he was at the dyenge of the blessyd Virgyne marye/and whanne he herd that peter & poule were enprysoned at Rome vnder Nero/ he ordeyned a bisshop vnder hym and cam for to vysyte them and whanne they were martryd and passyd to god/ And Clement was sett in the see of Rome /after a certayne tyme he was sente of the seyd Clement in to Fraunce/ and he hadde in his compayne Rustyke and elentherye/ And thenne he cam with them to parys/and conuerted there moche peple to the faith and dyde doo make many Chirches/ & sette in them clerkes of dyuerse ordres and thenne he shone by soo grete heuenly grace that when the bisshopes of thydolles moeued by stryf the peple ayenst hym/ And the peple cam for to destroye hym /anone as they had sene hym / they lefte alle theyr cruelte /and knelyd doune at his feet /where they hadde soo grete drede / that they fledde alleye from hym fro fere / But the deuylle which had enuye/and salwe euery day his polder mynuysshed and destroyed and that the chirche encreased / and hadde victorye of hym / and moeued domycyen themperour in soo grete cruelte that he made a commaundement / that who someuer myght fynde ony cristen man that he sholde constrayne them to doo sacrefyse / or tormente them by dyuerse tormentes/ and thenne he sent the prouost syrynnyē of rome to paris

agaynste the Crystem men / and sonde there the blessyd denyse prechynge / and made hym cruelly to be betem bespytte / and despysed / and fast to be bounden to be brought to fore hym / And whan he salde that the sayntes were constaūt and ferme in the knowlechynge of our lord / he was mocke gray / and sorowfull / Thenne cam thyder a noble matrone whiche sayd that her husbond was bounden with chaynes of yron / & put in pryson / the day folowynge Denys was leyd vpon a gredyron / and strateched al naked vpon the coles of fyre / and there he sange to our lord saynge / Lord / thy word is feruentlly firy / And thy seruaunt is enbraced in the loue therof / and after that he was putte amonge cruel beestes / whiche were eyaired by grete hongre and famyne by longe fastynge / And as soone as they cam rennynge vpon hym / he maade the signe of the crosse agaynst them / & anone they were made moofte meke & tame / and after that he was caft in to a fornays of fyre and the fyre anone quenchyd / And he hadde neyther payne ne harme / And after that he was putte on the crosse / and therby he was longe tormentid / and after he was taken doune / and put in to a derke pryson with his felawes / And many other cristen men / and as he song ther the masse / and communed the peuple / our lord appeyred to hym with grete lyght / and delyuerd to hym barde sayenge / Take this my dere frende / For thy reward is moost grete with me /

After this they were presented to the Juge / and were put ageyne to nelde tormentes / And thenne he dyde do smyte of the heedes of the thre felawes / that is to seyn denyse Rustyke and elentherye in the name of the hooly trynyte / & this was done by the temple of mercurye / And they were byheded with thre axes / and anone the body of saynt Denys reyfed hym self vp / and bare his heede bitwene his armes / as the aungels ladde hym two leges fro the place / whiche is sayd the hille of the martirs / vnto the place where he now refteth by his election / and by the purueaunce of god / And there was herd soo grete and fweete a melodye of aungels / that many of them that herd hit byleued in oure lord / And Larsia wyfe of the forsaid prouoft lubyn / sayd that she was Cristen / And anone she was byheedd of the wycked felons / & Was baptysed in her blood / and soo reyed / And Lysbyen his sone whiche was a knyght at Rome / vnder the Emperours cam afterward to parys / and was baptysed / and putte hym self in the nombre of the Relygyous / and the wycked paynyms doubted that the good Cristen men wold burye the bodyes of Rustyke and elentherye / and commaunded that they shold be caften in to sayne Ryuer / and a noble woman badde them to dyner that bare them and whyles they dyned / the lady toke albeye the bodyes / and buryed them secretely in a felde of heerys / and after whanne the persecucion Was ceffyd she tolde them thens / and leyde theym honourably with the body of seynt Denys / And they suffred deth aboute the yeer of our lord four score and sixtty / vnder domycyan / the yere of the age of saynt Denys four score and ten /

On a tyme whanne Regulus the holy bisshop songe masse at ardatrne & rehersed the naines of thapooftles in the canone / he added and ioyned to the blessyd martirs Denyse / Rustyke / and elentherye / which soo sayd / many supposid that they had yet liuyd / and merueyled why he so rehersed theyr names in the canone / and they so woundryng ther appeyred vpon the Crosse of the aulter thre downes sytynge / whiche hadde the names of the sayntes marked and writtyn on theyr brestes with blood whiche dylygentlly beholdynge / Vnderstoode Wel that the sayntes were departed oute of this worlde / and Ysmarus Bisshop of Reyues sayth in a pistle / whiche he sente to Charles / that this denys / that was sent in to Fraūce / was denyse Arropagyta as a fore is sayd / And the same sayth Johannes

scotus in a pystle to charles/lest by the reason of the countynge of the tyme / shold he sayd ageynst/as somme wol de obiecte/Aboute the yere of our lord eyght honderd xxxij in the tyme of lo wys kynge of fraunce / the Messagy ers of mychael emperour of Constan tinople amonge other thynges brought to Lolwys sone of Charles le graunt the bookes of saynt denys of the gerar chye of the aungels translated oute of grike in to latyn and were receyued with grete ioye/And that same nyght were nyntey seke men heled in his chirche / Aboute the yere of our lord / sixe honderd and thre and fourty/ ly ke as hit is contynued in a Cronycle Dagobert kynge of Fraunce / which regned longe to fore pppn /leganne to haue fro his childehode grete reuere nce to saynt Denys/For whanne he dou ted in that tyme the Ire of his fader Clotayre/he fledde anone to the Chirch of saynt Denys / And whanne thys holy kynge was ded it was shewed in a vysyon vnto an hooly man /that the soule of hym was rauysshed to iu gement/and that many sayntes accu sed hym that he hadde despoylled theyr chirches / and as the Wycked Aun gels wold haue had hym to the pay nes/the blessyd Denys cam thyder / & by hym he was delyuerd at his comyn ge/ and ascaped fro the peynes / And peraduenture the soule retorned to the body/and dyd penaunce / Clouys kynge discouerd the body of saynt Denys not delely /and brake the bone of his arme / and rauysshed it alwey couetously / And anone he cam oute of his mynde /Thenne late vs worshipe almyghty god in his scy ptres/that we by their merites/maye amende our self in this wrethehyd lyf that we many after this lyf come vnto his sempyternal blysse in heuen /

Thus endeth the lyf of saynt Denys

Here folowyth of saynt Calyxt pope And firste of his name

CAlyxte is sayd of caleo cales / that is to say eschy uffe or to make warme / For he was hoote and bren nynge/ Fyrst in the loue of godz/and after he was hoote and brennynge in getynge and purchacyng soules/ and thyrdly he was hoote in destroyeng the false /ydolles / and also in shelpynge the paynes for synne /

Of saynt Calyxte

CAlyxte the pope was martryd the yere of our lord two honderd / and two and twenty vnder Alysander the Emperour/ and by the werkes of the sayd emperour/the mooste apparaunt partye of Rome Was thenne brent by vengeaunce of god / and the lyfte ar me of thydolle Jupyter / whiche was of fyne gold was molten/ And then ne alle the prestes of thydolles wente to themperour alysander / and requy red him that the goddes that were an gry myght be appeased by sacrifyses / And as they sacrifysed on a thursday by the morne/the ayer beynge al clere/ foure of the prestes of thydolles/were smeton to deth with one stroke of thon dre / and the aulter of Jupiter was brente/soo that alle the peple fledy out of the walles of Rome / and whan palmachyen Consul knewe that Ca lyxt With his clerkes hydde hym ouer the water of Tybre/ requyred that the Crystey men/by whom this euyll was happed and comen shold be putte oute for to purge and clense the cyte / and whanne he hadde receyued power for

to doo soo/he hasteth hym incontynent/ with his knyghtes accomplisshe hit / And anone they were al made blynde And thenne palmachyen was aferd/ and shewed this vnto Alysandre / And thenne themperour commaunded that the Wednesday alle the peple shold assemble/and sacrifye to mercurye/ that they myghte haue answere vpon these thynges/ And as they sacrifyed a mayde of the temple whiche was named Julyane was rauysshed of the deuille/and beganne to crye/The God of Calyxte is very twelue and lyuyng whiche is wrothe/and hath indignacion of our ordure/ And whanne palmachyen herd that/he wente ouer Tybre vnto the Cyte of Rauenne vnto seynt calyxte/and was baptysed of him he/his wyf and alle his meyny/ and whan themperour herd that/he dyd doo calle hym/and delyuerd hym to Symplycyen Senatour/for to warne and treate hym by fayr wordes/by cause he was moche prouffitable for the comune / And Palmachyen perseuerd in fastynges and in prayers/ Thenne cam to hym a man whiche promysed to hym/that yf he heled his wyf/ whiche hadde the palsye/ that he wold bileue in god anone/ And whan Palmachien had adourid and praid/the woman that was seke awoos/and was al hole And ran to Palmachyen sayenge/ Baptise me in the name of Jhesu crist whiche hath taken me by the hand/and lifte me vp/ Thenne cam Calixte/ and baptised her and her husbond/and symplycyen/and many other / and whan themperour herd herof/he sente to smyte of the hedes of all them that were baptised/ And made Calyxte to lyue fyue dayes in the prison without mete and drynke/ And after he salue that calixt was the more comforted and gladde / And commaunded that he shold euery daye be beten with staues / And after he made a grete stone to be bounden to his neck/and to be throwen doun from an hyghe out of a wyndowe in to a pitte/ And Asterpen his preest took vp the body out of the pytte/ And after buryed the body in the Cymytorye of Celypodyen /

Thus endeth the lyf of Saynt Calyxte

Here folowyth the lyf of Saynt Edward kynge and confessour

In old tyme the Royamme of Englond was gretely troubled with the Danes/ So that in many kynges dayes there couth no pees be maade / But contynuelly were / And the Danes prouayled ageynste Englond / And they brought it vnder their subiection/ for theyr cruelte and tyrannye was soo grete / that without sparynge of ony thyng brnt and destroyed/ But at the last/it pleysyd almyghty god/ that this tyrannye sholde cease/ And sente of his grace vnto this Royamme of englond a prosible

kyng named Edgar / In whos byrth angels songin / that pees shal be in his tyme / & so in his dayes was no werre in englond / sayntedward kyng & martir his sone regned not long after hym For his stepmoder dyde doo slee hym in his yonge age / by cause her sone Ethelrede shold regne / & sayntDunston bap tysed Ethelrede and sayde / by cause he dyd folded the fonthstone / that he shold lyue in grete trouble / & so he dyde / for the danes warryd alle his tyme / & thys Etheldrede wedded Erle Goodwyns dought̃ / on whome he gate Edmond yrensyde / And after the deth of that quene he wedded the doughter of Ry= chard duke of Normandy / which hizt Emme / by whome he had two sones Alured and EdWard Which was a sayntand Confessour / of whome we purpose to spelke / whan kyng Etheldre= dwas falle in age / he made a parle= ment Which of his two sones shold be kyng after hym / And thenne by the prouysyon of god it was concluded / that Edward whych was not then= ne borne & in his moders bely shold be kyng and excluded Edmond yrensy de & alfrede / which were the kynges older sones / and whan the kyng had consentid therto / a generall othe was made to performe the same in tyme co= mynge / and after whan this child was borne / Alle the londe enioyed in his byrthe / hoping to be gretely relieud by hym / yet alwey the cruelte of the danes was soo grete / which the kyng so moche doubted / that he sente the qne ne and his two sones Alfrede & Ed= ward in to Normendy / & toke his ol dest sone edmond with him to batayll to fyght ageynst ꝑ danes / the sorow was thenne grete in Englond / for moche pe ple torned to the danes ageynst theyre owne kyng / & without pyte dyd burn ne and slee their owne Countre with the danes / among whome was slayne saynt Alphey / Archebisshop of canter bury at grenewyche / and many other good men / & some bisshops / prestes / & men of Relygyon fledde in to secrete places and desertes / & there they deuou tly prayd vnto almyghty god for to ha ue pey pas in this lond / but this werr contynued alle the lyf of Etheldrede accordyng to the prophecye of saynt Dunston / And after Ethelrede regned Edmonde yrensyde his sone in ful grete trouble / for in his dayes no man durst truste other / ne open his courage to his neyghbour / For that tyme eche man appechyd other of treason / to they trete that he myght hane his good / And they that were not of power to ouercome their neyghbour / torned vn= to the daues ageynst their owne neygh= bours / & so by the helpe of the danes / they fulfylled theyr cursyd purpos / & so ther was moche eyworaion / and mo= che peple slayne in dyuerse places / in holdses / feeldys & wayes / that the peo= ple vnnethes durst burye them / Also in that tyme was grete tyranny / mur= thre oppressyng of wymmen as wyues wydowes and maydens ageynst their wylles / And in this persecucion En= glysshmen were nyghe destroyed / and grete desolacion was in holy chirche / For monasteryes / Chirches & hou ses of Relygyon were brente & destroyed= which caused many to flee in to wylde rnes among whome the good bisshop of Wynchestre bryghtwold fledde in to thabbay of glastenbury / where he dayly prayd vnto almyghty god for pees of this Royamme of Englond / Our blef syd lord seynge his meknes shewed to hym a vysyon / by which he was gre ly comforted / For in a nyght as he was in his oratorye / he fylle in a swete slombre / & salue the glorious Appos= stle saynt Peter with bryght shynyng clothes / appyeryng in an hyhe place of dygnyte / & with hym a semely ponge man rychely arrayd in clothyng of a kyng Whome saynt peter dyde consecra te and enoynte in to a kynge / & com= mendyng his chastite gretely / & his cle ne lyuyng / & it was shewed to this bis shop many yere to fore ꝑ this Edward shold regne in this londe / & the bisshop kyng abasshed of this vision desyred of seint peter to knowe ꝑ vision therof / to whom saint peter seid the state of this ro yam / & told ꝑ ꝑ furye & wodenes of ꝑ danes shold cease sone after & sayd ꝑ al this punyshement was for the sinnes of the peple / & god shold purueye for a peasible kynge which shalle fynysshe alle the woodenes of his enemyes the

danes In whos tyme shalle be plente of prys/ bothe to the chirche /and to the londe /and grete habundaunce of corn and fruyte/and this Royamme shall be prosperous in alle thynges/and the peple shal be of suche condicions / That other londes shal bothe loue and drede them/ the kynges name shalle be Edward/whiche shal rule all maner thynges to the plesynge of god / And shal ende his lyf in the loue of our lord graciously / And whan this holy bisshop awoke / he kneled doune/ and maade his prayers with shedynge of teres / And thought that pees was not yet reformed / Neuertheles he thanked al myghty god / that he was certayne / that by goddes grace he sholde see hit / in his dayes/wherfor he went aboute/ and preched to the peple for to doo penaunce / and our lorde sholde shewe to vs mercy /and gyue to vs pees / and alle thynges plentyuous / And in this werke was the kynge slayne by treason / and he was buryed at glastenbury / Thenne bothe his sones were brought to kynge Canutus the dane/ to doo with them what he wolde / and whan he salue them / he myght not for pyte slee them/ but sente them ouer the see to be slayne there soo that he myght regne in Englond peasyble / whan the ryghtful blood were destroyed /Not withstondynge they were preseruyd & kepte alyue/and were conueyed to the Emperour of Rome/ the whyche kepte them/tyll sayne Edwardy was maade kynge of englond/& thenne he maryed tholdest of them to a cosyn of his / by cause of the loue that they had to kynge Edwardy / whiche was vncle to them Thenne hadde kynge Caunte the reule of Englond by strongy honde /alle la ye & goody reule set a syde/ For in his dayes was full mocle trouble and wobeye with other grete oppressyons and Importable charges amongy the comonte /For he dradi no man/except the ij sones of the kynge / that were thenne with themperour/ Wherfor his counceyl wolde that he sholde wedde the moder of them named Emme / to make the more alyaunce betwene them and sone after Alfrede cam in to Englond / for to speke to his moder/ And anone as he was come ouer the see in to this londe/ Erle goodwyn cam /and welcomyde hym / And anone after slewe hym by treason or he cam to the presence of his moder /For whos dethe sayne Edwardy made grete sorowe/& whyle this holy child sayne Edwardy was in Normandy/he vsyde a ful goody lyf/ hauntynge oftymes holy chirche / And louyde and conuersyde many tymes with the company of holy Relygyous men and specyally among holi monkes/and vsyde to praye ayd sayne in this maner / O goody lorde I haue none helpe but the only / my frendes been gone fro me/and they ben become myn aduersaryes/ Myn fader is dede My bretheren ben slayne/My moder is wedded to my moost enemy / and I am left allone/ and daylp they seke the moyens to slee me / but to the lorde I am left pour/I beseche the lorde to helpe me that am a fadirles child/ for thou somtyme helpedest merueylously Edwyn and Oswold whiche were eyyledy and ordeyned for to deye / Thou defendest them only from deth /but also thou good lord restoredest them ageyne to theyr owne kyngdomes/O good lord I beseke the/and pray the to kepe me sauf and brynge me in to the kyngdome of my fader /thou shalt be my god And sayne Peter the Apostle my patrone/The relyques / of whome by the grace of god/I purposed to bysyte/ & to honoure in the same place where they nold reste/yf thou lorde sende to me lyf helthe oportunyte and space / And whan kynge Canute hadi regned in Englond yy yere /hauynge two sones by the said Emme/that is to wete Harold & hardeknoute/ he deyde / & whan his fyrst sone hadi regned four yere / he exyled his owne moder /and deyde sone after/ And after hym regned his broder a lytel tyme /& deyde also as our lorde hadi ordeyned/ & thenne was englond delyuerd fro the greuous tribute of thraldom of the danes / & thene the lordes & the comyns of Englond remembryd the othe that they maade in the parlement / whiche sware that Edwardy whiche was thenne in his modres wombe sholde be their kynge /

And anone sente in to Normandye for this holy child Edwardy / And

the lordes and the comyns trayned hym wyth grete gladnes/and thenne the archebysshop of Cantrebury /and tharchebysshop of yorke wyth other bisshops dyde consecrate him enoynted/ and crowned hym kyng of Englond O good lord/what ioye and gladnes was thenne in Englond/ For whanne the old feloyshyp of this lond was almost despayred thēne it was kyndeled ageyn by the comynge of this blessyd kyng sayn̄t Edward / thenne had the comyns reste & pees/& the lordes & gentil men reste & honour/ and thenne holy chirche trayned alle the lybertees ageyn / Thenne was the sunne lyfte vp/ and the mone sette in his ordre / that is saye/prestes shyned in Wysedome in holynes / the monasteryes flowryd in deuocyon by holy relygyon / The clerkes gaf lyght & prosperyd in their offyces to the plesure of god / The comyn peple were content and were ioyfull in their degre /and in this kynges dayes ther was no tenym that myght thenne corrupt the erthe wyth pestylence /and in the see none outragyous tempestes /& the londe plentyuous of al maner of fruytes / And in the Clergye nothynge inordynate /And amonge the comyng peple was no grutchyng/and the renomee and fame of this holy kyng sayn̄t Edward sprange so meruey lously aboute to other nacions / in suche wyse that alle Crysten kynges desired to haue pees with hym

The kynge of fraunce / whyche was nygh of his kyn made wyth him a generalle pees /soo that it myght be sayd of hym as it was sayd of Salamon Alle the kynges of therthe desyred to see his face/ and to here his wysedome except only denmarke/whyche yet contynued ageynste this Royamme of englond/ and what fylle therof/ it shal be declared here after more openly/ For this holy kynge Edward was euer ful of meknes and of vertue / And neuer lyft vp by vayne glorye /but euer he remembryd the wordes of oure lord that sayth/I haue sette the prynce of the peple/but be not therfore lyfte vp in vayne glorye/but be thou amonge them / as one of them /He was amonge his housholde men egall/and fa mylyer/amongs prestes meke and debonayre/to his peple amyable/& chyer ful/To wrecchis and nedy men ful of compassion / & large of almesse ryght/He was also moche deuoute in the seruyse of god / and dylygent to repayre and redresse Chirches that were destroyed by the danes /and in Jugement fulle discrete / conseruyng no mans persone /but only the weyght of his cause/as well to the riche/as to the poure/and he hadde ryghtwysnesse ynough/& and his tresour semed comyn to alle poure men /his wordes were sad & discrete/& medlyd with myrthe/spekyng ofte of Jhesu Cryst the seconde persone in the Trynyte / And of oure blessyd lady his moder /and somtyme he spak sharply/as he salve nede correctyng the trespassours/gentyl & swete to good men He Was neuer elate ne enhaunced in pryde/no dishoneste by glotonye / He wolde not be compellyd by wrathe / ne enclyne for yefte/ He despysed ryches and was neuer sory for losse of worldly goodes and rychesses / ne the more glade for wynnynge therof / in suche wyse /that alle men merueyled of the sadnes of him / and aboute the kyng were dyuerse couetous men/Whiche said to the kyng how his tresoure was kyd faste / And yf the danes come ageyne / he hadde not where wyth to defende hym/ Wherfor they counceild him to reyse an ayde amonge his comyns lyke as kynge Canute hadde done dyuerse tymes / An ayde was thenne clepyd the dane gelde /and they counceyled to goo in lyke wyse /and he sayd nay /and he wold not agree therto Notwithstondynge / they dayly cryed vpon hym /& when he salve them so importune/& shewed so grete peryls/thenne at the laste he sayde to them to preue them/late vs see /how ye wyll do/ and when they herd that of hys owne men they were ryght glade/& sente out commyssiones for to gadre it /& spared no countrey but made them paye in the largest wyse/& when this money was leuyed & brought in to the kynges tresore / thenne they brought the kyng thyder for to see it the kyng thēne standyng a fer fro it salve the dayll in lykenes of an ape sittyng vpon ꝑ tresour

And sayd what haue ye done/& what money haue ye brought to me/ forsoth there shalle not one peny be spente to myn vse/but I charge yold for to de-liuer to ecle man his money ageyne / but therto they were moche loothe /& sayde that they myght spende it in dedes of charyte/ Thenne the kyng sayde/ god forbede that I shold spende the goodes of other men/ For what almesse shold I make vpyth ꝑ godes of poure comyns & labourers / see ye not hold the deuyll spytteth vpon the lepe of money /& maketh grete ioye that he hathe take vs in his snare/ wherfor I charge you on pai-ne of dethe/that ye delyuer this money ageyne/there as ye had it euery peny/ Thenne they obeyed the kynge/ and re paid it vnto them / of whome they had receyued it and dorst neuer after moe-ue the kynge to suche maters/ne in no-ther other lyke / so that all the dayes of saint Edwardy was neyther taske ne taylage leuyed amõge his comyns/ whiche was agrete ioye to the royame In a tyme the kynge was seke lyenge in his bedde /& ther stode in his cham-bre a cheste open ful of goldy & syluer and a clerke cam in supposynge the kynge had slepte / and took oute of it a certayne somme of money /& wende his way / And soone after he cam a-gayne/& wolde haue taken more/ then-ne the kynge sayd / forsothe nold thold arte vnwyse to come ageyne / for thou hadeste sufficyently ynold to fore / ther-fore beware / for yf the tresorer come / & fynde the /thou arte lyke to deye ther-fore/ wherfor yf thold loue thy lyf/ flee fast awey with that that thold haste/ and anone after cam the tresorer/ and fond hold of the tresour was sory albe-ye a grete parte /and sought and en-quyred dylygently for the theef / that stale hit/and the kynge seynge the grete trouble and sorowe of the tresorer de-maunded hym the cause of hys heuynes And when he had told to the kynge / the kynge sayd to hym/sorowe no more therfore / For peraduenture he that hath it hath more nede to it / that we / and so the theef escaped & was not pursued after When all thynges were quyete in the Royamme the counsaill of the lon-de assembled for to treate for a mary-age/ for the kynge/ whyche thyng when it was moeued he wat gretely abasshed dredynge to lese the tresour of his bre-thre/ whiche was kepte in a trayle and brutyll vessell/ and what he shold doo or say/ he wyst not/ For yf he shold obstynatly denye it/ he dradde leste his a-uowe of chastyte shold be openly kno-wen and yf he consentyd therto/ he dred to lese his chastyte /wherfor he commen-ded hym selfe onely to gody sayenge the-se wordes /O goody lord/ thold delyuer-est somtyme thre Chyldren fro the flamme of fyre in the chymeney and fornais of the chaldees/ and by the lor-de Joseph escaped with his chastyte / fro the wyf of putyphar she holdynge his mantell/ And yet by thy mercy he escaped/& good lord by thy vertu Su-sanne was delyuerd fro the dethe/ to the whiche tholde vnchaste prestes hadde dampned her to / And by thy myghte lord Judyth escaped when she hadde slayne Holofernes / And reseruedy her fro defoulelynge/ & escaped without hur-te / and aboue all other thold haste pre-seruedy thy blessyd moder moost leste & swetest lady / she kynge bothe wyf & Vyrgyne / thenne beholde on me thy ser-uant /and sone of thyn handemayde / that am in grete drede /I lyft vp myn herte to the biseechynge the that arte my lordy and thy moder my swetest lady / to helpe me nold in this moost nede / that I may so receyue the sacrament of wedlok /that I falle not in parylle of my chastyte /and wyth this condycion in his herte he consentyd to matrymony

Thenne was all the counsayl rygth glad/& serchyd for a Vyrgyne that we-re acordynge to his astate / And amon-ge all the Virgyns of the londe Edithe doughter of erle goodlyn was foun-den moste acordynge to hym by her ver-tuous condicions/ and her fader maad-y grete meanes to the kynges counsaille for to accomplysshe this maryage / by whiche he myght come in the kynges concayte /and by his wysedom / for his grete myzt & power he had his entent & when the maryage was solempnysed and accomplysshed by the holy sacra-ment / He and the quene auowedy to lyue to gydre chaste secretly / That nomany knewe it but god allone / The

was bytwene them a youyng spousesse
without bodyly knowyng of dede /
Chast enbracynge without defloracy
on of vrgynyte / Ther was bytwene
them vyrtuously chast loue wythoute fles
ly volupte and knowyng / After
ward somme of the Royamme grut
chid / sayenge / he had taken a wyf by
compulsion ageynste his wylle / of an
vnkynde lygnage / And wolde not
knowe his wyf / by cause he wolde not
bryng forth no tyrauntes / And this
none knewe the veray trouthe of his
chast lyf whyles he lyued / but the ve
ry clenuesse of his mynde was suffy
cyent wytnes of his chastyte / Hit
happend on a wytsonday as the kyng
was crowned at westmestre in his a
tire / and knelyng made his prayers
deuoutely for the tranquylyte & pees
of his londe / Byfore the auter of the
blessyd trynyte / after leuacion of the
blessyd sacrament / he fylle in a swoune
demure lawhyng / soo that the lordes
that were there present awaytyng on
hym merueyled gretly / but durst saye
no thyng to hym tyll the seruyse was
done / Thenne one that was hardyer /
than another demaunded of hym the
cause of his lawhyng / And thenne he
told to hym / how the danes had assem
blyd a grete power of peple ageynste
the Royame of Englond / And were
entrynge in to theyr shippes / And as
the kynge of denmarke wolde haue en
tryd in to the shippe / sodenly his strenge
the was taken from hym / And soo fel
in to the see / bytwene two shippes / &
was drowned / by whos dethe the pe
ple of denmarke and also of Englond
were delyuerd fro synne and parylle /
They herynge this merueyled gretly /
and sent in to denmarke to knowe the
trouthe / And when the Messagers re
turned they reported that it was twelve
as the kynge had sayd / And that the
kynge of denmarke was drowned that
same tyme that saynt Edward wolde /
After this the noble saynt Edward re
membryd his auowe and promesse to
vysyte saynt peter at Rome / whiche he
made in Normandye / wherfore he lete
calle hys comyns and his lordes to a
Counceylle to fore hym whereof / he come
nede with them how and in what ma
ner he myght departe / and of the gouer
naunce of the Royamme in his absence
what peuple sholde be conuenyent for
to accompanye hym / And what Money
sholde suffyse & and his meyny / and
when the lordes and comyns herd this
they were full hevy and sorowful that
he sholde departe from them / and he se
yng theyr heuynesse comfortyd them &
said how that our lord had sent to them
pees & by his good grace sholde conty
nue the same in his absence / yet notwith
stondyng the peple requyred hym to sen
de vnto the pope to be assoylled of hys
auowe / or els dylaye it tyl another ty
me / and the kynge seyeng the sorowe
and lamentacion of his peple . Which
Wepte & wronge their handes / & as pe
ple amased without a deffendour and
kepar / comfortyd them & graunted ta
byde stylle with them / and ordeyned
certayne Bisshops for to goo to Rome
& to aske of oure holy fader confyrmylle /
how he myght be assoilled of his avo
we that he had made to visite saint Pe
ter / and thenne tharchebysshop of yor
ke & bisshop of wyncheestre & ij abbots
with dyuerse clerkes & laye men went
to Rome / & when they cam to rome the
pope had made that tyme agrete congre
gacion of clerkes of dyuerse grete ma
ters belongyng to holy chirche / & when
the pope wist of their comyng / he was
ryght glad & sent for them & the pope
bade them telle the cause of their comyn
ge / & anon scylence was made / & they
exposed the cause of their comyng / & re
cited the auowe & the desyre of Kyng
Edward the peryl of the Royame / the
trouble / the drede of the peple / the bre
kyng of the pees / the clamour of the
poure comyns / the ieopardy of the kyn
ge in his absence & the pietous destruc
tion which the danes had late made by
their cruelte / & also declared the grete de
uocion that he had to visite the holy ap
postles Peter & Powle / thenne the po
pe & the clergye merueiled gretely / &
gaf lawde & prayesynge vnto almyzty
god that he had sent so deuoute & vertu
ous a prynce in the angle of the world
to mayntene by his wysedom the cryste
faithe / And how dredfull he was to
offende ageynst the holy Chyrche /

And whanne the pope vnderstood hold his peple loued hym/ & hold seruon fulle they wold be of his departyng / They mezneyled gretely /and thought ferply /that he was gretly hyloned of god /& was with hym in alle his werkes /For they salde in hym the meknes of dauyd / the chastyte of Joseph and the Rychesse of Salomon / And yet he sette nought ther by / thenne the pope conſyderynge the grete pryllees / that myghte enſielde by his departyng dispensid with hym /& assoylled hym of his auolde/ of which he sent to hym a bulle vnder leed/ And enioyned hym in penaunce to yeue the goodes that he sholde haue spente in his pylgrymage to dedes of charyte and to redyfye som chirche of sayn̄t peter / and endolde hit with sufficient lqueleds / And thenne the messagers retqued the popes blessynge/ And retorned in to Englond/ & cam vnto the kyng at Westmestre / and whan the kyng vnderstode hold he was assoylled of his auolde / And hold they had spoke / he was glad /& thanked almyghty god / & our hooly fader the pope/ There was on hooly man a recluse in the dyocyse of Worceter/ which knelde no thynge of the counceyll assemblyd vpon the gouernaunce of the lande/ ne of thauolde of the kynge /ne of the message sente to Rome / To whome sayn̄t Peter appyerid in a nyght /& sayd to hym/ hold kynge Edward hadde sente to Rome to be assoylled of the auolde that he made / when he was beyonde the see / and he hath grete conseyence by cause his counceylle wyl not suffre hym t accomplyſſhe hit in goyng in his propre persone to Rome / wherfor thold shalt wryte to hym in my name /& gyue hym knolblege / that he is assoylled by myn auctoryte fro the bonde of his auolde/ And hold he shall haue in commaundement of the pope for his penaunce /to yeue suche goodes as he hath ordeyned for his expensis to pour men/ and to make a nelde Abbay in thonour of sayn̄t Peter/ or to repayre ay old one/ and tendolde it sufficyently/ and wryte to hym / that by the same token/ that he chas me somtyme to his patrone in Normandy / that he repayre the Abbeye called Thorney/ by the west syde of the Cyte of londyn/ which somtyme I halowed my self / And late hym sette therin Monkes of good conuersacyon / For fro that place shall be a ladder stretchyng in to hewen And Anngels descendynge and ascendynge / berynge vp to heuen to our lord the prayers of meke and deuout men/ And to hym that ascendeth by that ladder / I shalle opene the yates of heuen /lyke as our lord hath enioyned me by myn office / and I shal lose them/ that ben bounden/ and restyue them/ that ben vnbounde / Alle this that thow hast herd of me / thow shalt wryte it / and sende it to kynge Edward / which thenne was many a myle thens / And the messager / that cam fro this Anker or recluse / cam to the presence of the kynge /the same tyme/ that the Bisshops cam fro Rome And when the kynge haadde retqued the lettres that cam fro Rome With grete reuerence / and rede them / he thanked God/ that he was soo clerly reherd of the londe of his auolde/ And thenne he commaunded the lettres of the Recluse to be rede / And when they were rede / and salde they were acordynge to the lettres / that cam fro Rome /he humbly thanked god/ & sayn̄t peter his patrone/ and Incontynent disposid hym to fulfille his penaunce/ And began to repayre thabbaye that he was assigned to repayre by the glorious apostle saint peter /and paf largely almesse to poure peple / & fraunchysed al Englond of the tribute / that was vsyd yerly to be payd to the danes for euermore / On a tyme when kyng Edward was at Westmynstre / ther cam to hym a Crepyl born in Irlond/ which was named Syle myeckll And this Crepyl had no feet/ but went vpon his handes & knees haupng in eyther hand a lytel stole to go with His legges were bothe lent backward and cleuyd to his thyes / and his toes grelve fast to his buttokkes / This Crepyl entrid boldly in to the kynges palais /and cam to the kynges chambre dore /And one Hulyn the kynges chamberlayn demaunded hym sharply what he dyde there / To whome the crepil seid lette me not I pray you for I

must nedes ſpeke to the kynge / For I haue be out of this londe ſixe tymes to Byſyte the hooly Relyques of the hooly appoſtle ſaint peter & thentent for to be beled/ and saynt peter denyed me not but badde me goo in to englond/ & take the kyng here me on his backe in to the Chirche of ſaynt peter / & thēne I ſhall be made parfyghtly hoole / Which thynge was tolde to the kynge by the ſame Hulyn / & anone the kyng had pyte on the poure man/ and deſdaygned not / but took hym on his ſholdres / & bare hym whom the cryppel beclyppeth with his feble & ſtabby hondes & armes/ & ſoo in the beryng his ſynewes braſed/ & were retchyd oute / and of kyrnelys & botches of his face & of ſcurffys ther ranne grete plente of blood/ and atter on the kynges clothes/ Which was tolde to the kynge / & alſo that he was al hoole/ but the kyng took none hede ther to/ but bare hym to the hyhe auter/ and ther he was ſette doune on his feet / & was made parfyghtely hoole to ryde or go whyder he wold/ but the kyng wold in no wyſe haue this myracle aſcrybed to hym/ but yaf to hym a reward & bad hym go to rome & thanke god & his hooly appoſtle saynt peter/ In the tyme of kynge Adelberte / Which regned in kent / and Sygebert in myddelſex / Which were conuerted to the faythe of Cryſt by saynt Auſtyn / Which adelbert made in london within the Cyte a noble & ryall chirche in thonoure of ſcynt Powle / in Which saynt Auſtyn ordeyned saynt Melyte to be biſſhop of that Cyte / Which thynge was not ſatiſfyed with that goode dede but thought And alſo did do make another chirche in the weſt ende of the Cyte/ Which thēne was called Thorney / & now is named weſtmynſtre/ Which chirche he prayd melyte for to halowe in thonour of saynt peter/ and the nyght before that he had purpoſed to halowe it/ saynt Peter appeered to a fiſſhar in temſe/ & bad hym ſet hym ouer fro ſtangate to weſtmynſtre / And he prayd the fyſſhar to abyde hym there tyll he come agayne/ & he Wold well reWarde hym/ for his labour / And ſoone after the fyſſhar ſawe ſaint Peter entre in to the Chirche with a grete lyght/ Which lyght endured contynuelly as longe as he was in the chirche/ and a certayne ſpace after he returned to the fyſſhar/ ayenge hym yf he hadde ony mete to ete / and the fyſſhar was ſoo greteli abaſſhed of the lyght that yſſued oute of the chirche with hym / that he durſte not ſpeke to hym / To whome saynt peter ſayde/ Broder/ drede the not/ I am a man as thou art/ haſt thou take ony fyſſhe / & he sayd nay / For I haue alwayted on yow alle this nyght / whyle ye haue ben in the chirche / and thenne they entryd in to the bote / and saynt Peter commaunded hym to caſte out his nette/ and whanne he had ſo done/ there cam ſoo grete a multitude of grete fyſſhes in to his nette / that vnnethe they myght drawe vp the nette for breſtynge / and whan they were come to lond Seynt Peter deuyded the fyſſhes/ and bidde the fyſſhar bere the greteſt Vnto melyte Biſſhop of London / and deliuer it to hym/ and telle to hym that I haue halowed the chirche of weſtmynſtre this nyght / and ſaye to hym/ that he ſaye maſſe therin to morowe / & yf he wylle not byleue it/ ſaye to hym/ whan he cometh / he ſhall fynde there tokenes ſuffycyent / and I ſhalle be patrone of that chirche / and Byſyte it of tymes / and bere in the ſyght of almyghty god / the prayers and deuocions of trewe criſten peple that pray in that place/ & take thou the remenaunt of the fyſſhe for thy labour / and this sayd/ saynt Peter vaniſſhed alwey / Thenne the fyſſher merueyled gretly of the ſyght that he hadde ſene / and erly by the morowe he wente to the Biſſhoppe melyte of london / & delyuerd to hym the fyſſhe that saynt Peter had ſent to hym / & tolde to hym by ordre / byfore as saynt Peter hadde gyuen hym charge/ & as ye haue herd to fore/ but the Biſſhop wold not bileue hym til he cam to weſtmeſtre & ſee the tokenes for to put hym oute of doubte / & whan he had opened the chireh dore he fonde a croſſe made of ſonde / fro that one ſyde of the chirche vnto that other with a / b / c / lettres of gretne & he fonde alſo yͤ croſſes made on the Walles in diuerſe places of the chirche / & thendes of vii candels almoſt brent out/ & alſo he ſalbe ỹ places

that were enoynted with hooly oyle / Whiche yet were moyst and appyered newely done/ Thenne the Bisshop by leuyd this thynge veryly/ & seyd masse that same daye in the chirche / And there prechyd to the peuple a glorious sermon / And declard the grete myracle openly/ wherfore the people gaf laude and prayssynge to god /and to hys glorious Apostle saynt petir / And whanne saynt Edward vnderstode/ that this chirche was of old tyme halowed by saynt Petir / And how saynt Petir hadde commaunded hym to repayre the same Chirche/ as the lettre of the recluse maketh mencion / Soo thenne euer after he hadde full grete deuocion to the same place/ And he dyd do caste doune the old werke/ and dyd do bylde it vp newe/ and endowed that Monastery worshipfully with lyuelode & Jewellis/ And at that tyme pope Leo was ded / And pope Nycholas was after hym / And thenne the kynge to gyue relacion to hym of his penaunce enioyned by leo his predecessour / to redifye a monastery of the glorious apostle saynt Petir/ And sente Alured the Archebisshop of yorke to Rome / with other Clerkes tenforme the pope that he hadde accomplissed his penaunce/ that is to wete / bothe distrybuted his goodes to poure men / And also repayred a monastery of saynt Petir / And how he hadde by reuelacion what place he shold repayre/ prayenge hym to ratifye and conferme the same / whiche pope Leo hadde done to fore hym /

Thenne pope Nicholas consyderyng the grete deuocion and trewe entent of this Crysten kynge seynt Edward/ confermyd the bulle of absolucion /and ratifyed the fundacion and the statutes of the monastery / And gaf therto grete and large pryueleges /that who soo euer presumed to take awey ony moeuable or inmeuable goodes or Wolde take ony man by force or strengthe oute of that chirche or of the precyncte of the same shold be acursyd by thauctorite of petir and Paule/ to be dampned with Judas in helle euerlastyngly to lye in payne / Thenne the Messagyers retourned ageyne fro Rome with the lettres of confyrmacon/ And whan the kynge salde the grete benyuolence of our hooly fadir the pope / and hys fauour and gentylnesse / gyuynge to hym by wrytynge moo pryueleges / & fredom than he desyrde / Thenne he was fulle of gladnesse and ioye/ and thonked almyghty god of alle his yftes/ On a tyme the kynge was in the chirche of saynt petir at Westmynstir/ and was disposed in grete deuocion/ as his customme was to here masse/ Erle Leofryke kneled behynde the kyng / and sawe with his bodyly eyen our lord Jhesu cryst bytwene the prestes handes / apperynge in the lykenes of a glorious childe or beautruous persone/ Whiche blessyd the kynge With his ryght honde / And the kynge whiche was gretely comfortyd With the sight bowed doune his hede / and With grete deuocion and meknes reserued the blessynge of our lord / Thenne the erle awoos to telle the kynge / supposynge that the kynge hadde not sene it /but he knelde the erles entente / and bad hym stonde stylle/ For that thou seest I see And hym I honoure / And whanne masse was done / they talkyd to gyder of their Bisyon / and they were merueylously refressyd With the yftes of the hooly ghoost / and myght not wel speke for ioye /and wepynge/ Thenne the kynge commaundyd Leofryke that this Bysyon shold neuer be vttered ne openly knowen / tylle the tyme that they shold dye/ And whan Leofryke shold departe hens / he told it in Confessyon to his ghostely fadir/ and made it to be writen / And that Wrytyng was leyd in a chyste among other relyques/ And many yeres after whanne they were bothe dede the wrytynge was foundy and radde/ And thenne the holynes of the kynge was knowen / and his meknes shewyd whiche wold not hit shold be shewed by their lyf for vayne glorye/

There was a yonge woman yeuyn in marryage to a noble man/ and not longe after she hade tweyne myssortunes Fyrst she was barayne/ And also ther awoos vnder her clothe many foolde botchys and kernellys full of corrupt humours / whiche engendryd foolde wormes/ and made her flesshe to stynke /

soo that she was abhomynable and hateful vnto her husbonde and to all her frendes / And whanne she couthe not be holpen by no medycyne / thenne she put al her hope and trust in almyghty god / And with many a bytter teere bothe day and nyght besought and prayed hym to delyuer her fro that repreef and dysese / or elles to take her oute of this worlde / And whanne she hadde thus longe contynued in prayer / she was commaunded by a voys in her slepe / that she sholde goo to the holy kyng Edward / And yf he wolde washe her face with his hondes / she sholde be all hole / And whanne she awoke she auowed to seke the kynge in his palays And thenne she cam thyder / and maad meanes that the kynge myghte haue knowlege of her dreme / And whanne the kynge vnderstood it / he callyd her to hym / and sayde / yf god wylle that I sholde wesshe thy face / I wylle not refuse it And callyd after water / and with his owne handes he Wesshe her face And wronge oute the wormes / and all the foule blode oute of her face / And badde her tarye there thre or four dayes / tylle the skynne myght couer ageyne her vysage / And thanke thou god for thy delyueraunce / And whanne she was maade parfyghtly hole / and her vysage fayre and beautuous / thenne she fylle doune at the kynges feete / and thanked hym humbly of her delyueraūce / but he forbad her for to yeue ony prayse vnto hym therfore / but badde her to gyue laude and prayse vnto god therfore / for he is the doar and not I / Thenne she prayd the kynge / that he wolde pray to god for her / that she myght haue a Childe / by her husbond / For she hadde ben long tareyne / And the kynge promysed her so to doo / And thenne she retorned ioyously home to her husbonde / And sone after conceyued and hadd a childe / wherof she thanked god that she was holpen of bothe her dyseases /

Seynt Polble wryteth / that the holy ghoost yeueth graces dyuersly / to some he yeueth Wysedome / to some connynge And to somme grace to hele and to other seke peple / But this blessyd kynge saynt Edward hadde a speciall grace aboue other in gyuyng syght to blynd men / Ther was a blynd man wel knowen / whiche herd a voys in his slepe / that yf he myght haue of the Water that the kynge wesshe his handes in / and wasshe his eyen therwith / he sholde haue his syght ageyne / Thenne the next day after this blynde man wente in to the kynges palays / and told his vysyon to the kynges Chamberlayne /

And the Chamberlayne tolde it to the kynge / Thenne the kynge sayde that it myght be wel ayen Iesu syon or a dreme whiche is not alwey twelue / for it hath not be sene / that folble Water of a synners hondes sholde yeue syght to blynd men Thēne sayde the chamberlayn that many tymes dremes hane ben founden twelue as the dremes of Joseph / Pharao / Danyel / and many other / thenne the kynge in grete humylyte wente in to the chirche on a solempne day with a lasyne of water / And commaunded the blynde man to be brought to hym / and as the kynge weesshe the face of the blynd man / his eyen were openede and had his syght / and stode all abasshyd lokynge on the peple / as he hadde nelwely comen in to this World / and thenne the people wepte for ioye to see the holynes of the kynge / and thenne he was demaunded yf he myght see cleerely / and he sayde ye forsothe / and the kyng knelyd doune before the auter sayenge this verse with grete deede and meknes / Non nobis domine non nobis sed nomini tuo da gloriam / That is to say / Not to vs lord / not to vs / but vnto they name be yeuen glorye /

After this the holynes and fame of saint Edward sprange aboute / so that a Cytezeyne of Lyncolne whiche hadd be blynde thre yere cam to the kynges palays to haue of the water that the kynge hadde thasshen his handes in / For he bileuyd that it wold hele hym And as he had gotten of that water by one of the kynges offycers / he wesshe his face and his eyen ther with / and anone he was restored to his syght / and was parfyghtly made hole / and soo ioyefully returned home / magnyfyenge god and saynt Edward / that he had his syght ageyne /

In a tyme ther were gadrid to gydre

certayne werkemen to helpe doune the/
es to the kynges palays at Bruhom/
and after their labour/they leyd theym
doune to slepe in the shadowe / And a
yong man of that felauship that kyzt
wyllwyne/whan he sholdy ryse / he ope=
nedy his eyen / & myght not see/he wes
shed his face & rubbedy his eyen/ but he
myght no thynge see/wherfore he was
full of heuyneesse/Thenne one of his fe
lawes ladde hym home to his howse/
and abode soo blynde eyghteen yere/
And at the laste a worshipfulle wo=
man cam to vysyte and comforte hym
And whanne she knelde how he was
made blynde she badde hym be of goody
cheer /and saydy/yf he wolde vysyte ly
chirches with goody deuocion/and then
ne to haue the water / that the kynge
had wasshe his hondes in /and wasshe
his eyen with al/ he shold haue his sy
ght ageyne thenne he was gretely com
fortedy and gaue hym a gyde/and/wen
te/and visytedy thre score chirches with
grete deuocion/and cam to the kynges
palays/and cryedy for helpe /and they
that herd hym.had hym ease of his cry=
enge /but for all that he cryed more &
more/ And when the kynge vnderstode
it/he callkedy hym to hym / and saydy/
why shold I not set my hondes to hel=
pe this poure man / though I be vn=
worthy /yf it please godyy to releue hym
and to yeue to hym his syght / And
by cause he woldy not be foundery diso=
bedyent to godyy ne presumptuous/he to
ke water/and wesshe his eyen ful me
kely / And anone he was restowedy to
his sight /and salve as clerely as euer
he dyde/Also ther was a fayre myracle
of three blynde men / and the fourthe
hady but one eye / whiche camzy to the
kynges palays /and thenne cam one
of the kynges seruauntes/whiche hady
pyte on them / & he gate of the water
that the kyng had wesshen his hondes
in when he hadde holedy that other blyn
de man/ And he brought this water
to the gate / and told these poure men
how the kynge a lytell before had he=
lydy a blyndy man with the same wa=
ter / And saydy to them / yf they woldy
wesshen their eyen with goody deuocion
they myght be holedy by godes grace /
with the same water / and theune they
knelyd downe with grete deuocion /and
praide this man to wesshe their eyen
ther with/and thenne he made a crosse
with the water vpon eche of their eyen
& besozt almyzty god to open their eyen
And they alle there recouredy theyre
parfyght syght / and returnedy in gy=
uynge laude and prayszynge Godyy of
their syght yeuen to them / by the mery
tes of saynt Edwardy/
As the kynge on a tyme sat at the ta=
ble with the quene/and her fader Erle
Goodwyn/and salve how Harowldy &
Tostyne the two sones of Goodwyn
plaid to fore the kyng/but at the last
the game tornedy in to ernest / & they be
ganne to fyghte/ And Harowldy took
his broder by the heer/and threwe hym
to the erthe / And fylle vpon hym in
grete augre and woldy haue strongled
hym/but yf he hadde ben lette / Thenne
the kynge demaundedy Goodwyn yf he
vnderstoody ony thyngz therby/ And he
saide nay forsothe/ Thenne the kynge sa
yd/ye shalle see when they come to mā
nes age / that one of them shalle slee
that other yf he can /and Harowld whi
che is the stronger shalle put that other
oute of his londe/thenne shalle his bro
der Tostyn come ageyne with the kyn=
ge of Norwey and holde a bataylle a=
heynst Harowldy his broder in Englond
In the whiche bothe kynge of nor
wey/ and Tostyne shalle be slayne /&
al theyr hoste sauf a fewe that shalle
escape/ And the same Harowld shall ye
ue hym self to penaunce for the deth of
his broder/ and so escape/or els he shal
be put oute of his kyngdome /and de=
ye wretchydly /The kynge was many
tymes moeuedy and displesydy with
Goodwyn/ For he mysused the kynges
power/ & attemptedy the kyng in ma
ny thyngis / that were vnleefful/ and
in al that he myght / he labourydy to
kynge oute of consayte the kynges co=
syns and frendes that cam to hym out
of normandye/to thentent that he my=
ght haue alle the rule aboute the kyn
ge as wel secretely as out wardy/
And the kynge vnderstondynge his
falsenes saydy but lytell/ But in a ty
me as the kyng sat at his dyner with
dyuerse lordes and gentils about hym
One of his seruauntes was almoose

ouerthrowen/as he smote that one foote with that other / And yet the sadder foote saudy al/ and kepte hym on his feet /which thynge gaf occasion to the kynge to talke to his lordes/ And tho two feet were lykened to two brethern/that yf that one were ouer charged that other shold helpe and socoure hym Thenne seyd the kynge/soo myght my broder haue ben ay helpe to me /and a supporter in tyme of nede/yf he had not ben bytrayd of good wyn/ Thenne good Wyne herynge these wordes of the kynges mouthe / Was sooze aferdy & sayde Syre ye deme that I shold bytraye your broder /I pray god that this Morselle of brede may choke me yf I consented to his deth/ Thēne the kyng blest syd the brede/ and bade hym ete hit / And the morsel abode in his throte / & chokedy hym /soo that his brethe was stoppedy and /soo deyde wretchedly /

Thēne the kynge sayd drawe the traytour oute of my presence/ For now his traysone and falshede appereth/

On an eester day whanne he hady weryed our lord/& was sette at his dyner In the myddle of it whanne all was sylence/ he fylle in to a smylyng/ and after in to a sadnes/ wherfore alle that were there merueyleedy gretly / but none dorste axe of hym what he mente / but after dyner duke harolde folowedy hym in to his chambre/with a bisshop and an Abbot that were of his preuy counsylle /and demaundedy of hym the cause of that thynge/Thenne the kyng sayde / whanne I remembryd at my dyner/ the grete benefetes of worshipe & dignyte / of metes /of drynkes /of seruauntes /of arrye / and of alle ryches and Royalte that I stoode in at that tyme/ And I referryd alle that worshipe to almyghty god /as my confessour is/ thenne our lord openedy myn eyen/ And I sawe the seuen slepers lyenge in a caue in the Mount Celyon/ besyde the Cyte of Ephesym / in the same fourme and maner /as though I hadde ben by them/ And I smyledy/ whanne I sawe them tourne them fro the ryght syde to the lyft syde / But whan I vnderstode what is sygnyfyed by the said tornynge /I hadde no cause to laughe /but rather to morne/ The wrynge sygnefyeth that the prophecye be falfylledy/that sayth/Surget gens cōtra gentem/that is to saye /peple shalle aryse ageynste peple /and a kyngdome ageynste another/they haue leyn many yeres vpon their ryght syde/ And they shal lye yet on their lyft syde /leyyere / In whiche tyme shalle be grete bataylles /grete pestylence/ and grete moreyn/grete erth quakes / grete honger/ and grete derthe thorugh alle the world/ of whiche sayenge of the kyng they gretly merueyledy / And anone they sente to the emperour to knowe yf ther were ony suche cyte or hylle in his londe /in whiche suche seuen men sholde slepe / Thenne the Emperour merueylynge sente to the same hylle/and there fonde the caue / and the seuen martirs slepynge as they had ben dede/ lyenge on the lyft syde euerychone/ And thenne themperour was gretly abasshyd/ of that syght /and commendedy gretly the holyues or sayntEdward the kynge of Englond/ whiche hadde the spyryte of prophecye /For after his dethe beganne grete Insurrection thorugh al the worldy/For the paynyms destroyed a grete parte of Syrye / and thre we doune to the monasteryes and chirches And what by pestylence and stroke of swerde /stretes /feldes / and Tolbnes lay ful of dede men/the prynce of grece was slayne / Themperour of Rome was slayne/The kyng of Englondy/& the kyng of Fraunce were slayne/and alle the other Royames of the worldy were gretly troublyd with dyuerse diseases /whan the blessyd kynge Edward hady lyuedy many yeres / and was falle in to grete age /it happedy he cam rydynge by a chirche in Essex calledy Clauerynge / which was at that tyme in halowynge / and sholdy be dedicate in honour of our lord and saint Johan theuangelyst/wherfor the kynge for grete deuocion lyght doune/and taryedy whyle the chirche was in halowynge / And in the tyme of procession A fayr oldy man cam to the kynge/ & demaundedy of hym almesse in the worship of gody and sayntJohan euangelyste / Thenne the kynge sondy no thynge redy to yeue / ne his Amener was not presente/but toke of the kyng

fro his kynge / and yaue it vnto the poure man / whome the poure man thanked and departed / and within xxti yne yeres after two pylgryms of Englond went in to the holy londe for to vysyte holy places there / And as they hadde lost theyr way / and were gone fro their felawship / and the nyght approched / and they sorowed gretly as they that wyst not whyder to goo / and drede sore to be perysshed among wylde bestes / At the last they sawe a fayr company of men arayed in whyte clothynge with two lyghtes borne a fore them / And beyng by them ther cam a fayre auncyent man with white heer for age / Thenne these pylgryms thought to folowe the lyght and drawe nyghe / Thenne the old man axyd them what they were / and of what Regyon / And they answerd / that they were pilgryms of Englond and had lost their felaushyp and way also / Thenne this old man comforted them goodly / and brought them in to a fayre cyte / where was a fayr Cenacle honestly arayed with all maner of dyntes / And whanne they had wel refresshyd them / and reste there alle nyght / On the morue / this fayre old man went with them / and brought them in the right weye ageyne / And he was glade to here them talke of the welfare and holynes of theyr kynge saynt edward / And whanne he sholde departe fro them / thenne he told them / what he was / and sayd / I am Johan theuangelyst / and saye ye vnto Edward youre kynge / that I grete hym wel by the token that he yaf to me this ryng with his owne handes at the halowynge of my chyrche / which ryng ye shalle delyuer to hym ageyne / And saye ye to hym / that he dispose his goodes / For within sixe monethes he shal be in the Joye of heuen with me / where he shalle haue his reward for hys chastyte and for his good lyuynge / And drede ye not / for ye shalle spede right well in youre Journey / And ye shall come home in short tyme / sauf & sounde / and whan he hadde delyuerd to them the ryng / he departed fro them sodaynly / And sone after they cam home / and dyd their message to the kynge / and delyuerd to hym the ryng / & sayd that saynt John euangelyst sente it to hym / And as soone as he herd that name he was ful of ioye / and for gladnes lete falle teeres fro his eyen yeuynge laude and thankynge to almyghty god / and to saynt Johan his auowdry that he wold vouchesauf to late hym haue knowlege of his departynge out of this world / also he had another token of saynt Johan / & that was that the two pylgryms sholde dye tofore hym which thynge was pro uyd trewe / For they lyuyd not longe after / And at the fest of Crystemasse the kynge was sicke / and on the day of thynnocentes he herd masse in the new Chirche of Westmynstre which he had redefyed / And thēne he gyuynge thanknynges vnto almyghty god / retorned in to his chambre sore sicke / there abydynge the mercy of our lord / And al the lordes / gentyls / and comyns were in grete heuynesse whanne they vnderstode that the kynge myght not lyue / remembrynge what welthe and prosperyte the lond had ben / in durynge his dayes / and what Jeopardy hit was lyke to stande in after his dysces / Thenne alle thynges were committed to the quene Whome he louyd specyally And she fulle dylygently mynystred to hym alle thynges necessary / And when he was soo feble by sekenes that his naturalle hete was almost gone / he laye nyghe two dayes in a traunce / as a man / that hadde ben rauyssyd / And whanne he cam to him self ayene they that were aboute hym merueylled gretely / For they wende verily that he sholde nomore haue spoken / Notwithstandynge after he spack with an hole spyryte these wordes / O thou mercyful lord god that arte infynite almyghty In whos power alle thynges ben put which chaungest Royammes and empyres / yf tho thynges ben trewe / that thou hast shewed to me / so graunte to me space and strengthe to declare them to my peple / that yf peraduenture they gyue them to penaunce / they may haue grace and forgeuenes / Thenne almyghty god yaf to hym a newe strenghte / that passyth al mannes reason / And

that myght not be wythoute myracle / For before that tyme he ſpake ſo ſofte that for feblenes he myght not wel be herde / and at that tyme he ſpake wyth an hole breſte theſe wordes followynge / Whanne I was yonge / and dwelled in Normandye I herd wel the fe; lawſhip of good men / for he that ſpake moſt relygyouſly and goodly / wyth hym was I moſt conuerſaunt / and a; monge alle other ther were twayne / to whome I drewe moche for theyre ho; neſt conuerſacion / and for the holynes of theyr lyf ſwetnes of theyr maners and theyr confortable wordes / whome I ſawe tranſlated in to heuen / For many yeres gone they deyde / and now they haue appeared to me by the ſuf; fraunce of god / and haue ſhewed to me the ſtate of my peple / and what ſynnes regne among them / and what vengeaunce ſhalle be taken on them for theyr ſynnes / Preſtes haue offendyd / For they mynyſtre the holy ſacraamen tes wyth vnclene thoughtes and pol; luted handes / And as an hyrede man / and not as a verray ſhepherde defende not theyr ſhepe ne fede them / And as for prynces and gentyls / they ben fo; vnden fals and vntrew / and fela; wes to fendes theuys and Robbers of the Countre / Whiche haue no drede of god / ne honoure hym / And twelue la; we is a burthen to them / and hadde in deſpyte / and cruelnes moche vſed / & the palaces kepe not right wyſnes / they correcte not theyr ſubgettys / ne ty; ſe ne enforme them as they ſholde doo And therfore our lorde hath nowe dra we oute his ſwerde of vengeaunce to ſmyte his peuple / this punyſſhement ſhall begynne within this yere bothe by ſwerde and waſtynge this Royamme pytouſly / And thenne I beganne to ſyghe and morne for the trouble / that was comynge to my peple / and ſayde / yf they wolde be tornede and doo penau; nce ſhalle not they haue forgeuenes / and god ſhalle bleſſe them ageyne / And it was anſwerd to me / the hertes of the peple ben ſoo Indurate / and ſo blyndede and theire eeris ſo ſtoppede / that they wylle not here of no correction / ne they be not moeuede ne prouoked by no be neſyctes that our lorde yeueth them

Thenne I aſkede yf ther were ony re; medye that myght attempre the wrath of our lorde / to whome it was anſwerd in theſe wordes / A grene tree cutte fro his ſtocke ſhalle he deuyded fro his propre rote the ſpace of thre furlon; ges / And without mannes honde ſhalle torne ageyne to his olde rote / & take ageyne his ſappe / and florys ſheth and bryngeth fourthe fruyte / And when this is done / ther may come remc dy / and when this was ſayde / they were ſodanly gone oute of my ſyghte Ther was about the kynge that tyme / the quene / duke Harold her brother / Robert kepar of the palays / and Sty gande / whiche hade defouled his faders bedde / For whyles Robert tharchebiſ; ſhop of Cauntorbury lyued / the ſaide ſtygande put hym doune / and cam in by ſymonye / wherfore he was ſuſpendid by the pope / and afterwarde god wolde vengeaunce vpon hym / ſoo that his be ly bracke / and his bowelles fylle oute And ſoo he deyde wretchidly / This Stygande gaf no credence to the kyn; ges wordes / but deſcryued it to his a; ge / and to the feblenes of the kynge / & made it but a fantaſye / but other that were better auyſed wepte & ſorowed / and wrange their handes / and ſente to our holy fader the pope / requyrynge him Informacion of the ſame viſyon / and our holy fader wrote Epiſtles to En; glond exhortynge the peple to do penau; nce / But his wrytynge prouffyted not But when kynge Harold hade bro ken the othe / that he had made to duke Wilkiam / therfor he was ſlayne in ba taille / thenne they knewe wel that the prophecye of ſaint edward was comen For thenne the lyberte of englond ma; de an ende / And thenne cam in bond ſhip and thraldome / That tyme En glond was al chaunged / And I vn derſtond ſaynt Dunſton prophecyed the ſame trouble comynge / and after a cer tayne tyme he promyſed confort alſo / wherfor this forſayd viſyon maye be conuenyently expowned / as here fol weth / The tree ſignefyeth the Royame of Englond / whos greneſſe and fay reneſſe betokeneth Rycheſſes / plenty uous and honour of Englond / of whe me alle worſhipe procedeth / whyche

Worshipe hady procedy of the twelue
blood of the londe / andy of the twelue
lygnage /which descendy fro aluredy
whom our holy fader the pope crowndy
andy enoyntdy kynge/as for the firste
kynge of the true lygne of Englond
vnto this hooly kynge Edwardy by
succession/The tree is cut doune fro the
stocke/ When the Royame is deuydedy
andy transladedy from one seed or lyg;
nage to one other/The space of thre fur
longes/ is the tyme of thre kynges /
that is to saye Harowdy /William Con;
quetour/andy wyllyam his sone The co
mpny ageyne of the tree to the stocke
without mannes helpe / Was whanne
kynge Henry the fyrste cam in to this
Royamme/not by mannes strengthe /
but by very twelue loue of his comyns
He took his sappe andy his very stren;
gthe/whan he wedded mold the dough
ter of the nece of saint edwardy ioynyn
ge to gydre the seedy of Englondy and
of Normandye/ Andy by the tree shuld
ryssshedy / whan Maulde themperesse
sprange of theyr seedy /andy it brought
forthe fruyte /whan of her cam Henry
the secondy /Andy thus this two people
were ioynedy to gydre/yf this exposici
on displese ony man /late hym expoun
ne it better/or els late hym abyde a ty
me/tylle it be fulfylled/so that the pro
phecye of kyng Edwardy acorde to the
prophecye of saynt Dunstony /
This hooly kyngy saynt Edwardy kno
wyngy that his houre drewe nygh/
spack to them/that stode wepy ngy abou
to hym /andy in comfortyngy them say
de/ Forsothe yf ye louydy me /ye Woldy
pray/that I sholdy passe fro this world
to the fader of heuen there to receyue the
ioye whyche is promysedy to alle twelue
Crysten meny / put ye alwey your We
pyngy / & spede forth my iourney /With
prayers/with holy psalmes/and with
almesse dedes/ For though myn enemy
ȳ fēde may not ouercome me in my fai
the/yet ther is none foundey so parfyte
but he wyll assaye & tempte to lette/or
to feer hym andy thenne he commaun;
dedy the quene to her broder in commen;
dynge her vertues vnto his lordes / &
declaredy to them their pure chastyte /
For she was to hym in open places as
his wyf/andy in secrete places/as his
suster / Andy he commaundedy also that
her dolwaye sholdy be made sure to her/
andy they that come wyth hym oute of
Normandye sholdy be put to theyr cho;
is whether they woldy abyde stylle in
Englondy / andy to be endolwedy wyth
lyuelode after theyr degree /or els to re
torne ageyne in to Normādy with a suf
fycyent relwardy /andy chase his pla;
ce for his sepulture in the chirche of se
ynt Peter/whiche he hady nelwe byldid
And sayde he sholdy not longe abyde
in this world/And whanne he herde
the quene /andy salde hir were & sygh
amonge /he saydy to her oftymes / My
doughter were not/for I shal not dy;
e/but I shall lyue & shalle departe fro
the londy of deth / Andy bylene to see
the goodnes of god in the londe of lyf
Andy thenne he sette his mynde al
in gody andy yaf hym self hooly to the
fayth of the Chirche / in the hope andy
promyses of Cryst vnder the sacramen
tis of the chirche / Andy amonge these
wordes of prayfynge he yeldedy by
his spyryte vnto gody /In the yere of
our lordy M lxvj/ whan he had reg;
ned in this londe xxiij yere / andy sixe
monethes and xxvij dayes/the fourthe
day of Janyuer/andy as his Cosyns
andy his louers stode aboute this holy
body whan the spyryte was passedy /
they salde a merueylous krauth / & an
heuenly sighte in his face /andy whan
they lokedy on his nakedy body/they sa
we it shyne with a merueylous bright
nesse/for the clernes of his spyrytye
andy thenne they wrapped the holy bo
dy in pallis /andy keryedy it wyth grete
reuerence andy worship / andy largely
almesse was gyuen for hym /andy all
the lordes spyrytuell andy temporel we
re present at the keryeng of hym/ than
kynge gody of the grete kenefaytes /
that he shewedy in this londy duryng the
lyf of the hooly saynt andy kynge saint
Edwardy /wherfor. lalde/ glorye andy
honour be gyuen to almyzty god word
without ende Amen /
The eyght day after his keryeng ther
cam a creppyl to his Tombe to beholpen
of his grete dysease/ whyche many ty;
mes afore had receyuedy almesse of the
kynges honde/ andy he hady le washen
of the kynges honde on crnethursdaye

Notwythstondyng the myracle of his
curynge was prolongedy by the pro-
uydence of godz / andy not shewedy in
his lyf tyme / by cause that many my
racles godz shewedy for hym / In lyke
wyse he wolde shewe after his deth /
This Creppl was calledy Pauf / andy
was a normay borne andy the syne
wes af his arme were shronken to gy-
der that his feet were drawe vp to his
buttokkis that he myght not goo / ney
ther on his feet ne on his knees / but
sat on ay hoolde vessel in maner of a
basyn / drawynge his body after hym
with his hondes / andy whan he cam to
the Tombe / he besoughte almyghty god
andy saynt Edwardy deuoutly / that he
myght be curedy andy holedy of his dyse
ase / which in his lyf tyme hady moofte
loued by his almesse / andy whanne
he hady contynuedy a whyle in his pra
yers / other peuple that had compassion
of hym prayedy for him also / andy atte
last he lyft hym self vp / and felte his
synewes losed / and thenne he arose vp
andy stode on his feet / and felt him self
made parfyghtely hole for to doo what
he sholdy / we haue rede of the vertues
that saint Edward hid in helpyng blyn
de men in his lyuyng / whyche our lord
hath not withdrawe from hym after
his dethe / It happedy that thyrtty
dayes after his beryengz / ther cam to
his Tombe a may which hady but one
eye ledynge after hym sixe blynde men
eche of them holde other by the skyrte /
Andy all they deuoutely prayedy to god
andy to saynt Edward / that they my-
ght haue their sight / andy to be delyuerd
of the grete myserye / that they stode in /
andy moche peple cam thyder for to see
what shold befalle of this thynge / and
whan they sawe how hertely these blyn
de men prayde / thenne alle the peple be
ynge moeuyd with pyte kneelydy dou-
ne deuoutely / andy prayedy for them to
god / and to this holy seynt / Andy a-
none as they hady endyd their prayers
Alle they wayued parfyghtely theyre
sight / andy thenne eche of them . that
had ben blynde lokyd fast on eche other
and thought it a newe World with
them / andy eche enquyred of other / yf
they myght see / andy they saydy ye / andy
alle kneelydy doune thankynge god ful
hertely / that by the merytes of saynt
Edwardy had restored to them their sizt
parfyghtly / And also to theyr leder /
Whiche had but one eye at his comyng
andy had syght of the blynde eye also /
andy soo alle had their parfyght syght
and after they retournedy home eche in
to his Countrey gyuynge laude / and
thankynges to god and this holy kyn
ge / After this Harold arphage kyng
of Northey and Tostyn broder of kyn-
ge Haroldy of Englonde cam with a
grete naupe and a grete hoost and arry
ued in humbre / andy there made werre
entendynge to conquere this londe /
how be it / the peple beganne to resyste
them / but they were not of polder to
ouercome them / andy when Harold Un
derstode this he reysed a grete multitude
of peple to withstonde them / Thenne
saynt edward on a nyght appyered to
an holy Monke Which was abbot of
Pammesey / and bad hym go andy tel-
le to Harold that he shold ouercome
his enemyes / the which entended to des
troye and consume this Royamme of
englondy / Andy saye to hym / that he
drede not / For I shal so condyte hym
and his hoost / that he shall haue bycto
rye / For I maye not see ne suffre this
Royamme of englonde to be destroyedy
andy whan thold hast tolde to hym this
he wylle not byleue the wherfor thold
shalt proue thy vision in this maner /
take hym thynke and set his mynde on
what thyng he wylle / andy thold shalt
telle hym / what he thynketh / For godz
shalle shewe that to the / Andy thenne
he shalle yeue credence to thy wordes
On the morn the abbot of Pammesy
namedy Alexis Went to kyng harold
and told to hym this vysion / Andy
how he shold by the ayde of saynt ed-
ward ouercome his enemyes / And
when he herde hit fyrste / he supposed / hit
had ben a fantasye / And when he shew
ed to hym his preuy thought / thēne
he gaf fayth therto / and went to the
bataylle / how be it / he was thenne seke
in his grynde of a pestilence boche /
Andy slewe Tostyne his brother / andy
Haroldy Harfage / Andy right fewe or
none askaped a lyue fro the bataylle /
wherfor the engliſſhmen thanked godz
and saynt Edwardy of theyr victorye /

In the monastery of Westmynstre ther was a fayr yong man / whiche was blynde / whome the Monkes hadd ordeyned to synge the heures / And he had a custome dayly to vysyte the Tombe of saynt Edwardd with certayne prayers / And on a tyme as he prayd there he fylle a slepe / And he herd a voys / that bad hym go and synge to the last houre / And whanne he awoke / he salve saynt Edwardd goynge to fore hym like a kynge with a Croune on his hede / and had a merueylous lyght about hym / and he behelde hym tyl he cam to the hie auter / And thenne he salve hym nomore / ne the lyght / but he had his syght euer after tylle his lyues ende / and thenne he told vnto the mōkes how he was holpyn / and hadde his syght ageyne by this myracle /

Of the deposicion of saynt Wulstan

And how he was restored ageyne / Whan Wylliam Conquerour had gotten al Englond / and had it vnder his power thēne he beganne to medle with the Chirche / And by thaduys of Lanfrank the holy Bisshop Saynt Wulstan was chalenged / that he was nol able of letture ne of connyng / for to occuppe the Royamme and offyce of a Bisshop / and was callyd to fore Lanfranke / and wylled hym to resigne by the consente of the kynge / to the sayd Lanfranke Archebisshop / that a man of grater connynge myght occuppe the dignite / To whome Wulstan sayde / Forsothe fader I knowe well that I am not worthy to haue this dignyte / ne am not suffycyent to occuppe so grete a charge / For I knewe wel myne vnconnynge at suche tyme / whan I was elect therto / but I was compelled by our holy fader the pope and by good kynge Edward / And sith hit plesyth the cōuexylle that I shalle resigne / I shalle gladly resygne / but not to yow / but to hym / that compellyd me to take hit / & thenne he departed inconuynent fro thazchebisshop Lanfrank / & went straȳte to the tombe of saynt Edward With his croos in his honde / and he sayd to saynt Edwardd as he hadde thenne ben alyue / O thow holy and blessyd kyng / thow knowest well that I woke this charge on me ageyne my wylle / but by constraynt of the pope and the / I obeyed to take hit and yf nowe so is that we haue a newe kynge / newe lawes / and yeueth newe sentences / in reprouyng the of thyn errour for soo mocke as thow payest it to me symple and vnconnyng man / And me for the presumpcion that I wolde consente to take it / That tyme thow myghtest well haue ben beguyled For thow were a frayel mā / but now thow arte ioyned to god / where as thou maiste not be deceyued / thou gaueste to me the charge / and to the I here resigne it ageyne / and wyth that he fixed his staf in to the hard stone of his tombe sepenge / take this / and yeue it to whome it plesith the / and the hard stone that lay vpon his tombe resolued by myracle / and receyued his croos / or pastoral staf / and helde it so fast / that it myght not be taken out by mannes honde / And anone he dyde of thabyte of a bisshop / and dyd on a Cool / and stode amonge the Monkes in suche degree as he dyde to fore er he was Bisshop / and when word cam / and was reported to them / that had consentyd to his resignacion / they merueylled gretely and were all abasshed / And some of them went to the Tombe / and wolde haue pulled oute the staf / but they couthe not moeue hit / and when that chebisshop Lanfrank herd thewof / He commaūded to Gudulf bisshop of wincestre to go and fetche to hym the passhoralle staf / but when he cam / he set honde on it / and pulled at hit / but the stone helde hit so fast / that he myghte not moeue hit wherfore he was sore abasshed and cam to Lanfranke and tolde to hym of this myracle / Thenne the kynge and Lanfranke were abasshyd / And cam bothe in their persones to see this thynge / and ther maad theyr prayers / And after with grete reuerence Lanfryke assayed and sette honde on the staf for to haue pulled it oute but it wolde not meue / Thenne the kyng / and the archebisshop were sore afeerd and repentyd them / and sente for to seche Wulstan / whome they fonde among the monkes / and broughte him to fore the kynge and thazchebisshop / who anone kneled doune & axid forgeuenes

And wulstan meekely kneled doune / and prayd them not so to do to hym/ & humbly & meekely pardoned them/ and praid tharchebisshop humbly to blesse hym/thenne Lanfrank went to this holy man wulstan & sayde/Broder / thy ryghtful symplycyte hath ben knt lytell set by emong vs/but our lord hath made thy ryghtwysnes to shyne lyke as a day sterre/but broder/we haue trespaced & erryd in Jugyng the good to be euyll/& the euyl good/but our lordy god hath aryssed the sspyrytc of sayut Edwardy /whiche hath made wyde alle our sentences/& thy symplenes is allowed to fore god/wherfor come hyder to thy kyng & ourys sayut Edward/& receyue ageyne thy staf whiche he hath nedy to vs /for we suppose he wyll delyuer it to yow/ thenne wulstan the seruaunt of god meekely obeyed wyth grete reuerence vnto tharchebisshop/& went vnto the Tombe where as the staf stode fast fixed in the stone/& kneelyng doun sayeng/O blessyd sayut of god /I here meekely submyte me to thy sentence /to whom somtyme thou gaue & chargiste me vnworthy With this staf/yf hit soo plese the that thyn old sentence abyde / thenne restore to me ageyne this pastoral staf/ & yf it plese to the to chaunge it/ so shalle to vs to whom thou wylt shal take it & this seid/ he sette his honde humbly & wyth grete reuerence on ꝑ staf/& anon the hardy stone resolued/& lete the staf to go oute / as it had ben softe erthe or claye/ & whan they that stode abont hym salwe this grete myracle they wept for ioye/ in gyuynge out largely teres/& ayyd hym forgeuenes gyuyng laude and prayssyng vnto almyghty god/& to this holy kynge sayut edward/ And euer after kynge William hadde grete deuocion ta vysyte the tombe of his Cosyn sayut Edward And dyd grete coste towardy the makyng of his shryne / Hold his holy body was found incorrupt many yeres after / After this myracle was shewed /ther was mocke talkyng of his holynes/ And the deuocion of the peple encreaced dayly more and more/so that there were many dyuerse worshipful persones that desyred to see this holy body/ For some saide that it lay incorrupte/& some sayde nay/& in this meke stryf they gaue lycence of thabbot gilbert to see it/& whan the day was sette that this holy body shold be shewed / ther cam thyder many worchipful men & wymmen of Religyon/ among whome cam Gūdulf bisshop of Roucheste/ And this was sixe/and thrilty yere after his beryenge/ that they openede his tombe/ and whan the stone was remeuyd/ they felte a meruey lous swete sauoure that alle the chirche was replete therof /as thongh ony odour aromatike had flowed oute of the Tombe / And they fonde the palle that lay neyt his body as hoole and as fayre as it was whan he was buryed/ And whan the palle was take of they dyde forthe his armes /they moeuedy his fyngers and his wes/and they were bowyng and hoole/as they hadde be newely buryed / and in his flesshe was fouuden no corrupcion/ but it Was faire & freshe of colour/pure and bryghter than glas whyter than snowe/ And it semede a body glorysyed/ And they ferde to discouere his vysage/ but gundulph whiche Was hardyer than another with deuocion vnbonde his hede / and the first that apperyd was the fayre hoor here of his hede/& thenne he thought to take some therof for a relyqu- & with reuerence & drede pluckede ther at / but he coude none haue out/for they were as fast as they were when he was alyue Thēne said thabbot/ffader suffre hym to lye in reste/ & alēpte not to mynuysshe ꝑ that our lordy hath so long preseruyd & kept hole/Thenne the palle in whiche the holy body was wrapped was takē awey/and another of the same valure couerd ageyne his tombe With ful grete reuerence/abydyng the grete resurrection / Hold Rengeaunce was shewed to a damoiselle that blasphemyd sayut Edward/ In the Cyte of london there was a noble woman whiche was ryght connyng in sylke werke / whiche was desyred tembraldre certayne garmentes to the contesse of glouestre whiche thenne was yong lusty/ fresshe and newely wedded/ & wold haue them made in short space /and when the festful day of sayut Edwardy approchyd/ this

noble woman was sore troubled in her mynde/for she made thyndignacion of the grete lady /yf her garmentes were not redy at tyme sette / And also she made to werke on þ day of sayne Edward/for it was lothe synful & perilous /thenne she sayd to a yong damoiselle/that was felawe with her/ & wrought in the same werke / what thynke ye best now/either to displese this lady or els this good sayne Edward/ and she answerd is this not that Edward whom the chorles of the countrey worshipe as he were a god/ & she sayde yet more/ what haue I to do with him/ I wyl no more worshipe hym/than yf he were a chorle/thēne this noble Woman was sore abasshyd and moeuyd With her that said suche wordes of blasphemy to this holy sayne/ And she all to bete her for to be in pees/& she of frowardnes blasphemyd hym more & more /& thenne sodenly she was smeton with a palsey/so that her mouthe was drawen to her ere/& also she had lost her speche & foomyd atte mouth lyke a bore/& grūted/her teeth to gyder merueylously/ & Was sore punysshed in all her membris & when this noble woman salue this / she was ful sory that she had beten her bycause almyghty god had so punysshed her / & wepte ful bytterly/& when hit was knowen in the cyte/her neyghbours cam some for to comforte her /& some to wonder vpon her so lyeng/& thēne ther cam a worshipful man to visyte her/& counceiled that she shold be caryed by water vnto the shryne of saint edward & to pray to god ther/that by the merytes of the hooly sayne Edward he wold shewe some myracle for her/and when she was so brought thyder/moche peple praid for her/but they had not the ix entent anon/but abode in her prayers tyl mydnyght that matyns began/and thenne they praid the Monkes to praye for her / and when they hade done matyns / they come to the shrine also & praid for this damoiselle which lay there in full grete payne & torment /& when the holy monkes had praide for her a god while / thenne this damoyselle arose vp al hole/& demanded why they wepte /and made so moche sorowe and when they sawe hir mouthe in his ryght place/ & al hir membrys restored ageyne /they were ful of ioye / & yaf laudes & thankynges vnto almyghty god & to this holy kyng & Confessoure sayne Edward / Yold a monk was heled of a feuer quartane / In that bay of westmynstre ther was a vertuous monke and connyng named Syluerd which Was sore veyed with a feuer quartane fro the moneth of Juyl to Crystemas/& consumed lyke a drye ymage wherfor he prayde god to relese his payne or take hym oute of this worlde /and on Crystemasse nyghte / he toke herte to hym/and went to matyns with his bretheren / And when he herde the gospell how a lytell chylde was borne and yeuen to vs fro the father of heuen /whos moder was a pure vyrgyne/he fonde so grete deuocion that his mynde was rauysshed with so grete ioye that he felte no disease two dayes after / And after tho two dayes the feuer cam ageyne and veyed hym contynuelly vnto the fest of sayne Edward/ which is alwey in the vygyle of theppyphanye/& that daye in the hyghe masse tyme he cam to the tombe of saint Edward/& fyll down plat in grete deuocion /& weyping sayd thus/O thou my lord and my kynge how long wilt thou forgete me/how long shalt I suffre this payne / how long shalt thou torne thy face fro me/Where ben alle the grete myracles that our faders haue told to vs done in theyre dayes /thou hast holpen many straungers/ but me that am in thyme owne chirche thou forgetest/ and closest to me the gate of thy pyte wold god that I myght deye/I am noursshed in payne/& may not deye/my lyf is sowre to me/but it may haue none ende /& I desyre deth/& can not haue it what shal I stryue with the/but I beseche the good kyng/laudable prynce / & sweet patrone/ moeue thy benvolence of mercy on me / yf it plese the yeue me helthe or els take me deye anon/& amonge these wordes the teres brake oute of his eyen/ and sobbynges fro his herte/ that he coude not speke with hys mouthe/but with his affection/

And when Masse was done/he arose vp fro prayer alle hoole/and felte alle his membrys merueylously refresshyd

with a nelde strengthe / and entryd in and ayyd after mete and drynke / & anon he felte hym self that he had wary ued ageyne his strengthe / and euer after he was moeued with grete deuo cion vnto the glorious sayut Edward by whos merytes he was delyuerd fro his sekenes and dysease / And in lyke wyse a knyght named Geryn / was heled that same day / a yere after of the feuer quartane / which cam that same day vnto the shryne / & herde the same monke / that had soo be heled / whi che thenne was prior / make a sermon in which he told of the myracle / how he was hoole / And after the sermon this knyght thought / he wold not ces se / but deuoutely pray this holy sayut tyll he were hoole and abode there pra yenge alle that daye and nyght folo wyng tyl the monkes cam to matyns whome he prayd to praye for hym / and whanne they had prayd a good whyle he felte hym self made parfyghtly hole And thenne he with alle the peple gaf thankynges to our lord almyghty god and sayut edward for his delyueraũ ce / Also anonne of berkynge / that had ben sek twelue monethes and nyghe consumed albey had a vision on a nyg ght / by which she vnderstode that she shold go to sayut Edward / & be hoole and she makynge her prayers to sayut Edward / and at suche tyme as her se kenes cam / she entryd in to her oratory and sayd the seuen psalmes and leta nye / & whan she dyd so twyes / al her payne was gone / & was made parfiz tly hole / & thanked almyghty god / which by ỹ merytes of sayut Edward had heled her & sone after cam to west mynstre in pylgremage / And there di de shelue this myracle / & told how she was made hole / Also ther was a mõk of westmynstre / which was acustomed to saye euery day v psalmes in the wor ship of god & sayut Edward / which monke was greued with thre manere sekenesses / For he had on his arme a congellacion of blood in manere of a postomme / he hadde also in his breste a straytnes / that vnnethe he myght dra we his breth / also he had in his foote a merueylous swelkynge / and a grete / that he myght not goo / but with grete payne / And whanne the yerely feest was halowed / he salue his bretheren go to the chirche at mydnyght for to rynge the belles / And he was ryghte sory that he myght not doo the same / Notwithstondyng he payned hym self and went thyder / & said the seuen psal mes / and whan he had done & salue his bretheren rynge merely / he sayd in his prayer to sayut Eduard / O thow my good kynge / I beseche the to praye for me that I may haue strenghte to doo / as I see my bretheren do for I com myte me fully to thy myght / And I byleue verely that thou wylt suffre me no lenger in this grete dysease / And whan he had made an ende of his pra yers / he arose vp / and went to the bel lys for to rynge them / And anone the postomme of his arme brake / and whan the folde mater was oute / he fel te hym self hole of that dysease / thenne his moost payne was in his breste / & he went ageyne to praye and to yeue thankynges to god / and to sayut Ed ward of the delyueraunce of his pos tomme / And there he prayd full deuou tely that he myght be delyuerd of the dysease of his breste / & whan he arose fro prayer / he felte his herte made al ho le Thẽne he felt no dysease / but on his foote / & whan he come amonge his bre thern in the fraytour / he told them hou he was delyuerd fro tweyne of his se kenesses / & when they salue hym / they meruayled gretely / and besought al myghty god & sayut Edward that he myght be delyuerd of that disese in his foote and at nyght whan he went to his bed / he put hym self holy in the me rites of sayut Edward / and when he arose he felte no payne / but put doune his hond to his foote to fele how it was & he felte that the swelkyng was gone he lepe out of his bedde & told to his bre thern with ful grete ioye how he was made perfightly hole as euer he was / Thenne they al were ful glad / & went with hym to the chirche to yeue than kynges & praisynges to almyzty god & to his holy confessour sayut edward for these myracles & for his delyueraũ ce fro the ỹ sekenesse / Wherfor god be praysed in his seruãt without end. A.

Thus endeth the lyf of Saynt Edward kynge and Confessour

Here folowyth of Saynt Luke the Euangelyst And fyrst of his name

Luke is as moche to sa= ye as arysynge or enhaun cynge hym self/Or Luke is sayd of lyght/he was ry= syng hym self fro the loue of the World and enhauncyng in to the loue of god And he was also the lyght of the world for he enlumyned the Vnyuersal World by holy predicacion / And herof sayth Saynt matheue/ Mathei quinto /ye ben the lyght of the World / the lyght of the world is the sonne/ And that lyght hath height in his sete or syege / And herof sayth Ecclesiastes the xxvj Cha= pytre the sonne rysynge in the world is in the ryght hyhe thynges of god / he hath delyte in beholdyng /and as it is sayd ¶ Ecclesiastes Vndecimo /The lyght of the sonne is swete/ And hit is delytable to the eyen/ to see the son= ne/He had swyftnes in his moeuyng as it is sayd in the seconde book of Es dre the fourthe chapytre / The erthe is grete/and the heuen is hihe / And the corse of the sonne is swyft/ and hath prouffyte in effect/ For after the philo= sophre may engendrith may and the sonne / And thus Luke had hyhenes by the loue of thynges celestyalle/ de= lectable by swete conuersacion/Swyft nes by feruent predicacion ; And bty= lyte /and prouffyte by conscrypcion & Vrytynge of his doctryne /

Of Saynt Luke euangelyste

Luke was of the naci= on of Syrye/and Anthyo chyen by arte of medycyne And after somme he Was one of lxxij disciples of our lord /

Seynt Jheromme sayth that he was disciple of thapostles and not of our lord /and the glose vpon the xxvj cha pytre of the booke of Exodi signefy= eth / that he ioyned not to oure lorde Whan he prechyd/but he cam to the fa= ith after his resurrection/But it is mo re to be holden that he was none of the lxxij disciples/though somme holde op pynyon that he was one/But he was of ryght grete perfection of lyf & moche well ordeyned as toward god/ and as touchynge his neyghbour /as tou= chynge hym self / and as towchynge his offyce/ & in signe of these foure ma neres of ordenaunces/he Was descryued to haue four faces/that is to wete/the face of a man /the face of a lyon / the face of an oxe/and the face of an egle & eche of these bestes had foure faces & foure wynges/as it is sayd in/Eze= chyell the first chapytre/And by cau= se it may the better be sene/late vs yma gyne some beest/that hath his hede four squaw/& in euery square a face/so that the face of a man be to fore/and on the ryght syde the face of the lyon/& on the lyft syde/the face of the oxe/& behynde the face of thaygle/& by cause that the face of thaygle appereth aboue thother for the lenghte of the necke/therfor hit is sayd that this face was a boue/and eche of these foure had foure penne /
For whanne euery beest Was quadra te as we may ymagyne/In a quadrate

ben foure cornes / And euery corner was a penne / By these foure beestes after that sayntes sayen/ ben signefyed the foure euangelystes/ Of whome eche of them hadde foure faces in wrytynge/ that is to wete of humanite/ of the pas sion of the resurrection/ and of the dyuy nyte/ holde be it / these thynges ben syn gulerly to synguler / For after saynt Jheromme Matheue is signifyed in the man / For he was synguleryy me uedy to speke of thumanyte of our lord Luke was fygured in the Oxe / For he deuysed aboute the prestode of Jhe su Cryst / Marke was fygured in the lyon / For he wrote more clerely of the resurrection/ for as somme saye the fal nes of the lyon ben as they were dedy vnto the thyrdy day/ but by the brayeng of the lyon they ben reysed at the thyr de day / and therfor he beganne in the eye of predycacion/ Johan is fygured as an Egle / whiche fleeth hyest of the foure for he wrote of the dyuynyte of Jhesu Cryste / For in hym ben wreton foure thynges / he was a man borne of the vyrgyne / he was an oxe in his pas syon / A lyon in his resurrecion / and an Egle in his ascencion / and by the se foure faces it is wel shelued / that lu ke was ryghtfully ordeyned in these four maners For by the face of a man it is shelued / that he was ryghtfully ordeyned / as touchynge his neygbour holde he ought by reason teche hym dra we hym by deuocyon / and nourysshe hym by lyberalyte / for a man is a best resonable / deuoncyte and lyberalle / by the face of an Egle it is shelued that he was ryghtfull ordeyned / as tou chyng goody / For in hym the eye of vn derstandynge beheldy gody by contem placion/ and the eye of his desyre was to hym by thought or effecte / And of de age was put awey by nelue conuer sacion / The Egle is of sharp syght soo that he beholdeth well wythoute moe uyng of his eye the raye of the sonne And whan he is merueylous hyghe in the ayer / he seeth wel the smale fysshes in the see / he hath also his becke moche croked / soo that he is lette to take his mete / he sharpeth it / and whetteth it a geynst a stone / and maketh it couena ble to the vsage of his fedynge / And whanne he is rosted by the hote sonne he throwdeth hym self doune by grete force in to a fontayne / And taketh a way his old age by the hete of the son ne / and chaungeth his fethers / and ta keth awey the derkenes of his eyen / By the face of the lyon it is shelued how he was ordeyned as toldethynge hym self / For he hadde noblesse by ho neste of maners / and holy conuersaci on / he hadde subtilyte for to eschelue the lyggynge in a wayte of his enemyes And he hadde suffraunce for to shame pe te on them / that were tormentid by af flyccyon / The lyon is a noble best / for he is lynge of beestes / he is subtyll / he defaceth his traces and stappes wyth his tayle whan he fleeth / so that he shol de not be founden / he is suffrynge / for he suffryth the quartayne / by the face of an oxe / hit is shelued / holde he was ordeyned as touchinge his offyce / that was to wryte the gospell / For he pro cedyd morally / that is to saye by mora lyte / that he beganne fro the natiuyte / and childhode of Jhesu Cryst And so p roced lytell and lytell vnto his last consūma cion / he beganne discretely / And that was after other two euan gelistes that yf they had lefte ony thyn ge / he sholde wryte hit and that whyche they had sufficiently sayd he sholde leue / he was wel manerd / that is to saye wel lerned and endowed in the sacrefyces and werkes of the temple / as it appiereth in the begynnyng / in the myddle / and in the end / The Oxe is a moralle beest / and hath his foote clo ueny / by whyche is discrecion vnderstan dey / and it is a best sacrefysable / And truly how that Luke was ordeygned in the foure thynges hit is better she wed in the ordynaunce of his lyf / Fyrste as touchynge his ordenaunce vnto gody / after saynt Bernard he was ordeyned in thre maners / that is by affection and desyre / by thought and Intencion / thaffection ought to be holy the thought clene / and entencion ryght full / he hadde the affection holy / for he was fulle of the hooly ghoost / lyke as Jheromme sayth in his prologue vpon Luke / he wente in to Wythynye fulle of the hooly ghoost / Secondly he hadde a clene thought / For he was a

Vyrgyne in body and mynde / in whiche is notedy clennesse of thought / Thirdly he hady ryghtfull intencion / For in alle thynges that he dyde he sought the honoure of god / And of these two laste thynges it is sayd in the prologue vpon thactes of Apostles / he was with oute synne / and abode in Vyrgynyte / & this is touchyng the clennesse of thought / he bouyd best to serue oure lord / That is to the honour of our lord / This is as towchyng the ryghtfulle intencion / Fourthly / he was ordeyned as touchyng his neyghbour / we ben ordeyned to our neyghbour / whan we doo that we ought to do / After Richardy of saynt Victour / ther ben thre thynges that we owe to our neyghbour that is our power / oure knowlege / and our wylle / and late the fourth be put to / that is / alle that we may doo / Our power in helpyng hym / our knowlege in counceylyng hym / Oure wylle in his desyres / and our dedes in seruysces / As towchyng to these foure / saynt Luke was ordeyned For he gaf fyrst to his neyghbour / his power in aydynge / and obsequyes / And that appierith by that he was ioyned to paule in his tribulacions / and wold not departe fro hym / but was helpyng hym in his prechynges / lyke as it is writen in the Epystle of paule to the second chapytre to Thymothee sayng / Luke is only with me / In that he sayth only with me / hit signyfyeth that he was any helpar / as that he gaf to hym comforte & ayde / And in that he sayd only / it signyfyeth that he ioyned to hym fermely And he sayd in the eyghte Chapytre / to the Corynthyens / he is not alone / But he is ordeyned of the Chirches to be felawe of our pylgremage / Secondly he gaf his knowlege to his neyghbour in counceylles / he gaf thenne his knowlege to his neyghbour / when he wrote to his neyghbours the doctryne of thapostles and of the gospell that he knewe And therof he berith hym self wytnes in his prologue sayenge / it is myn auys / And I assente good theophyle to wrote to the ryght well of the begynnynge by ordre / Soo that thou knowe the trouthe of the wordes / of whiche thou arte taught / And it appierith well that he gaf his knowlege in counceyls to his neyghbours by the wordes that Jheromme sayth in his prologue / that is to Wete / that his wordes ben medecyne vnto a seke sowle / Thyrdly he gaf his wylle vnto the desyres of his neyghbour / And that appierith by that / that he desyreth / that they sholde haue helthe perdurable / lyke as paule sayth to the Colosenses / Luke the leche salewith yow / that is to saye / thynke ye to haue helthe perdurable / for he desyreth it to yow /

Fourthly he gaf to his neyghbour his dede in their seruyses / And it appierith by that / that he supposed that oure lord hady be a straunge man / and he recey-ued hym in to his howse and dyde to hym alle the seruyse of charyte / For he was felawe to Cleophas when they went to Emaus / as somme saye / And Gregorye sayth in his moralyes that ambrose sayth / it was another of whome he nameth the name /

Thyrdyly / he was well ordeyned / as touchyng hym self / And after saynt Bernardy thre thynges ther ben that ordeyne a man ryght well as touchynge hym self / and maketh hym holy / that is to lyue soberly / and ryght ful labour / and a dronayr wyfe / And after saynt Bernard eche of these thre is deuyded in to thre / that is to lyue sobyrly yf we haue companably contynently / and humbly / Ryghtfull werke is / yf he be ryghtfull / discrete / & fruytfull / Ryghtfull by good entencion / Discrete by mesure / and fruytfulle by edyfycacion / The wyfe is dronayre when oure fayth feleth god to be souerayne good / So that by his puyssaunce we byleue / that our Infyrmyte be holpen by his power / our ygnorawnce be corrected by his wysedome / And that oure wickednes be diffaced by his bounte / And thus sayth Bernardy / In alle these thynges was saynt Luke well ordeyned / He hadde fyrst sobrelyuynge in treble maner / For he lyued contynently / For as saynt Jheromme wytnessith of hym in the prologue vpon Luke / he hadde neuer wyfe ne chyldren / he lyued companably / & that is signefyed of hym where it is

ſayd of hym and Cleophas in thoppy-
nyon afore ſayd/Two diſciples wente
that ſame day et cetera / Felauſhip is
ſignyfied in that he ſayth two diſciples
that is to ſaye well manerly/Thyrdly
he lyued humbly of whiche hnmplyte
is ſhewed of that he expreſſyd the na
me of his felawe Cleopas / and ſpak
not of his owne name/ And after
thoppynyon of ſome Luke namedy not
his name for meknes /Secondly / he
had ryghtful werke and dede/and his
werke was ryghtfnll / by Intencion /
And that is ſygnefyed in his collecte
where hit is ſayd Carnis mortificacio-
nem Jugiter in corpore ſuo pro tui no-
minis amore portauit /he bare in his bo
dy mortificacion of his fleſſhe for the
loue of thy name/he was diſcrete by at
temperaunce / And therfor he was fy-
gurdy in the forme of an oxe /whyche
hath the foote clouen/by whyche the ver
tu of diſcrecion is expreſſyd/he was al
ſo fyuytful by edificacion / he was ſoo
fruytfull to his neyghbours that he
was holdyn mooſt dere of all men/
wherof/ ad Colocenſes quarto He was
callyd of thapoſtle mooſt derrest Luke
the leche ſaleweth yold/ Thyrdly he had
a meke wytte/ For he byleuyd and con
feſſyd in his goſpel gody to be ſouera
ynly myghty/ſoueraynly wyſe/& ſoue
raynly goody/ Of two the fyrſt it is ſa
id in the iiij chappytre / They all were
aſtoniſſhed in his doctryne For the wordy
of hym was in his power /and of the
thirde/it appyerith in the xviij chappytre
where he ſaith /ther is none good / but
god allone/ Fourthly and laſt he was
ryght well ordeynedy /as touchyng his
offyce/the whiche was to wrythe the go
ſpel/andy in this appierith that he was
ordeynedy by cauſe that the ſaid goſpell
is enoblyſſhedy with mocke trouthe/hit
is full of mocke prouffyte / hit is emble
liſſhed with mocke honeſte/And auc-
tryſedy by grete auctoryte /It is fyrſte
ennoblyſſhedy with mocke trouthe/ For
ther ben thre trouthes / that is of lyf /
of ryghtwyſnes/and of doctryne /
Trouthe of lyf is concordaunce of the
honde to the tongue /Trouthe of ryghtwyſ
nes is concordaunce of the ſentence
to the cauſe / And trouthe of doctryne
is concordaunce of the thyngy to the vn
derſtandyngy / And the goſpel is en-
noblyſſhed by thys treble verytè/
And that this treble verytè is ſhewedy
in the goſpel / luke ſhelweth that Jheſu
Cryſte hady in hym this treble verytè/
And that he taught it to other / andy
ſhewith that god hadde this trouthe by
the wytnes of his aduerſaryes / And
that ſayth he in the xviij Chappytre /
Mayſter we knowe wel /that
thou arte trewe andy techeſt andy ſaiſte
ryghtfully / that is the verytè of the
doctryne/but thou techeſt in trouthe the
way of god /that is the trouthe of lyf
For good lyf is the waye of gody/
Secondly he ſhewith in his Goſpelle /
that Jheſu Cryſte taught this treble
trouthe/Fyrſte he taught the trouth of
lyf/ the whiche is in keppynge the com-
maundementes of gody / wherof hit is
ſayd /thou ſhalt loue thy lordy Gody/
Doo that /And thou ſhalt lyue /and
whaune a pharyſee demaundedy oure
lordy / what ſhalle I doo for to poſſede
the euerlaſtyng lyf/andy he ſaydy/kno
weſt thou not the commaundementes
Thou ſhalt not ſlee / thou ſhalt do no
thofte/ne thou ſhalt doo no aduoultry
Secondly there is taughte the verytè
of doctryne /wherfor he saydy to ſomme
that peruertid this trouth the enleuēth
chappytre /woo be to you phariſees that
teche the peple et cetera/and paſſe ouer
the Jugement andy charyte of Gody /
Alſo in the ſame/Woo be to you wyſe
men of lawe whiche haue taken the ke-
ye of ſcyence / Thirdly is taught
the trouthe of ryghtwyſnes where hit
is ſayd/yelde ye that longeth to thempe
rour/ And that ye owe to gody to gody
And he ſeyth the xix Chappytre /
They that ben myn enemyes /and wyl
not that I regne vpon them/ bryng
them hether/ and ſlee them to fore me /
Andy he ſaythe in the thyrtenthe chapy
tre/ where he ſpeketh of the dome / that
he ſhal ſaye to them that ben repreuydy
departe fro me ye that haue done wyc-
kednes /Secondly/ his goſpel is full
of mocke prouffite/ wherof Cholde and
hym ſelf wryte that he was a leche or
a phiſicyen /wherfore in his goſpel hit
is ſignyfyedy/ that he made redy for vs
medcyne mooſt profitable /Ther is
treble medcyne, Curyng preſeruyng

and amendynge / and this treble me=
dycyne shelvedy sayut luke in his go=
spelle / that the leche celestyall hath ma
de redy / The medycyn curynge is that /
Which curith the maladye / and that is
penaunce / Which taketh alwey alle ma
ladyes spyrytuell / and this medycy=
ne sayth he / that the celestyall leche hath
made redy for vs When he sayth / Hele
ye them / that be contryte of herte / And
preche ye to the captyues the remyssion
of synnes / and in the fyfthe chapy=
tre he sayth / I am not come to calle the
Juste and twelve men / but the synners
to penaunce / The Medy=
cyne amendynge is that encreaseth hol
the / and that is the observacion of co
unseylle / For goody cõseyll maketh
a man better and more parfyghte /
this Medecyne shelveth vs the heuen=
ly leche When he sayth in the eyghtenth
chapytre / Selle all that euer thou hast
and gyue to poure men /
The medecyne preseruatyf / is that whi
che preserueth fro faylyng / and this
is the schewynge of thoccasions to syn=
ne / and fro euylle companye / and this
medecyne shelveth to vs the heuenly le
che When he sayth in the twelfth chap=
pytre / kepe yow fro the mesh of the pha
rysees / & there he techeth vs to eschewe
the companyes of shrewes and euylle
men Or it may be sayd that the sayd
Gospel is replenyssed with moche pro
uffyte / by cause that all vertues is con
teyned therin / and herof sayth sayut
Ambrose / Luke compryseth in his Go
spell alle the vertues of wysedome in
hystorye / he enseigned the natyuyte /
When he schewed thyncarnacion of our
lord to haue be made of the holy ghost
But Dauyd enseygned naturell wys=
sedome when he sayd / Sende oute the
holy ghoost / and they shalle be creatd
And when he enseygned verteyes /
made in the tyme of the passion of Je
su Cryst / and tremblyng of the erthe
and the sonne had withdrawen her
lyght and rayes / and he taught mo
ralyte when he taught maneres in his
blessidnes / he taught resonable thynges
when he sayd / he that is trewe in lytel
thynges / he is trewe in grete thynges /
and wythoute this treble wysedome /
the mysterye of the trynyte ne of our
faithe may not be / that is to weete wy=
sedome naturelle / Resonable / and mo
ralle / and this is that sayut Ambro=
se sayth / Thyrdly / His gospell is emb
lyssshed and made fayre with moche
honeste / soo that the style and maner
of spekynge is moche honeste and faire
And thre thinges be conuenyent to
this that somme men holde in his dic=
tes honeste and beaute / the which sa=
yut austyn techeth / That is to weete /
that it please that it appeere and moe=
ue that it please / he ought to speke or=
natly / that it appeere that he ought to
speke aptly / that it moeue that he spe
ke feruently / and this maner hadde
Lucas in worlynge and in prechynge /
Of two the fyrst hit is sayd in the viij
Chapytre to the Corynthyens / We sente
with hym a broder / the glose / Bernake
or luke / of Whome the prayse is
in alle chirches of the gospell / In
this that he sayd the prayse of him
is sygnefyed / that he spak ornatly / in
this that he sayde in alle Chirches / hit
is signefyed / that he spak aptly /
and that he spak feruently hit appye=
ryd When he sayd / Was not thenne
our herte brennyng within vs in the
loue of Jhesu When he spake with
vs in the waye /
Fourthly his Gospelle is auctorysed
by auctorite of many sayntes / What
merueyle was it though it were aucto
rysed of many / When it was auctory
sed fyrst of the fader / Wherof Jherom
sayth in the xxxj Chappytre / lo the da=
yes shalle come our lord saith / I shal
make a newe couenant with the hous
of Jsrael and of Juda / not after the
couenant that I made with theyre fa=
dres but this shal be the couenaũt sayth
our lord / I shalle gyue my lawe in
to the bowelys of them /
And he spekith playnly to the letter
of doctryne of the Gospell /
Secondly hit is enforced of the Son=
ne / For he sayth in the same Gospel the
one and twentyest Chappytre / Heuen
and erthe shal passe / and my word
shal not perysshe / Thirdly he is en=
spyred of the holy ghoost / Wherof seynt
Jheromme sayth in his prologue vpo
luke / He wrote this gospel in the par

tyes of Achaye by admonestement of the holy ghost/ Fourthly he was to fore sygnyfyer of the angels / For he was prefygurer of the same Aungel Of whome thapostle sayth in the viii Chapytre / I salve the angel sleynge by the myddes of heuen / And had the gospel perdurable / This is sayd per-durable / For it is made perdurable / that is of Ihesu Cryst /

Fyfthly the Gospel was pronounced of the prophetes/ that Ezechyel the prophete pronounced to for this Gospel When he sayd that one of these beestes sholde haue the face of on oxe/ Wherfor the Gospel of Luke is signefyed/as it is sayd to fore/and when Ezechyel said in the seconde Chapytre / that he had sene the book that was Wreten without and within / In whiche was wreten the lamentacion songe / By this booke is vnderstonde the gospel of Luke that is wreten within for to hyde the mysterye of profoundenesse / and without for the shewynge of thystory In whyche also ben contayned the lamentacion of the passion /the Joye of the resurrection/and the woo of the eternal dampnacion/ as it appiereth the xj Chapytre /where many woes ben putte Sythly the gospel was shewed of the Vyrgyne / For the blessyd Vyrgyne marye kepte and beled dylygently alle these thynges in her herte /as it is sayd Luce secundo /to the ende that she sholde afterward shewe them to the Wrytars as the ghost sayth/that alle thynges / that were done and sayd of oure lordy Ihesu cryst / she knewe and retayned them in her mynde / So that when she was requyred of the wrytars or of the prechers of thyncarnacion / and of al other thynges she myght expresse them suffycyently lyke as it was done and were in dede/wherof sayntˉ Bernard assygneth the reason why the aungel of our lordy shewed to the blessyd Vyrgyne the conceyuynge of Elyzabeth /

The conceyuynge of Elyzabeth was shewed to Marye by cause of the comynge nowe of oure sauyour/and now of his messager that cam to fore hym/ The cause why she retayned the ordynaunce of these thynges was by cause that she myght the better shewe to wrytars and prechours the trouthe of the Gospel / This is she that fully fro the begynnynge was Instruct of the celestyal mysterye / And it is to be byleuyed that the euangelystes enquyred of her many thynges / And she certyfied them truly/ And specially that the blessyd Luk had recours to her / lyke as to the Arke of the testament / And was certyfyed of her many thynges / And specyally of suche thynges / as appertayned to / as of the salutacion of the Angel Gabryel / of the natyuyte of Ihesu Cryst / and of suche other thynges / as Luke speketh only

Seuenthly the Gospel was shewed of the Appostles/ For Luke had not ben with Cryste in alle his actes and myracles / Therfore he wrote his gospel after that thappostles that had ben present shewed and reported to hym lyke as he sheweth in his prologue sayenge/ Lyke as they that hadde sene hym fro the begynnynge /and had ben mynystres with him/ and herd his wordes enformed and told to me / And by cause hit is a customme in double maner to bere wytnesse / It is of thynges sene / And of thynges herde Therfor sayth sayntˉ Austyn /oure lordy wolde haue two wytnesses of thynges sene/ they were Johan and Matheue/ And two of thynges herdy and they were marke and Luke / And by cause that the wytnesse of thynges sene ben more ferme and more certayne than of thynges herde / Therfor sayth sayntˉ Augustyn / The two gospels that ben of thynges sene/ben sette fyrst and last/ And the other that ben of herynge ben sette in the myddle / lyke as they were the stronger and more certayne of / and by the other tweyne /

Eyghtly/this gospel is meruey-ously approuyd of sayntˉ Poldle /whanne he bryngeth the gospel of Luke to the confirmacion of his sayenges / And dicites/ wherof sayntˉ Jewomme sayth in the booke of noble men / that somme men haue suspecyon that alwey whanne Saynt Poldle sayth in his Epystles / Secundum euangelium meum / that is after my Gospel /

that is ſygnyfyed the volume of Luke / And he approuyd his goſpell/ whan he wrote of hym / Secondo ad Corintheos octauo/ of whome the laude and prayſynge is in the goſpell in all the chirche / It is redde in thyſtorye of Antyoche that the Cryſten men that were reſpeged of a grete multitude of turkes/and dyd to them many meſcheues and were tormentid with hongre and vyle happe/But whan they were pleynly conuertyd to our lord by penaunce A man full of clerenes in white veſtymentes apperyd to a man that were in the chirche of our lady of Trypolyn/ And whan he demaunded hym who he was/ he ſaide/that he was Luke that cam fro antyoche / where our lord had aſſemblyd the chyualerye of Heuene and his apoſtles for to fyghte for his pylgrims ageynſt the Turkes Thenne the criſten men enhardyed themſelf and diſconfyted alle the hooſte of the Turkes /

Thus endeth the lyf of Saynt Luke theuangelyſte

Here folowyeth the lyf of Saynt Criſaunt And firſt of his name And of ſaint Daria And of her name

Criſaunt is layde as growen and multyplyed of god / For whan his Fader naturelle wold haue made hym to ſacrefyce vnto thydolles /God gaf to hym force and power to contrarye and gaynſaye his fadr/and yelde hym ſelf to god / Daria is ſayd of dare to gyue / and of day / Whiche is asmoche to ſaye as tweyne / For ſhe gaf her to two thynges / Fyrſt vnyle to do euyll / whan ſhe hadde vnyle to draide Cryſaunt to ſacrefyſe thydolles / And after ſhe gaf her to good vnyle whan Cryſaunt hyd conuertid her to God /

Of Saynt Criſaunt And Seynt Daria

Criſaunt was ſone of a ryght noble man / that was named Polyme/ whan the fader ſaide/ that his ſone was taught in the fayth of Jheſu criſt And that he couth not withdraide him ther fro /and make hym doo ſacryfyce to thydolles / he commaunded that he ſhold be cloſed in a ſtronge holde /and put to hym fyue maydens for to vyth draide hym with blaundyſſhynge and fayre wordes/ And thenne he prayd god that he ſhold not be ſurmonnted with no fleſſhely deſyre of theſe euyll beſtes /and anone theſe maydens were ſoo ouercome with ſlepe/that they myght not take neither mete ne drynke / as long as they were there /but aſſone as they were oute they wold bothe mete and drynke/ And one Darya a noble and a wiſe vyrgyne of the goddeſſe Veſta arayed her nobly with clothes / as ſhe had ben a goddeſſe / And prayd that ſhe myght be lady entre in to cryſaunt /And that ſhe wold reſtore him to thydolles and to his fadr / And reproued her of the pryde of her veſture And ſhe anſwerd / that ſhe had not done it for pryde but for to draide hym to doo ſacryfyce to thydolles/and reſtore hym to his fadr / And thenne Cryſaunt reproued her /by cauſe ſhe worſhipede them as goddes / For they had ben in theyr tymes euyll and ſynners and haunted comyn vymmen / And Daria anſwerd / the philoſophres feled thelementes by the names of men/and Cryſaunt ſaide to her / yf one worſhipe therthe as a goddeſſe / And another

er and labour the erthe as a Chorle or a plough man / To whome gyueth the erthe moſt/ It is preuyd that it gyneth more to ꝑ plougman than to hym that worshipeth it / And in lyke wyſe ſe sayd of the ſee / and of other elementes / and thenne Crysaunt and Dariꝛ a conuertid of hym / coupled them to gydre by the grace of the holy ghoſt/ & fayned to be ioyned by carnal marryage/ and conuerted many other to oure lord/ For claudyen/ whiche had ben tormentour of them they conuerted to the fayth of oure lord with his wyf and Childern and many other knyghtes / & after this Crysaunt was enclosed in a ſtynkynge pryſon by the commaundement of Numeryne/ but the ſtenche was anone torned in to a ryght ſwe ꝛ te odour and ſauour / And Daria was brought to the bordel but a lyon ꝑ was in the amphyatre cam and kepte the dore of the bordelle / And thenne ther was ſente thyder a man to deſtrou ꝛ re and corrumpe the Vyrgyne/ but anō he was taken of the lyon/ and the ly on beganne to looke on the Vyrgyne/ ly ke as he demaunded what he ſholde do With the captyf/ and the Vyrgyne co ꝛ manded that he ſholde not myſdo hym/ but lete hym go / and anone he was conuertid/ and ranne thorugh the cyte and beganne to crye that Darya was a goddeſſe / and thenne hunters were ſente thyder fro to take the lyon/ and they anone fylle doune to the feet of the Vyrgyne/ and were conuertyd by her/ and thenne the prouoſt commaunded to make a grete fyre within thentre of the bordell /ſoo that the lyon ſholde be brente with Daria / and the lyon conſyderynge wel this thynge dredde/ and wrynge took leeue of the Vyrgyne / and went whyder he wolde Without hurtynge of ony body /and whan the prouoſte had done to Crysaunt and daria many dyuerſe tormentes/ & myght not greue theym/ at the laſt they beynge martyred without the corrupcion were put in a depe pytte/ and throwen on them erthe and ſtones /and ſo were conſecrate martyrs of Cryſte /

Thus endeth the lyf of Saynt Cryſaunt And of Daria .

Here folowyeth the paſſion of Enleuen thouſand vyrgyns

THe paſſyon of enleuen thouſandꝛ Vyrgyns Was/ha lowed in this maner /

In Brytayn was a cryſten kyng named Notus or Maurus whi ꝛ che engendryd a doughter named Or ꝛ ſula /this doughter shone full of mer ꝛ ueylous honeſte / Wyſedome and beaute And her fame and renōmee was borē al aboute / and the kyng of Englond whiche thenne was ryght myghty / and ſubdued many nacions to his em ꝛ pyre herd the renommee of her and ſa ꝛ yde/ that he ſholde be well happy /yf thys Vyrgyne myght be coupled to his ſone by maryage / and the yong man had grete deſyre and wyll to haue her / and there was a ſolempne embaſſade to the

fader of Vrsula / and promysed grete promesses / and sayd many fayre wordes for to haue her / and also made many manaces / yf they retourned faynly to theyr lord / And thenne the kyng of brytayne began to be moche anguyssh ous / by cause that she that / was ennoblyssed in the faythe of Jhesu Cryste sholde be wedded to hym that adoured ydolles / by cause that he wyst well / she wolde not consente in no maner / and also by cause he doubted moche the cruelte of the kyng / and she that was dyuynely inspyred / dyd soo moche to her fader that she consented to the mariage by suche a condicion / that for to solace her he shold sende to her fader & Vyrgyns / and to her self / and to them ten other Vyrgyns he shold sende to eche a thousand Vyrgyns / and sholde gyue to her space of thre yere for to dyspute her Vyrgynyte / and the yonge man shold be baptysed / and in the se thre yere he sholde be enformed in the faith sufficiently / soo that by Wyse counsayll / and by vertue of the condycion made / shold withdrawe fro her his courage / but this yonglyng receyued this condycion gladly / and hasted his fader and was baptysed / and commaunded alle that Vrsula had requyred shold be done / And the fader of the Vyrgyne ordeyned that his doughter whome he moost louyd / and the other that had nede of comforte of men and seruyse / ordeyned in theyr company good men for to serue them / Thenne Vyrgynes cam fro alle partyes / and men cam for to see this grete company And many Bisshops cam for to goo with them in theyr pylgremage / emonge whome was pantulus Bisshop of Basyle / whiche went with them to rome / and returned fro thens with them and receyued martyrdome / Saynt geraslyne quene of Scyale Whiche hadde made of her husbondy that was a cruel tyraunt a meke lambe / and was suster of morye the bysshop / And of Darye moder of saynt Vrsula / to whome the fader of sayut Vrsula hadde sygnefyed by secrete lettre / She by thynspyracion of god put her self in the weye with her foure doughters Babyla Julyana / Victoria and aurea / and her lytel sone adrian / whiche for loue of his susters went in the same pylgrymage / And lefte alle in the hande of his oldne sone / and cam in to Brytayne / And sayled ouer see in to Englond / And by the counsayl of this qnene / the Vyrgyns were gadred to gydre fro dyuerse Royammes / and she was leder of them / and at the last she suffryd martirdome With them / and thenne the condycion made / all thynges Were made redy / Thenne the quene shewed her counsayll to the knyghtes of her compayne / And made them alle to swere this newe chyualerye / and thenne began they to take dyuerse playes and games of bataylle / as to renne here and there / and fayned many maner of playes / and for alle that / they lefte not theyr purpos / and somtyme they retrued fro this playe at mydday / and somtime vnnethe at euensonge tyme / and the barons and grete lordes assembled them to see the fayre games and disportes / and alle lady ioye and playsyre in beholdyng them and also meruaylle / and at the laste Whan Vrsula hadde conuertyd all these Virgins vnto the fayth of Crist / they went alle to the see / and in the space of a daye they sayllled ouer the see hauynge soo good wynde that they arryued at a porte of gaule named Tyelle / and fro thens cam to Colayn / where an angel of our lord appyered / to Vrsula / and tolde her that they sholde retorne ageyne the hole nombre to that place / and there receyue the crowne of martirdom / & fro thens by the monycion of the angel they went towardy rome / And whanne they cam to basyle they lefte there theyr shippes / and Wente to Rome a foote / at the comynge of whome the pope Ciriacus was moche glad / by cause he was borne in Brytayne / and hadde many Cosyns amonge them / and with his clerkis receyued them Wyth alle honour / and that same nyght it was shewed to the pope that he shold receyue with them the Crowne of martirdome / whiche thyng he hydde in hym self and baptisid many of them that were not thenne baptised / And when he salde tyme conuenable when he had gouerned the chirch

one yere/and enleuen wekes/and was the xix pope after Peter / he purposed to forsake the peple / and shewed to them his purpoos / and resygned his office and his dygnyte/ but alle men gaynsayd it/and specialy the cardynalys/which supposed that he trespassed leuynge the glorye of the papacye/ And wold goo after this folysshe Virgyns/ but he wold not agree tabyde / but ordeyned an holy man to occupye in his place/which was named Ametus / and by cause he left the syege apostolyque ayenst the wylle of the clergye/the clerkes put out of his name of the Catholyque of popes / and all the grace that he had goten in his tyme / this holy companye of wymmen made hym for to leue hit/and thenne Maximen prynces of the Chyualrye of Rome maynteyn / and Affryan salue these grete companye of Virgyns/and that many men and wymmen assembled to them/doubted that Crysten religyon sholde moche be encreased by them/wherfor they requyred dylygently of their viage / And thenne sente they messagers to Julyan theire Cosyn prynce of the lygnage of the Hunes/that he sholde brynge his hoost ayenst/them/ And sholde assemble at Coleyne /and there hyded them/by cause they were Crysten/and the blessyd Cyryake yssued oute of the Cyte of rome with this blessyd company of Virgyns / And Vincent preest Cardynal and Jaques that was come fro Bretayne in to Antyoche / and had holde there seuen yere the dygnyte of the bisshop /which thenne hade vysyted the pope/and was gone oute of his Cyte and held company with these Virgyns whan he herd of their comyng /and suffrid martirdome with them / and Maurice Bisshop of leuytane the Cyte / Uncle of Babylle and Julyan / And Solarius bysshop of Lucense with suplyce bisshop of Rauenne/which thenne were come to Rome /put them in the companye of these Virgyns / Etherius the husbond of Ursula abydyng in britayne was warned of our lord by a vysyon of on angel /That he sholde exhorte his moder to be Crysten / For his fader deyde the firste yere that he was Crystened/ and Etherius his sone succeded after hym in his regne / And thenne whan these holy Virgyns retorned fro rome with the bisshops / Etherius was warned of our lord / that he sholde anone aryse and goo to mete his wyf at Coleyne/ and there receyue with her the Crowne of martirdome/the which anone obeyed to admonestements dyuyne/ And dyd do baptyse his moder/and cam with her/ and his eldest suster Florence thenne also baptysed / and with the bisshop Clement/metynge the holy Virgyns/and accompanyed them vnto martirdome/& Marculus bisshop of grece/and his nece Counstaunce doughter of Dorothe kynge of Constantynople/which was maryed to the sone of a kynge/ but he deyde to fore the weddyng/ And she absolued to our lord her Virginyte / they were also warned by a vysyon/& cam to Rome / and ioyned them to these Virgyns vnto the martirdome/ And thenne alle these Virgyns cam with the bisshops to coleyne/ And fonde that it was besyeged with the Hunes/ And whan the hunes salue them / they began to renne vpon them with a grete cry and aragedy lyke wolues on shepe/and sleue alle this grete multitude/ and whanne they were al byshedy/they cam to the blessyd Vrsule/ & the prynce of them seyng her beaute soo merueylous was abasshed/ and began to comforte her vpon the dethe of the Virgyns /and promysed to her to take her to his wyf /and whan she hadde refused hym / and despysed hym at all he shote at her an arowe / and persed her thorugh the body/ And so accomplysshed her martirdome / And one of the Virgyns/which was named Cordula was sore aferd/and hydde her self alle that nyght in a shyp/ but on the morn she suffrid deth by her free wylle and to be the crowne of martirdome /
And by cause her feest was not holde with the other Virgynes /she appierid longe after to a recluse/and commaunded him that the next daie folowynge the feste of the Virgyns/her feest sholde be remembryd / They suffrid dethe the yere of our lord CC xxxviij /
But somme holde oppynyon / that the

the reason of the tyme sheweth / that they suffred not dethe in that tyme/for Cecylle ne constantynople were then / ne no Ryammes/ but it is supposed / that they suffred deth longe tyme after whanne Constaunt was Emperour/ And that the hunes and gothes en / forced them ageynste Crysten men in the tyme of themperour Marcyen/ that regned in the yere of oure lord four C lix/hit is to be remembryd that amon ge these enleuen thousand Virgyns we re many men/Fort he pope Cyryaque and other bisshops/and Ethereus kyn ge with other lordes and knyghtes sadde mocke peple to serue them / And as I haue ben enformed in Coleyn / that there were men beside wymmen / that thylke tyme suffryd martyrdome fyftty thousand ! So the nōbre of this holy multytude as of the holy Vir / gyns and men were xxvj M/to whom late vs praye to our lord that he haue mercy on vs/Ther was an Abbot that impetred of thabesse of the place whe / re these holy Virgyns reste in Coleyn/ a body of one of these Virgyns / & pro mysed that he wold sette it in his chir / che in a fayre shryne of syluer / But whan he hadde kepte it a yere vpon the aulter in a cheste of tree / And in a nyght as thabbot songe matyns/the sa yd Virgyne descendd fro the aulter bodyly/ and enclyned honourably to fore the aulter / And went thorugh the choer/seeynge alle the monkes whi che were therof sore abasshed /and then ne thabbot came / and fonde it al voide and nothynge therin / thenne thabbote went to Coleyne / and told to thab / besse alle the thynge by order/ Thenne went they to the place where they had taken the body/ and fonde the same the re ageyne / and thenne thabbot requy / red pardon / and prayd thabesse /that he myght haue ageyne the same body / or another /pronysyng ryght certayn / ly to make hastely a precious shryne/ But he coude none haue in no mane / r/ther was a relygyous Monke whyche had grete deuocion to these holy Virgyns/and it happed / that he was on a day seke /and salve a ryght fayre and noble Virgyne appiere to hym/& demaunded hym yf he knewe her /and he was a merneyled of this vysyon/& sayde he knewe her not / and she sayd I am one of the Virgyns/To whome thold hast suche grete deuocion / And therof thold shalt haue a reward / yf thou saye enleuen tholdsandy pater nos ters for the loue and honour of vs/ we shalle come vnto thyne ayde & com / forte at the houre of thy dethe / And thenne she vanysshed away/and he ac / complysshed her request as soone as he myght / And anone after he dyde doo calle his Abbot / and dyde hym to be eneled or enoynted/And as they eno ynted hym/he cryed sodenly /make ye place to the holy Virgyns/and go out of the waye /that they may come to me and then habbot demaunded hym / what yt was/and what he mente He tolde to hym by order the promesse of the Virgyne/Thenne alle they withdre we them alytel after / And sone cam ageyne/and fonde hym departed oute of this worldy vnto our lordy / Thenne late vs deuoutely gyue laude And prayseynge vnto the blessyd Trynyte / And praye hym that by the merytes of this grete multitude of martirs he wolle forgeue and pardone vs of oure synnes/that after this lyf we may co / me vnto this holy companye in heuen / A M E N /

Thus endeth the passion of Saynt Ursula wyth enleuen thousant Virgyns And fyf / ten thousand men al martirs.

Here folowyth of the sayntes Crylpyn and Crylpynyan.

In the tyme whan the furyous persecucion of Crysten men was vnder dyocle syan and maxymyan to gy dre regnynge/Crysspyn and Crysspyny any born at Rome of noble lygnage / cam with the blessyd sayntes Quyn tyn/Fustyan and Victoryn vnto Pa rys in fraunce/& they there chese dyuer se places for to preche the fayth of cri ste/Crysspyn and Crysspynyan cam to the Cyte of suession / and chosen that Cyte for the place of their pylgrema ge/where they folowed the stappes of sayntt polde thapostle /that is to saye to labour with theyr handes for to pro uyde to them necessaryly to lyue/and exercysed the craft of makyng of sho es /In whyche craft they passed other and wolt by constraynt no reward of no body/wherfor the gentyles and pay nyms/ ouercome by the loue of them / not only for nede of the craft/ but also for the loue of god cam ofte to them / And left the errour of thydolles/ and byleuyd in very god/ At the last these holy men beynge sought of Rycyona rye were founden amendynge & clou tynge poure mennes shoes/whiche We re taken and bounden with chaynes/ & brought vnto hym/ And after many Interrogacions and questyons / they refusynge to sacrefyse to thydolles were stratched and bounden vnto a tree we re commaunded to be betyn with staues And after alles suche as shoes ben se ved with were threstyn and put vnder the vngels or nayles of theyr fyngres And lapners or lachettes of theyre skynne were cutte oute of theyr backt / who amonge these sharp and strongt paynes prayeng/the alles sprang from theyr vngles and naylles/ and smote the mynystres that payned them/and wounded them cruelly/Thenne Rycio narye commaunded to hange on theyr neckes mylne stones/and in the wyn ter tyme vnder the yse in the Ryuer of anxion to be drowned / but the water myght not drowne them ne the stones make them to synke / ne the cold con straynt ne hurte them/but as they had layned and wasshen them in somer ty me /they throwynge alwey the byrthen of stones arryued and cam to that o ther brynke of the Ryuer/Whiche thyn ge Rycyonarye beholdynge / and se ynge thys myracle/by thynstigacion of the denylle/ Was al aragedy/and com maunded to melte lede in the fyre/and the holy martirs to be casten in to hit/ therin to be drowned and consumed / But these holy men prayeng /and sa yenge/Blessyd arte thow lordy god / of our faders /et c / A drope of the feruent oylle sprange in to the eye of Rycyonarye / and blyndedy it cruelly paynynge hym by greuous tormente / But he yet for all that beynge wode for augre/commaundedy /to boylle pyt che oylle/and grece/and to throwe the holly men therin for to be drowned & consumed/But the saynctes Inmeuable of theyr hope/and besyly in their pra yers sayden/ O lordy thow arte stronge and myghty ynough to delyuere vs fro these tormentes to vs shewed and done to the confusion of the cruelle / and of all his seruauntes/ and asso ne as theyr prayer was fynysshed/an Angel lade them oute without hurte or scathe whiche thynge whan Rycyo narye salve / he sprange and fylle dou ne hym self in the fyre/and there pryf she by the ryghtwys Jugement of god / whiche had put to dethe by fyre many martirs of Cryst/and descended doune to euerlastynge fyre/ These ho ly men seynge this/the next nyght fo lowynge /they praydy our lordy that he wold commaunde them so delyuerdy fro the tormentes to come vnto hym / To whome it was shewed that same nyzt that the next day folowyng they shol de receyue the mede of theyr reward/ & And so it was done/ For maxymyan herynge the deth of Rycionary / com maunded that their bedes shold be sme ton of / and thus they suffrydy and re ceyued the Croune of martirdome the tenth kalendes of nouembre/And the ir bodyes were lefte to be deuourdy of beestes and foules / but god suffrydy them to be kepte vndefoulede and not to be touched of ony beest / After this the aungel of our lord appeerydy to a certayne old man commaundyng hym to take vp the bodyes and burye them in his howe/which old man wolt a co fyn of his ay olde woman / which

duellyd wyth in his celle / & went to the place / where they had ben biried and by cause it was nygh to the Ryuer / they myght lyghtely be brought to the Celle by water / but they hadde no ship ne bote redy / ne they couth not the craft of wolwyng / ne had the strength the to brynge them ageynste the streme of the Ryuer / and whan they cam to the place they fonde the bodyes of the sayntes / and a bote redy in the ryuer ordeyned by our lord / Thenne they hauynge hope / & trust in oure lord eche of them toke vp a body of the martirs / and went forth. without hurt hem in suche wise that it semed to them that they bare no berthen / but that they were borne of the berthens / and they entryng with the holy bodyes in to the litil boote without ores / & gouernayl that myght be sene ageynst the stronge streme of the flood were brought vnto the ryuage of his celle / and there buryed them in his oratorye / and where the persecucion of them cessed / the honoure of them was shewed to the peple by myracles / In suche wyse / that a grete chirche was after ward made in thonoure of the holy sayntes of the we crysten peple / thenne lete vs praye to them that they pray for vs / etcetera

Thus endeth the martirdome of the holy sayntes Crylpyn And Crylpynyan

Here folowyth of the holy Apostles Symon & Jude And first of their names

Symon is as moche to saye / as obedyent / or beinge in humynes / and he hadde a double name / He was sayd Symon zelotes / And Symon Cana nean / of cana a strete that is in galilee there where as oure lord conuertid the water in to wyn / And zabotes is as moche to saye as canamen / This holy man had in hym obedyence of the commaundements by execucion / humynesse by pyte of tormente / And had loue of Soules by ferme ardour of loue / Judas is as moche to saye as confessynge or glorious / or Judas is as moche to saye / as gyuynge ioye / For he had Confession of fayth / glorye of Regne / and glorye of the euerlastynge ioye / This Judas was called by many names / He was sayd Judas James / For he was broder to James the lasse / And he was callyd Thadee / which is as moche to saye as takynge a pryncs / or Thadee is sayd of Thawa / that is a lesture / and of deus that is god / For he was lesenre ryal of god by armament of vertues / by which he took crist the pryncs / He is sayd also in thystory Ecclesiaste Lebeus / which is as moche to say as herte / or worshipper of hert. Or he is said Lebeus of Lebes / that is

a vessel of herte by grete hardyneess/ or a worshipper of herte by pureté/ a vessel by plenytude of grace/ For he deserueth to be a vessell of vertues/ and a calmy-dwn of grace/ And Abdyas Bisshop of Babylone by the Apostles ordeyned wrote their passion and Legende in greke/ and the disciple of Abdias translated it oute of greke in to latyn And was named Affrycan

Of the holy Sayntes Symon And Jude

Symon Cananyen & Judas thaddee were bretheren of James the lasse and sones of Marye Cleophe/ which was maryed to Alpheus/ and Jude was sente of Thomas to the kynge Abagar of Edysse after thassencion of oure lorde/ and it is rede in the Hystorye Scolastyque/ that the sayd Abagar sente a pystele vnto oure lorde Jhesu Cryst in this maner/ Abagar the sone of Euchanye/ To Jhesu blessyd sauueour/ which appiereth in the places of Jherusalem sendeth salutacion/ I have herd of the/ and of the helthes/ and wouerynges/ that thou makest and dost/ ben without medycynes/ and herbys/ And that thou makest the blynde to see by thyn only word/ and the lame go/ the mesels to be cured/ and made hole/ and the dede bodyes to lyue ageyne/ which thynges herd of the/ I bene in my courage/ that thou arte one of two/ that is that thou art god/ that arte descended from heuen for to do this/ or that thou arte the sone of god/ that dost suche thynges/ wherfore I praye the by wrytynge/ that thow wylt trauayle so moche/ as to come to me/ and hele me of my maladye/ Of which I haue be longe seyed/ and I haue herd saye that the Jelwes murmur ageynst the/ and lye in a wayte ageynst the/ Come therfor to me/ For I haue a lytell Cyte/ but it is honeste And shall well suffyse to vs bothe/ Oure lord Jhesus answerd hym/ by wrytynge these wordes/ Blessyd art thow that hast byleuyd in me/ whanne thou hast not seue me/ It is wreton of me/ that they/ that see me not shalle byleue in me/ and they that see me shall not byleue/ Of that thow hast wreton to me/ that I shalle come to the/ me behoueth to accomplysshe that/ which I am sente fore/ and after to be receyued of hym from whome I am sente/ whan I am ascended I shalle sende to the one of my dysciples to hele the/ and quykene the/ This is wreton in Historia Ecclesiastica/ And whanne Abagar sawe that he myght not see godly presently after that it is sayd in an Auncyent Historye as Johan damascene witnesseth in his fourth boke/ He sente a paynter vnto Jhesu Cryste/ for to figure thymage of oure lord/ to thende/ that at leste that he myght see hym by his ymage/ whome he myght not see in his bysage/ and whan the paynter cam by cause of the grete splendour and lyght that shone in the bysage of oure lord Jhesu Cryst he coude not behold it/ ne couthe not counterfete it by no figure/ and whan oure lord sawe this thynge/ he toke fro the paynter a lynnen clothe/ and set it vpon his bysage/ and enprynted the very physonemye of his bysage therin/ and sente it vnto the kynge abagar/ which so moche desyred it/ and in the same Historye is contryned how this ymage was fygured/ It was well eyed/ well browed a longe bysage or chyere/ and enclyned which is a signe of maturyte/ of rype sadnes That Epistle of oure lord Jhesu Cryste/ is of suche vertu that in the Cyte of Edysse no Heretyke ne no paynym may byue therynne/ ne none Tyraunt maye gruue hit/

For yf ony people come ageynste that Cyte by force of Armes/ A Childe shalle stande vpon the gate/ and shal rede that Epystle/ and that same daye eyther thenemyes shalle flee/ and ben a ferdy/ or they shalle make pees with them of the Towne/ and as is sayd this hath ben done

But this Cyte hath ben sithe taken of the Sarasyns/ and wasted/ In

ſuche wyſe that for the multiplyeng of ſynnes this benefayt is loſt

Alſo it is redde in Hyſtorye eccleſiaſtyke / that whan ourre lorde was aſcended in to heuen / thomas thappoſtele ſente thaddee / that was Jude vnto the kynge Abagar / accordyng to the promeſſe of ourre lorde / and whan he was comen to hym / and had told to hym / that he was meſſager of ourre lorde Jheſu Cryſte / whiche hadde promyſed to ſende hym one / and abagar ſawe in the vyſage of thadee a merueylous / & godly brygh̄tnes / and whan he hadde ſene it / he was all abaſſhed / and aferd and worſhipped ourre lord ſayeng / Verily thold arte the diſciple of Jheſu Cryſt ſone of god / whiche ſente to me worde / that he wold ſende to me ſomme one of his diſciples / that ſholde hele me and gyue to me lyf / To whom Thaddee sayde / yf thou byleueſt in the ſone of god / thold ſhalt haue alle the deſyres of thyn herte / and abagar sayde / I byleue on hym verily and tho Je wes that ſlewe hym / I ſhold gladly ſlee them / yf hit were poſſible to me / & had power / hold ke it / that thauctoryte letteth hit / and as it is redde in ſome places and bookes / that abagar was lepre / and thaddee took the epyſtele of ourre ſauyour / and rubbed and frotted ther with the viſage of abagar / and anone he receyued full helthe / Judas preched firſt in Meſopotampe & in pon tu / and Symon preched in Egypte / and fro thens cam they in to Perſe / and fonde there two Enchaunteurs / Zarues / and Arphaxat / whome ſaynt Mathewe had dryuen oute of Ethyo pe / And fonde alſo there Narabdach a duke of the kynges of Babyloyne / whiche ſholde go in batail ayenſt them of ynde / and coude haue none anſwer of his goddes / and thenne they wente to a Temple nyghe to the Cyte / And there they had anſwere / that by cauſe that thapoſtles that were comen / they myght not anſwere / Thenne the duke dyde enquyre for them / and fonde them And demaunded them / wherfor they were comen / And what they were / whiche anſwerd yf thold demaunde of ourre lygnage / we ben Hebrewes / and yf thold demaunde of ourre condyeyon / we ben ſeruauntes of Jheſu Criſt / and yf thold demaunde wherfor we ben co men / we ben for your helthe / To whom the duke anſwerd / when I ſhal retorne Joyouſly fro the batayll / I ſhall here yold / To whome thapoſtles sayde / It is more conuenable to the to knowe hym nold / by whome thou mayſt ouercome and appeſe them that ben wrek to the / And the duke anſwerd / I see yold more myghty than ourre goddes / I praye yold to saye to vs to forr thende of the bataylle / And thapoſtles sayden / by cauſe that thold knoweſt thy goddes / to be lyers / we commaunde them / that they gyue anſwer to that thold demaun deſt / by cauſe that whanne they haue / We ſhall preue þ they haue lyed / thenne thydolles sayde / that the batayll ſhol de be grete / And that mocke peple ſhol de be ouerthrowen on bothe ſydes

And thenne the Apoſtles beganne to balbe / And the duke sayd to them / I am aferd / and ye balbe / and thapoſ tles sayden / doubte ye no thyng / For pees ſhall be made amōg yold & to mor ne at the hour of tierce / the meſſagers of the medes ſhalle come and ſhall ſub myte them to thy puiſſaunce with pees And thenne the Biſſhops of thydol lys made a grete laughter / and sayd to the duke / These men here wold aſſure the here / to thende / that thold ſholdeſt be leue folyſſhly / and that thou ſholdeſt be bitaken of thyn aduerſaryes / And thapoſtles sayde / We saye not Abyde a moneth / but one day only / And thold ſhalt be vaynquſſhour al in pees

Thenne the duke made to be kepte that one and that other / that they that say de the trouthe ſholde be honoured / and the lyars punyſſhed / Thenne on the morn lyke as thapoſtles had sayd / it happed And thenne the duke wold haue brente the Biſſhops of thydolles But the Apoſtles letted hym / that he ſholde not ſlee them / For they were not come for to ſlee / but for quyken the dede / And thenne the duke mocke mer ueyled / that they wolde not that they ſholde be ſlayn / ne receyue none of the ir goodes / And brought them to the kyng & ſaide / These ben goddes hyd in

fourme of men And whanne he had told all to hym in the presence of his enchaunteurs/Thenchaunteurs beynge moeued of enuy sayde/that they were malycious/and wycked men/& purposed somme malyce ageynst the to pamme subtylly/Thenne the duke sayd to them/Nold yf ye dare/assaye ye and dispute with them/And thenchaunteurs sayde/yf thou wylt/thou shalte see that they shall not molde spekē/we bynge present/Make men to come hyder/ that ben eloquent/ and can well speke And yf they dare speke to fore vs/ dispyse ye vs/And saye/we ben fooles/ And thēne were brought to fore them many aduocates/And anone they were made domb to fore the enchaunteurs so that by sygnes they myghte not speke We/that they myghte not speke

Thenne sayde thenchaunteurs to the kynge/to thende/that thou knolde/that we be goddes/ we shalle suffre them to speke/ but they shall not molde go And thenne we shall gyue to them theyr goynge/ And shall take alwey theyr sighte/ And yet shall theire eyen be opyn/and whan they had done alle these thynges the duke brought the Aduocates al confused vnto thapostles/ And whanne thaduocates salwe thapostles so cupll clothed they had of them grete despyte in their courage. To whome Symon sayde/ Oftymes it happeth that amonge Coffrys of golde wrought with precious stones/ben ryzt fyle thyngis encloseḍ / And within Coffres of tree ben leyḍ golde rynges and precious stones/ Wrompyse ye that ye wylle forsake the ydolles and wyll worshype one only gode Inuysyble/& we shall make the signe of the Crosse in your forheedes/ And ye shall thenne molde confounde these enchaunteurs/ And whanne these Aduocates hadde renounced thydolles / and were marked in the forheedes with the signe of the Crosse/ they entryde ageyne to the kynge/to fore the enchaunteurs/Thenne myghte they not be ouercomen of the enchaunteurs/but confoundeḍ them openly bifore the kynge and alle the pple/Thenchaunteurs were thenne angry and made to come a grete multitude of Serpentes/Thenne thapostles cam anone by the commaundement of the kynge/ and fylledy theyr mantelys with the serpentes/and threwe them ageynst thenchaunteurs sayeng/ Moeue ye not in the name of oure lorde Ihesu Crist/ but be ye to torne and hyden/ so that ye crye and braye/in shelynge/ what sowld and payne ye suffre/ and thenne whan the serpente bote and ete the flesshe of thenchaunteurs they cryed and houledy lyke wulues And the kynge and the other prayde thapostles that they wold suffre them to deye with the Serpentes / And thapostles answerde/ that they were sente for to bynge men fro dethe to lyf/and not fro lyf to deth/Thenne made they their prayres and commaundeḍ the serpentes / that they sholde take fro them ageyne the venym that they had shedde/ And retorne ageyne to the places/ that they cam fro/ And thenchaunteurs felte greter payne/ whanne they drewe out theyre venym ageyne/than they dyde the fyrste tyme whan they bote them/ And thapostles sayde to them/ ye shall fele thys payne thre dayes/ and at the third day ye shall be hool/so þ ye departe fro your malyce/ and whan they hadde ben tormentid thre dayes without mete and drynke/and without slepe/the Apostles cam to them and sayde / gode dayueth not to haue seruyce by force/ And therfore aryse ye al hool/and go youre waye/ye haue power to do what ye wil And they abydyng in their malyce arose vp/and fledde fro thapostles/and moeueḍ al most ageynst them al bal ye lone / After the doughter of a duk conceyueḍ asone by fornycacion/ And after delyuraunce therof / she diffameḍ an holy deken/and sayde/that he hadde defoldeḍ her/ And that she hadde conceyueḍ of hym/And whanne the frendes of her wolde haue slayne the deken the Apostles cam/ and demaundeḍ / whanne the Child had ben borne / And they sayde yestirdaye / the fyrste houre of the daye And the Apostles sayde/ bynge hyder the chylde to vs / And also the Deken / that ye accuse And whanne that was done/ the Apostles sayde

to the child̄/ saye to vs in the name of our lord̄/ yf this delen hath done this de de / And the child̄ answerd̄/ this de len is chast/ and an holy man/ ne he neuer defoulyd̄ his flesshe / And then ne the parentes and frendes requyrd̄ that thappoles shold̄ demaunde / who had done that felonnye/ They answerd̄ It appertayneth to vs for to eschue thyn noyentes / and not hytraye ne hurte them/ that ben culpable/ That tyme it happed̄ that two cruel tygres Whi che were enclosed̄ in a pytte/ brake out and deuourd̄ alle them that they met and encountrd̄ /and thenne thapposte les cam to them/ and made them as me ke and debonayre in the name of oure lord̄/ as they had ben sheep/ or lambes and thenne thappostles wold haue de parted̄ thens/ but they were holden by prayere/ soo that they abode there a ye re and thre monethes/ And in that e∫pa ce of tyme the kynge and moo than ly thousand̄ men were baptysed̄ without childeren / And the forsayd̄ enchaun tours went in to a Cyte called̄ Sua mar where as were lyx bi∫shops of y dolys / whome they meued̄ ageynste thapposteles /so that whan they cam thi der / eyther they shold̄ doo sacrify∫e to thydolles or they shold̄ be slayne/ and whyn thapostles hadde gone round̄ a boute the prouynce/ they cam to the sa yd̄ Cyte/ and anone alle the bi∫shops and the peple took them/ and brought them to the Temple of the sonne/ And the deuyls beganne to crye in the sy mplacres/ what wylle these apposteles of the kuyng god̄ doo to vs/ doo hold̄ we ben brente by flammes in theyren tryng in to this Cyte/ and thenne the Aungel of oure lord̄ appierd̄ vnto the Apostles / and sayd̄ to them/ chese ye of two thinges that one/ that is eyther that this peple be sodenly dede or sla yne or that ye be martred̄ / To whome they sayd̄ we wylle that thold̄ conuer te them here/ and lede vs to the payne of martirdome/ and they thenne com maūded̄ sylence/ and thapposteles sai de/ by cause that ye shalle knowe/ that these ydolles ben fulle of deuylls / we commaund̄ them for to come oute/ and that eche of them breke and destroye his fals ymage / And anone two E∫ thyoppens blacke and nakted̄ yssued̄ oute of thydolles/ alle the peple seynge which were abasshed̄/ and all to brake their ydolles/ and wente theyr Wey cri eng cruelly/ and whan the Bi∫shops salue this/ they ranne vpon thapostles And helpe them to dethe anone/ and that same houre which was tyght fa yr weder cam so grete thonder & lyght nynge that the Temple was smeten in thre and the two enchauntrurs were tornedy in to coles by the stroke of thon dre/ and the kyng bare the bodyes of thapposteles in to his cyte/ and dyd̄ do make a chirche of meruelous grete nes in thonnoure of them / and hit is found̄ in dyuerse places of sayntSy mon that he was no yād̄ to the Crosse which thynge ysydore sayth/ in the bo ke of the dethe of thapposteles And Euseke in thestory ecclesiastyque/ and Bede vpon the actes of thapposteles /

And maister Johan Beleth in his somme wytneſſith the same / and as they saye/ whan he hadde preched̄ in e gipte/ he cam ageyne/ and was maad bi∫shop in Jerusalem/ after the dethe of James the lasse/ and was chosen of the Courte of the Apostles / and hit is sayd̄/ that he reysed̄ thyrtty dede men to lyf/ whan he had gouerned̄ the chir che of Jerusalem many yeres vnto the tyme of Trayan themperour/ in the ty me that Atticus was Conſull in Je ru∫alem / of whome he was taken and tormentid̄ / and done to moche wrong/ and at the last̄ he was tormen ted̄ and fixed̄ to the Crosse and the Juge and alle they that were there / merueyled̄/ that thē mā which was sixe score yere old myght suffre the torment of the Crosse/ and somme saye verily that it was not this Symon that suf fred̄ the martirdome of the Crosse/ but it was another the sone of Cleophe bro der of Joseph / and Euseke bi∫shop of Cezaryense witneſſyth it in his Crony cle/ For ysydore and Euseke corrected̄ theyre Cronykes of that they sayd̄ to fore/ which appereth by Bede / that whanne he felte this/ He reuoked̄ hit in his retractions

And the same wytneſſyth Suart in his Martilogye

Thenne late vs late deuoutly praye

these appostles to be our specialle Advocates vnto oure blessid lord Jhesu Cryst theyr mayster/ to haue pyte and mercy on vs /

AMEN

Thus endeth the lyues of sayntSyman And Jude Appostles

Here folowyth the lyf of sayntQuyntyn and first of his name

QUYNTYN is sayde of quinq/ that ben fyue/ and of terneo tenes that is to holde / And is as moche to saye / as holdynge fyue thynges / He held fyrst in hym self honeste of lyf/ Fayth Catholyque / pureté and clennesse of conscyence/ trewe prechynge/ and crowne of martirdome/

Of Sayntquyntyn

QUYNTYN was of noble lygnage of the Cyte of Rome/ and cam in to the Cyte of Ampens/ shewyng many myracles / And was taken there of the prouost of the Cyte by commaundement of Maxymyen / & was beten vntyl they that bete hym / were wery/ and after was put in pryson/ but he was vnbounde of an Aungell/ and he went in to the cyte/ and there preched to the peple / Thenne he was taken ageyne/ and was strayned on the Eculee an Instrumente to tormente sayntes on/ vnto the brekyng of his baynes/ and beten with valde syne wes ryght longe/ And afterward he was boyled in brennynge oyle/ and pytche / And yet for alle that he mocqued the Juge/ Thenne the Juge dyde doo put in to his mouthe quyck lyme/ Vyneagre/ and mustard/ and yet alleway he abode constaunt and vnmeuable/ and thenne he was brought in to Vermandoys/ and fixed in hym in naples fro his hede vnto his knees / and ten naples bytwene his naples / and the flesshe of his nayllys and the flesshe on his handes/ and at the laste the prouost made hym to be byheded / and thrwe the body in to the water / which body was hyde there lx yere / and thenne founden there by a noble woman of Rome/ For as she was contynuelly in praier/ she was in a nyght warned by an aungel / that she sholde go hastely vnto the castely of Vermandoys/ and it was commaunded to her that she sholde fetche the body of saynt Quyntyn in suche a place/ and burye it honourably/ And whanne she cam to the sayd place with a grete company and as she maade her prayers/ the body of sayntQuyntyn appiered aboue the water swetely smellyng and with oute corrupcion/ which body she toke/ and buryed it worshipfully/ and for the sepulture that she maade honourably / she that to fore was blynd receyued her syght ageyne for a relward / And thenne there she edyfyed a fair chirche / and retourned home vnto her owne place ageyne/ In which chirche nowe is a fayr monastery of Monkes/ and a good towne called saynt quyntyns in Vermandoys / where dayly be shewed many grete myracles/ And in specialle for the ydropecye/ etcetera/ and swellynge of grete belyes for ouer grete superfluyte of water/ For this seknesse in especialle he is sought / And many men haue ben cured and maade hole by the merytes of this blessid saynt and martir saynt Quyntyn / To whome praye we that we may be delyuerd from alle Infyrmytees/ as ferre as it shalle please god / and necessary for vs /

AMEN

Thus endeth the lyf of Saynt Quyntyn

Here folowyth the lyf of Saynt Eustace and fyrst of his name

EUstace was named to fore his baptysme placydas whiche is as moche to saye/ as plesaunt to god / And Eustace is sayd of eu / that is to saye good/ and stachis/ that is fortune/ therfor Eustace is as it were good fortune / He was playsaunt to god in his conuersacion / and after he helde hym in good werkes

Of Saynt Eustace

EUstace / whiche fyrste was named placidas was mayster of the chyualrye of Trayan themperour/ And was ryght besy in the werkes of mercy/ but he was a worshipper of ydolles and he hadde a wyf of the same Ryte and also of the ordre of mercy/ of whome he hadde two sones/ whiche he did do noury sshe after his estate/ and by cause he was ententif to the Werkes of mercy/ he deserued to be enclumpned to the Way af trouthe/ So that on a daye as he was on huntynge/ he fonde an hert de of hertes / amonge whome he salde one more fayre and greter than the other/ whiche departed fro the companye and sprange in to the thyckest of the forest / and the other knyghtes comen after the other hertes/ but placidas sieWed hym With alle his myght/ and enforced to take hym / and whanne the hert salde that he folwed hym with alle his power/ At the last he wente Upon an hyghe wode/ and placydas approchynge nygh thought in his mynde / how he myght take hym/ and as he beheld and consydered the hertes dylygently / sawe bytwene his hornes the forme of the holy Crosse shynynge more clere than the sonne / and thymage of Cryst/ whiche by the mouthe of the hert / lyke as somtyme Balaam by the asse spack to hym sayenge/ placydas/ Wherfor folwest me hyder/ I am appiered to the in this breste / for the grace of the/ I am Jhesu Cryste whom thou honourest ignorauntly / thy almesses ben ascended Up to fore me / And therfore I come hyder/ soo that by this hert that thou huntest I maye hunte the And somme other saye/ that this ymage of Jhesu Cryst/ whiche appiered bytwene the hornes of the hertes sayde these wordes/ And whan placydas herd that / He hadde grete dredt/ And descended fro his hors to the grounde / and an houre after / he cam to hym self / and awose fro the grounde/ and sayde / Retorne ageyne thys / that thou hast sayd / and I shalle byleue the And thennne oure lorde sayde / I am Jhesu Cryste/ that fourmed Heven and Erthe/ whiche made the lyghte tenebre / And deuyded it fro derkenesse / And establysshed tyme/ Dayes/ and Houres / whiche fourmed man of the slyme of the Erthe / Whiche appered in Erthe in Flesshe / for the helthe of the lygnage humayne / whyche was Crucyfyed / Deed/ buryed/ And awose the thyrde daye/
And whanne placydas herd this / He fylle doune ageyne to the Erthe / And sayde/ I byleue Lorde / that thou arte he / that made alle thynges / And conuertist them that erre / And oure lorde sayd to hym / yf thou byleuest/ goo to the Bysshoppe of the Cyte/ and doo the be baptysed
And placydas sayd to hym / Lorde Wylt thou/ that I hyde thys thynge / fro my wyf and my sones/ And oure Lorde sayd to hym / Telle to them /

that they also make them clene with the / And see that thow come ageyne to mowlbe hyther/ that I ap; piere ageyne to the/and may shewe to the that/ which shalle come hereafter to the/ And whan he was comen home to his holbs/ and had told this thynge to his wyf in their bedde/ she escryed/ My lord and sayde and I salbe hym this nyght that is passyd/ and sayd to me to morne thou/ thy husbōd/ & thy sones shalle come to me/ and nold I knolbe that it was Cryst/ Thenne they wente to the Bisshop of Rome at Mydnyght which baptysed them with grete iope / and named placidas Eustace / And his wyf theopysse/ And on the morne Eustace wente to hunte as he dyde befo re/ and whan he cam nyghe to the pla; ce/ he departed his knyghtes as for to synde leneson / and anone he salbe in the place the forme of the fyrst vysion And anone he fylle doune to the grōūd to fore ỹ fygure/ & said lord/ I pray the to shelbe to me/ that which thou haste promysed to me thy seruaunt/ to whom our lord sayde/ Eustace/ thou arte bles; syd which haste taken the wasshyng of grace/ for nold thou haste surmoūted the deuylle/ which hadde deceyued the/ and troden hym vnder fote/ Nold thy faithe shalle appiere the deuylle nold by cause thou haste forsake hym/ is armed cruel ly ageynste the/ And it behoueth the to suffre many thynges and paynes/ for to haue the Crolbne of victory/ thou muste suffre mocke/ by cause to hnmble the fro the hyhe vanyte of the world/ and shalt afterward be enhaunced in spyrytuelle Ryches/ thou therfore fayle not / ne loke not vnto thy fyrst glorye/ For the behoueth / that by temptacions thou be another Job/ And whan thou shalt so be humbled/ I shalle come to the / and shalle restore the vnto thy fyrst iope / Saye to me nold whether thold wylt nold suffre and take temptacions/ or in thende of thy lyf/ and Eustace sayd to hym/ lord yf it so behoueth/ commaunde that temptacōn come to me nold/ but I beseche the to graunte to me the vertue of pacyence To whom oure lord sayde/ Be thold constaunt/ for my grace shal kepe your soldes/ Thenne oure lord as cended in to heuen/ and Eustace retor; ned home/ and shewed alle this to his wyf/ After thys a selde dayes/ The pe; stylence assayled his seruauntes and his knyghtes/ and slelde them alle / And m a lytel while after / all his horses and his beestes deyde sodenly/ & after thys somme that had ben his fe; lawes/ seyng his depredacion / entryd in to his holbs by nyght / and robbed hym/ and bare albey gold and syluer/ & despoylled hym of all other thynges and he/ his wyf/ and children thanked god/ and fledde albey by nyght al na; ked/ and by cause they doubted shame they fledde in to Egypte/ and alle his grete possession cam to by rauayne of wycked peple / Thenne the kynge and alle the Senatours sorolbed mocke for the maister of the Chyualrye / which was so noble / by cause they myght he; re no tydynges of hym / and as they wente they approched the see/ and fonde a shippe / and entryd in to hit for to passe/ And the maistre of the ship sald the wyf of Eustace was tyght fayre / and desyred mocke for to haue her / and whan they were passed ouer / he demaunded his reward for their freyght And they had not wherof to paye / soo that the mayster of the shyp commaun ded that the wyf shold be holden and re tryned for his hyre / And wolde haue her with hym/ And whan Eustace herde that he gansayd hit longe / thenne the mayster of the ship/ commaunded hys mariners to caste hym in to the See / so that he myght haue his wyf/ And whanne Eustace salbe that/ he lefte his wyf mocke sorowfully / and toke his two children / and went; Weppynge and sayde/ Alas/ wo am I for yold/ for yo; ur moder is delyuerd to a straūge hus bond/ and thus sorowynge he and hys chidren cam to a ryuer/ and for the gre te habondaunce of water / he durste not passe that Ryuer with his bothe sones attones/ wyche were thenne ponge / But at the laste he lefte one of them at the brynke of the Ryuer / And tare ouer that other on his sholdres / And whanne he hadde passed the Ryuer / He sette donne on the grouns de the childe/ that he hadde borne ouer And hasted hym for to fetche that other / that he hadde lefte on that

on that other syde of the Ryuer / and
whan he was in the mydes of the wa
ter/ther cam a wulf and toke the chil
de that he hadde/borne ouer/and fledde
with al to the woode / And he thenne
all despeyred of hym/wente for to fet
che that other/ and as he wente / there
cam a grete lyon/ and bere awey that
other child/ so that he myght not rete
yne hym/ For he was in the myddle of
the Ryuer/ and thenne he beganne to
wepe/and drawe his heer/ And wold
haue drowned hym self in the water
yf the dyuyne purueance hadde not let
ted hym/ And the herdmen/and plow
men salde the lyon kepyng the child al
alyue/ and they folowed hym with
their dogges/ soo that by dyuyne grace
the lyon left the child al sauf without
hurte/ And other plowmen cryed and
folowed the wulf/and with their staues
and fauchons delyuerd the child
hoole and sound fro his teeth without
hurte/ And soo bothe the herdmen and
plowmen were of one byllage / and
nourysshed these chyldren among them
And Eustace knewe no thyng therof
but weppynge and sorowyng sayenge /
to hym self/ Alas wo is me/ For to
forn thys myshappe/ I shone in grete
welthe/ lyke a tree/ but nowe I am na
ked of alle thynges / Alas I was a
customed to be accompanyed with a gre
te multitude of knyghtes/ And I am
nowe allone/ and am not suffred to ha
ue my sones/ O lord I remembre me/
that thou saidest to me/ the behoueth to
be tempted/as Job was/but I see that
in me is more done to than was to Job
For he loste alle his possessions/but he
had a donghylle to sytte on/ but to me
is no thynge lefte he hath frendes whi
che hadde pyte on hym / and I haue no
ne/ but wylde beestes/ whiche haue bor
ne awey my sones/ To hym was his
wyf left/and my wyf is taken fro me
and delyuerd to a nother/ O good lord
gyue thou reste to my tribulacions /
and kepe thow so my mouth/ that myn
herte declyne not in to wordes of maly
ce/ and be caste fro thy bysage/ And
thus sayenge and walkyng in grete
weppyng went in to a strete of the tow
ne/ and there was hyred for to kepe the
feldes of the meyne of that towne/ and so
kepte them yͤ were his sones were nou
ryssshed in another towne / and knewe
not that they were bretheren/ and oure
lord kepte the wyf of Eustace / so that
the straunge mā had not to do with her/
ne touched her/ but dyde / and endeth
his lyf/ In that tyme themperour and
the peple were moche tormentid of the
yr enemyes / And thenne they remem
bryd of placidas/ how he many tymes
had foughten nobly ageynst them/ for
whome themperour was moche sorowful/
and sente oute in to dyuerse par
tyes many knyghtes to seche hym/ and
promysed to them yͤ sonde hym moche ry
chesses and grete honour / And whe
knyghtes whiche hadde ben vnder hym
in chyualrye cam in to the same strete /
where he dwelled/ and anone as pla
cydas sawe them/ he knewe them/ And
thenne he remembryd his fyrst digny
te and beganne to be hevy and sayde /
Lord I beseche the to graunte to me/
that I maye somtyme see my wyf/ for
as for my sones/ I knowe well that
they be deuoured of wylde beestes/ and
thenne a boys cam to hym and sayde/
Eustace / haue thow good affyance /
For anone thow shalt recouer thyn ho
nour/ and shalt haue thy wyf and
thy Childryn and anone he mette with
these knyghtes/ and they knewe hym
not/ but demaunded of hym/ yf he kne
we ouy straunge man named placi
das/ And had a wyf and two chil
dren/ and he sayd nay/ yet he had them
home to his hostel/ and he serued them
And whan he remembryd of his fyrst
estate/ he myght not holde hym fro wep
yng/ Thenne he wente oute/ and wey
sshe his face/ and retorned for to serue
them/ And they consydered and sayd
that one to that other hold that this
man resembleth moche vnto hym/ that
we seche/ and that other answerd/ ce
taynly he is lyke vnto hym/ Now late
vs see/ yf he haue a wounde in his hede
that he gate in a bataylle/ Thenne they
beheld and salde the signe of the woun
de/ And thenne they wyst well it was
he that they sought; Thenne they arose
and kyssed hym/ and demaunded of
his wyf and chyldren/ and he sayd/
that his sones were deed and his wyf
was taken awey fro hym And thenne

the neyghbours ranne for to here thys thynge/ by cause the knyghtes tolde/ & recountred his fyrste glory and his ver tue/ and they saide to hym the comaun dement of themperour/ And clade hym with noble vestementes / Thenne after the iourneye of fyfteen dayes they brought hym to themperour/ and whan he herd of his comynge/ he ranne anone a geynst hym / and whan he salue hym/ he kyssshed hym/ Thenne Eustace recõ ted to fore them alle by ordre that whi che had happned to hym/ And he was vstablyssshed vnto thoffyce to be ageyn mayster of the chyualrye / And was constrayned to doo thoffyce as he dyde to fore/ And thenne he comptede / how many knyghtes ther were/ and salue/ that ther were but fewe/ as to the re garde of their enemyes/ and comman ded that alle the yonge men sholde be gadred in the cytees and tolwnes/ and it happed that the countrey where hys sones were nourysshed shold make and send two men of armes/ Thenne al the Inhabitants of that Countre ordeyned these two yongr men his sones mooste conenable aboue al other for to go with the maister of the chyualrye/ and then ne whan the mayster salue these yongr men of noble fourme/ and aourned ho nestly with goodr maners/ they plesyd hym mocke/ And ordeyned that they sholde be with the fyrst of his table Thenne he wente thus to the bataylle / And whan he had subduede his ene myes to hym/ he made his hoost to reste thre dayes in a Tolwne/ where his wyf dwellyde/ and kepte a poure hostelery And these two yongr men by the pur ueance of godr were lodgede in thaby tacion of their moder / without kno wynge what she was / And on a ty me aboute mydday/ as they spack that one to that other af their enfancye/ And their moder which was there her kned what they saydr mocke ententif ly soo that the gretest saydr to the las se when I was a childr/ I remembre none other thyng/ sauf that my Fader/ which was maister of the knyghtes/ and my moder which was ryght fayr hadr two sones/ that is to saye me and another yonger than I and was mo che faire /and they woste vs /and when she oute of her hows by nyght/ and en trydr in to a ship for to go I woote not whider/ and whan we wente oute of the ship /oure moder was lefte in the shyppe/ I woote not in what maneve / but my fadr bare me and my brodr and fore weppynge / And whanne he cam to a watr / he passyd ouer with my yonger brodr/ and lefte me on the banke of the Water / and whan he re torucdr/ a wulf cam/ and bare awaye my brodr/ and er my fader myght co me to me/ a grete lyon yssuedr oute of the forest/ and toke me vp / and bere me to the woodr/ but the herd men that salue hym took me fro the mouthe of the lyon/ and was nourysshed in su che a Tolwne as ye knolwe well / ne I couthe neuer knolwe what happned to my brodr ner/ where he is / and whey the ponger herdr this/ he begaune to we pe and saye/ Forsothe lyke as I here/ I am thy brodr/ For they that nouris shedr me saydr/ that they had takey me fro a wulf/ and thenne they begaune to embrace and kysse eche other and wepe/ and whan their moder had herdr alle this thynge / she consyderedr longe in her self / yf they were her two sones by cause they had saydr by ordre what was befalle them/ and the nexte daye folowynge she wentr to the mayster of the chyualrye/ and requyredr hym sa yenge/ Syre I pray the that thou com maundr that I may be brought ageyn to my Countrey / for I am of the coun trey of the Romayns / and here I am a straunger / and in sayeng these wor des she sawe in hym signes/ and kne we by them that he was her husbondr/ and thenne she myght no lenger forc here/ but fylle doune at his feet and sa idr to hym/ Syre I pray the to telle of thy fyrst estate/ For I wene that thou art placidas maistre of the knyghtes / which other wyse arte called Eustace/ whome the saueour of the worldr hath couuertidr And hast suffridr suche temptacion andr suche/ and I that am thy wyf was taken fro the in the see/ which neuertheles haue he kepte fro all corrupcion / and hadrst of me two sones/ Agappe and theospite and Eustace beynge this and dyly gently consyderrd and behelde her/ anon

knewe that she was his wyf/ and wept for ioye/ and kyssed her/ and glorifyed moche our lord god whiche comforted the discomforted/ And thenne sayd his wyf/ Syre/ Where ben oure sones/ and he sayd/ that they were slayne of wylde beestes/ and recounted to her how he had lost them/ and she sayd/ late vs yeue thonkynges to god/ For I suppose/ that lyke as god hath gyuen to vs grace eche to fynde other/ so shal he gyue vs grace to recouer our sones/ And he sayd/ I haue told the/ that they be deuoured of wylde beestes And she thenne sayd I sat yesterday in a gardyne/ and herd two ponglynges thus and thus expownynge their Infancye/ And I beleue/ that they be oure sones demaund them/ and they shalle trete to the the trouthe Thenne Eustace called them/ and herd their enfancye/ and knewe that they were his sones/ thenne he embraced them/ & the moder also/ and kyssed them also/ Thenne all the hoost enioyed strongly of the fyndynge of his wyf and chyldren/ and for the victorye of the barbaryns/ And whanne he was returned Traian was thenne dede/ And Adryan succeded in thempyre/ which was werst in al felonnyes/ And as well for the victory as for the fyndyng of his wyf & Childeren/ he receyued them moche honourably/ one dyde do make a grete dyner and feest/ and on the next day afor to sacryfyse for the victorye of the Barbaryns/ And thenne themperour seyng that Eustace wold not/ doo sacrefyse/ neyther for the victory/ ne for that he had founden his wyf and childrey/ warned and commaunded hym/ that he sholde doo sacryfyce/ To whome Eustace saide/ I adoure and doo sacryfyse to oure lord Ihesu Cryst/ and only serue hym/ And thenne themperour wyle nyssed with yre put hym/ his wyf/ & his sones in a certayne place/ and dyde to go to them a ryght cruel lyon/ & the lyon ranne to them/ and enclyned his hede to them/ lyke as he hadde worshiped them and departed/ Thenne the Emperour dyde do make a fyre Vnder an oxe af brasse or copper/ and whan it was fyre hote/ he commaunded/ that they sholde be put therin al quyck and a lyue/ and thenne the sayntes prayde and commaunded/ them vnto our lord And entred in to the oxe/ And there yelded vp their spirytes vnto Ihesu Cryst/ and the third day after they were draiwen oute to fore themperour and were foundeu al hoole and not touched of the fyre/ ne as moche as any heer of them was brente ne none other thynge on them/ and thenne the Crysten men toke the bodyes of them/ and leyd them in a ryght noble place honourably/ and made ouer them an oratory/ And they suffred deth vnder Adryan themperour whiche reganne aboute the yere C xx/ in the kalendes of Nouembre

Thus endeth the lyf of saynt Eustace

Here folowyeth the solempnyte of al halowes

The feeste of all the Saintes was establissheed for foure causes/. Fyrste for the dedycacion of the Temple/ secondly for supplement of offences done/ Thirdly/ for to take away negligence/ And Fourthly for to gete more lyghtly/ that thynge/ whiche we praye for/ This feeste was establissheed pryncipally for the dedycacion of the Temple/ For the Romayns sawe/ that they seygnourysed ouer alle the worldy/ and therfor they made a ryght grete Temple/ And sette theyr ydolle in the mydole/ And al aboute this ydolle they sette the false ymages of alle the prouynces/ soo that al the ymages fetched ryght thydolle of Rome/ And it was ordeyned by arte of the deuylle that whanne a prouynce wolde rebelle ageynst the Romayns/ Thymage of that prouynce sholde torne his backe to thydolle of Rome/ lyke as in shewyng that hit departed fro the seygnourye of Rome/ And thenne anone the Romayns wolde bryuge grete puyssaunce in to that prouynce/ And there subdued it to their seygnourye/ And yet it suffysed not to the Romayns/ that they hadde in theire seygnorye alle the false ymages of the prouynces/ but made to eche of tho false goddes a Temple/ lyke as tho goddes hadde maade them lordes/ and vaynquers of alle the prouynces/ And by cause that alle the ydolles myght not be in that Temple/ They made agretter Temple more merueylous and hyghe than alle the other/ and for to shelue the more their wodenesse/ They dedyed this Temple in honour of alle theyr goddes/ And more for to deceyue the peple/ the Bisshops of thidolles fayned that it had ben commaunded to them of Cybele a goddesse that is calledy moder of the goddes/. And they calledy this Temple Pantheon/ Whyche is as moche to saye as alle goddes/ of pay that is all/ and theos that is godz/ And by cause they wolde haue victory of alle the people/ therfore they made a grete Temple to alle the sones of Cybele/ And the foundament of this Temple was cast round by a sperr, that by that forme/ the perdurablete of their Goddes sholde be

shewed/ And for as moche as the gre te quantite of the erthe/ whiche was within semed not sustenable to be boy ded/ and that the werke was a lytel sene aboue the erthe/ they fylled the cre uyses within the erthe/ and medled penyes with therthe/ And dyd alwey so/ tylle the sayd Temple was fully accomplysshed/ And thenne they gaf lyence/ that who someuer wold take alwey the erthe/ that all the money that he fonde with therthe shold be his Thenne cam hastely grete companye of peple/ and boyded anone the Temple/ And at the last the Romayns maade a pyne of copper and gylt/ and set it in a ryght hyghe place/ And it is sayd alle the prouynces were entayled and grauen merueylously within that pyne/ So that alle they that come to Rome myght see in that pyne / in what parte his prouynce was/ and thys pyne after longe tyme fylle/ and remay ned in the ouerst parte of the Temple And in the tyme of Focas themperour/ what tyme Rome had recouered the fayth/ Boneface the fourthe pope fro saynt gregory about the yere of our lord syx honderd and fyue/ gate of Fo cas the said Temple/ And dyd do ta ke alwey and enface alle the ordure of alle tho ydolles/ And the fourthe ka lendes of Maye he halowed it in tho nour of our lady saynt Marye / and of alle the martire/ And called it saint Marye at martres/ whiche now is cal led sancta Maria rotunda that is saint Marye the round/ For thenne was made no solempnite of the Cõfessours and by cause ther assembled grete mul titude of peple at this feest / And there myght not be found habundaunce of Vitaylle for the peple that cam / Pope Gregory establysshed this feste to be in the kalendes of Nouembre/ For thenne ought to be gretter habundaunce of Vi taylle whanne the corne is had in/ and wyne made/ And establisshed this daye to be halowed thorugh the world in the honour of alle sayntes / And thus the Temple that had be made for alle thy dolles is now dedycate/ and halowed to alle the sayntes / And where as the worshippinge of ydolles was vsed / ther is now the prayseng of all sayn tes/ Secondely it is ordeyned for the supplement of thynges offendyd and trespaced/ that is to saye for to accom plysshe suche as we haue ouerpassed / For we haue lefte/ and ouerpassed ma ny sayntes/ of whom we haue made no feste/ ne may not halowe the feste of eue ry sayntes by hym self. as wel for the grete multitude/ Which ben infynyte / as for our Infyrmyte/ for we ben fe ble and weyke / and maye not suffyse for the shortnesse of tyme / For the ty me may not suffyse therto / And as sayntes Jerome sayth in a pystle which is in the begynnynge of his kalender / ther is no day/ except the fyrst daye of Janyuer / but that there may be foun den euery day mo than fyue thousand martirs/ and therfor by cause we may ye not synguleerly make feest of euery sayntes/ sayntes Gregory the pope hath or deyned and establysshed that we shall on one daye honoure them generally & to gyder/ And mayster Wyllyam of Ancerre putteth sixe vsons in the som me of the offyce/ wherfore hit was esta blysshed/ that we sholde here in thys worlde make solempnyte of the saintes The fyrste is for the honoure of the dy uyne mageste/ For whan we doo wor ship to the sayntes or sayntes/ we wor shipe god in his seyntes/ and say that he is meueyous in them / For who that dothe honoure to sayntes/ he honou reth hym specyaly/ whiche hath sanctify ed them/ The seconde is to haue ayde in our Infyrmyte/ For by oure self we may haue none helthe/ therfor haue we nede of the prayers of sayntes / And therfore we ought to honoure them / that we may deserue that they ayde and helpe vs / It is redde in the thyrde book of kynges of the fyrst chappytre / that kersakee is as moche to saye as the pyete of fylkynge/ which is to saye/ the Chirche tryumphaunt / sayenge to her sone/ that is to saye that to the Chirche tryumphaunt he had obteyned the reg ne by his prayers/ The thyrde cause is for thaugmentacion of oure surete/ that is to saye for the glorye that is purpo sed in vs in their solempnyte / oure hy pe and surete ben augmentid and en creased/ and yf mortal men and dey myght thus be enhaunced by theyr

merytes/ it is trouthe that the mygh te and puyssaunce shulde no thyng there by be mynuysshed/ ne lassed/ The fourth for thensample of vs folowynge / For when the feste is remembryd/ we ben called ensielue and folowe them/ soo / that by thensample of them we despyse alle erthely thynges/ and desyre celes tyall thynges/ The fyfthe is for the dette of entrechaungynge neghbourhe de/ For the sayntes make of vs feste in heuene/ For thaungels of god and the holy soules haue ioye and make feste in heuene of a synner that doth penaunce/ and therfor it is ryght whanne they make of vs feste in heuen/ that we make feste of them in erthe/ The sixthe is for the procuracion of our honour / For whanne We honoure the sayntes We procure our honour / For their solempnyte is our dygnyte/ For when We worshipe oure bretheren / we worshipe our self/ For charyte maketh al to be comyn / and our thyngys ben celestyall, erthely and perdurable / and aboue these reasons Johan damascene putteth thre reasons in his fourthe bo ke the seuenth Chapytre/ whyche/ & wher fore the sayntes and theire Relyques ought to be honoured/ of whiche some ben preysed for their dygnytees / and somme for the precious tytres of their bo dyes/ and the dygnnyte of them is in four maners/ For they ben frendes of god/ Sones of god/ heyres of god/ and oure dukes and ledars / And saynt Johan puteth these auctorytees Jo hannis decimo tercio/ For the first/ Jam non dico vos seruos / et cetera/ I sayr you not nowe seruauntes/ but frendes / For the second Johannis Primo/ De dit eis potestatem filios dei fieri/ he gaf to them power to be made the sones of God/ Of the thyrde ad Romanos oc tauo/ yf ye be sones/ ye be heyres/ et cete ra/ Of the fourthe he sayth thus/ Holy mocke sholdest thou labour to fynde a leder to bryngе the to the kynge / and spekе for the/ that is to Wete/ that they ben leders of grace and of alle humay ne lynage/ and spekе and pray for vs to god/ wherfore they ought to be Worshipped/ Other ben taken as tou chyng the precosite of their bodyes/ And the sayd Johan Damascene put teth foure resons/ And saynt August yn putteth therto the fyfthe/ by whiche is shewed the preciousite of the bodyes or of the Relyques/ For the holy body es were the seyges of god/ temple of Jhesu Criste / they were the Alabastre / or boye of the precious oynement/ and the fontayn of the dyuyne lyf/ membres of the hooly ghoste/ Fyrst they were the eelers of god/ For the Sayntes ben ce lers of god and pure aornementes / Secondly they were the temple of Jhe su Cryst For hit folowith by cause that god dwellyd in them by en tendement/ whereof thapostle sayth/ Ne knowe ye not that your bodyes ben the temple of holy ghoste/ dwellyng in you Herof saith Crisostem /May delyteth hym in edifiacion of walles/ and god delyteth hym in the conuersacion of sa yntes/ whereof Dauyd sayth/ Syre I haue louyd the beauty of thy howse / but that beaute is not made by dyuer syte of marble/ but hit is gyuen to ly uyng men by dyuersyte of graces/ the beaulte of marble the Flessh delyteth The beaute of grace quykenyth the sou le/ the fyrst deceyueth the eyen/ and that other edyffyeth by double entendement Thirdly / they ben the Alabastre or boye of spyrytuel oynement/ wherfor hit is sayd oynement of good odour cometh of hym self/ and this gyuen the Rely ques of sayntes / yf the water came from the Rocke/ and oute of the stone in deserte/ and also water came out of the Jowe of the asse to Sampson/ whiche had thurst/ thenne it is not in credible/ that ther renneth fro the Re lyques of sayntes / oynementes wel smellyng to them that knowe the vyse of god/ and honour of sayntes whis che cometh from hym/ Fourthly/ they ben Fontaynes of dyuynyte / Of whos me is sayd/ they that lyue in verye with free pacyence/ ben assistaunt to god/ and ben to vs welles of helthe / Our lord Jhesu Cryst yeueth vnto Re lyques of his sayntes many benefayt tes in dyuerse maners/ Fyftly they ben membres of the holy ghost/ this re ason assigneth saynt Augustyn in the book de Ciuitate dei / And sayth/ they be not to be despysed / but to be honou red gretely/ and to worshipe the bodyes

of the sayntes of whome whanne they lyued/the holy ghoost vsedy as his old ne membre in all goody werke / Andy thapostle sayth / ye seeke experyence of hym that speketh in me Cryste / Andy of seynt Stephen it is sayd/ they myght not wyste his wysedome/ ne to the holy ghoost that spake in hym

Andy ambrose sayth in thexametre / It is a ryght precious thynge/that a man is made the membre of dyuyne Boys/ Andy with his bodyly lyppes expressyth the Wordes celestiall/ Thyrdly/ the feste of alle the sayntes is establyssheday for the clensynge of oure neclygences / For hold be hit/that we halowe the festes of selue sayntes/ yet we kepe them neclygently oftyme / andy kue many thynges vndon by ygnorawnce/and by neclygence / Andy yf we knue not solempnysedy ony festes/ as we ought to do but neclygently / Nowe in this generall feste we ought to fulfylle andy amende it/andy purge vs of oure neclygence/and this reason is touchyd in a sermony/that is rededay this day in the Chirche/andy hit is ordeyneday / that at this day memorye is made of alle saintes/ that what someuer fragylyte humayne hath done lasse than he ought/ by ygnorawnce/by neclygence/or by occupacion of seculer thynges in the solempnyte of saintes/ that hit be appeassedy in thobseruacion of this holy feest/ It is to be notedy/that ther be four dyfferences of the sayntes/ that we honoure by the cours of the yere / whiche bey of the newe testamēt/ of whom on this day We gadre to gyder for tacomplisshe that whiche we haue neclygently done/that bey thapostles martirs/confessours and vyrgyns/ And after Rabane/these foure bey sygnefyedy by the foure partyes of the world/ By thorygent that is Eest / thapostles/ by the southe the martirs/ By the northe the confessours/ Andy by the west the vyrgins/ The fyrst difference is of thapostles/ Of whom the excellence is magnyfested by cause they surmounte all thother sayntes in foure thyngis/ Fyrst in soueraynte of dygnyte / For they bey the wyse prynces of the chirche myly-taunt/they bey the puyssaunt accessorus of the Juge perdurable / they bey swete pastoures of the shepe and flock of our lordy/ Andy they bey swete Juges/as Bernardy saith It besemeth well to establyssh suche pastours andy suche doctours of thumayne lygnage / that bey swete or softe/puyssaunt and wyse/swete or softe/ that they mayne vs goodly/by mercy/ Myghty/ For to defende vs puyssauntly / wyse for to bryng vs to the way of trouthe/ After they surmounte the other sayntes in soueraynte of puyssaunce /whereof sayne Augustin sayth thus/ God gaf power to the apostles ouer the deuylls for to destroye them / Aboue the elementes to chaunge them/ Aboue nature to cure it Aboue the soules for to assoille them / of their synnes/aboue the deth for to despyse hit/ aboue thaungels for to sacre the precious body of oure lordy Jhesu Cryst/ Thyrdly/ They exorde other saintes in prerogatif of holynesse/ soo that by their grete holynes andy plenytude of graces the lyf andy conuersacion of Jhesu Criste shone in them as in a myrrour/and was knowen in them as the sonne in his splendour/as a rose in his odour/ Andy as fyre in his hete / andy hereof sayth Crysostome vpon Mathewe Jhesu Cryste sente his Apostles/ as the sonne his rayes/ as the Rose his odour/andy as the fyre his sparkles/ And lyke as the sonne appierith in his rayes/and as the Roses is felte by his odour / andy as the fyre is sene in his sparkles/ so by the vertues of them is knowen the puyssaunce of Jhesu Crist Fourthly/ Thapostles exorde other sayntes in theffecte of prouffyte/ Of whiche Utilite saynt augustyn spekynge of thapostles sayth/ Of the moste lyle/of the most prouffitis/andy of the leste/ bey ennoblysshedy / enlumynedy andy multyplyedy/the moste eloquente andy fayr spekars/ the clerest wyttes andy connynge/ Andy most plentyuous wysedome of facunde andy spekynge of Auctours & doctours / the secondy dyfference is of martirs/ of whome the excellence is shewedy / by that they suffrady in many maneres/prouffitably/ constātly andy multiplyengly / For aboue the martirdome of bloody shedynge / they suffrid/thre other martirdoms without effusion of bloode / that is scarcenes

in plente/ whiche Dauyd had/ largesse in pouerte/ whiche Thobye shelved/ and chastyte of wydowhede in pongth of whiche Joseph vsed in Egypte/
And after gregory /also this it treble martirdom without shedyng of blood that is pacyence in aduersite / whereof it is sayd/ we may be martirs Without pwn/ yf we kepe stryly pacyence in our courage/ Compassion of them that ley in affliction and tormentie/ whereof it is sayd / who that hath compassyon of ony that is in necessite/ he bereth the Crosse in his thought / And he that suffrith vpbonny/ and loueth his enemy is a martir secretly in his mynde/ Secondly they suffrid martirdome prouffitably/ whiche prouffyt on the parte of the martirs is remyssion of all synnes kepyng and haupnge plente of merytes/ and reparynge of Joye perdurable/ And these thynges haue they bought with their precious blood/ And therfor it is sayd/ their blood is precious/ that is to say/ full of pryce And of the fyrst and second sapnt Augustyn sayth in the book of the Cyte of god/ what thyng is more precious than deth by whiche synnes ley pardonned/ and the merytes encreased/ And the same lyon Johan sayth/ the blood of Jhesu Crist is precious without synne/ And yet made he the blood of his saintes precious/ For whom he gaf his precious blood/ For yf he had not made the blode of his sayntes precious/ hit sholde not be sayd/ that the dethe of saintes is precious in the syghte of oure lord / And Cipnan saith/ that martirdom is thende of synne/ terme of perylle/ leder of knyghe/ mayster of pacience / and holde of lyf/ Of the third sapnt Bernard sayth/ Thre thynges ther be/ that make the deth of saintes precious/ reste of trauayll/ Joye of nouelte/ sureste of perdurablyte/ And as touchyng to vs the prouffyte is double/ For they be gyuen to vs for an example to fyght/ wherof sapnt Johan Chrysostome sayth to vs/ thou Cristen man art a knyght delyuere/ yf thou wene to haue victorye without fyghtyng/ & tryumphe with out batayll/ exercyse thy strength myghtely/ and fyght thou cruelly in this batayll/ Consider the couenaunt/ Vnderstonde the condycion / knowe the noble Chyualrye/ knowe the couenaunt that thou hast made and promysed/ the condycion that thow hast taken the Chyualrye/ to whome thow hast gyuen the name/ For by that couenaunt alle men fyghte/ and by that condycion alle haue kaynquyssed and by that chyualrye/ This sayth Crisostom Secondly/ they be gyuen to vs patrons for to ayde and helpe vs/ they ayde vs by their merytes/ and by their orysons
Of the fyrst saith saint Augustyn / O the vnmesured pyte of oure lord/ whiche wylle that the merytes of the martirs be our aydes and suffrages/ He examineth them for to enseigne and teche vs/ He bereth them for to gadre vs. & he wylle/ that their tormentes ley onte prouffytes/ Of the second sayth sapnt Jherome ayenst Vygilancyen/ yf trappostles and martirs / when they were yet in their bodyes alyue myghte pray for other/ and were therin diligente / how mocke more thenne ought they to do after their crowne/ victory and triumphe/ Of whome Moyses one only man gate pardon for sixe Thousand men armed and saint Stephen prayd for his enempes/ and sith they be nowe with god/ Shold they do lasse
Thirdly/ the martirs haue suffred constantly Saint Augustin sayth that ꝑ soule of a martir is ꝑ glayue wrpken disshaunt by charyte / sharp by verye brandisshed by the vertue of god fyghtyng/ ꝑ whiche hath surmoũted the cõpanye of gaynsayenge them in reprouyng them She hath smetyn the wicked and throwen doune them that were contrary to her/ and Crysostom sayth/ that the martirs tormentid were stronger than the tormentours / And the very membres kaynquyssed the vntynge ywons The thirde difference is of the confessours/ Of whom the dignyte and excellence is manyfested by cause they confessid god in thre maneres/ by herte/ by mouthe/ and by werke/ The Confession of herte suffyseth not without confession of mouthe/ lyke as Johan Crysostom sayth & preueth it in four maners and as to the fyrste he sayth thus The Rote of confession is faith of the herte and as long as the Rote is a lyue &

quycke in the erthe it is neꝛſſary that
ſhe bꝛynge foꝛth bolwes andꝫ leeuys
andꝫ yf if it bꝛyng none foꝛth/ it is to
vnderſtonde that it is dꝛyedꝫ in therthe
andꝫ all in lyke wyſe when the Roꝛ
te of fayth is hole in the hꝛte/ſhe bꝛyn
geth foꝛth allwey Confeſſion in ꝑ mou
the/ Andꝫ yf the confeſſion of the hꝛte
appieweth not in the mouthe/ vnderſton
de withonte doubte that the fayth of the
hꝛte is dꝛyedꝫ vp/ As to the ſecondꝫ
he ſayth/yf it ſuffyſeth to byleue in the
hꝛte/and not to confeſſe it to foꝛe men
thenne thou art vntrwe andꝫ an ypo
cꝛyte/ Foꝛ how be hit that he byleueth
not at the hꝛte/yet hit pꝛouffiteth hym
to confeſſe wyth his mouthe/ andꝫ yf
it pꝛouffyteth not to hym that confeſ
ſyth withouthe byleue/ It pꝛouffitedꝫ
not to hym that byleueth without Con
feſſion/ andꝫ as to the thyꝛdde he ſaith
yf it ſuffyſe to Jheſu Cꝛyſt/ that thold
knolde hym/ how be hit that thou con
feſſe hym not to foꝛe men/ thenne hit
ſuffyſeth to the alſo/ that thold knolde
hym/andꝫ yf thou confeſſe Jheſu cꝛyſt
to foꝛe godꝫ andꝫ yf his cognoyſſaun
ce ſuffyſeth not to the nomoꝛe ſuffyſeth
to the thy faythe/ As to the
fourthe/ he ſeyth/ yf only the faythe of
thy hꝛte ſholdꝫ ſuffyſe to the/godꝫ Wol
de thenne haue cweatedꝫ to the but only
the hꝛte/ but godꝫ hath cweatedꝫ both the
hꝛte/andꝫ the mouthe/ Foꝛ to byleue
with thy hꝛte/ andꝫ to confeſſe it with
thy mouth/ Thyꝛdly/they confeſſid god
by werke/ andꝫ ſaynt Jheꝛomme ſhe
weth/ how godꝫ is confeſſid by werke/
oꝛ wꝛyted/andꝫ sayth Jheſu Cꝛyſt is ſa
pyence/ Right wyſnes/trouthe/holynes
andꝫ ſtrengthe Sapyence is denyedꝫ by
folye/ Ryghtwyſnes by Inyquyte/
trouthe by leſynges/ holynes by fylthe
Andꝫ ſtrengthe by feble courage/ andꝫ
as ofte as we ben ouercomen by vyces
andꝫ by ſynnes we wꝛye godꝫ/ alſo in
the contrayꝛe as ofte as we done ony
goodꝫ/we confeſſe godꝫ/ The fourth dif
ference is of the Vyrgyns/of whom the
exellence andꝫ dygnyte is ſhewed and
manyfeſtedꝫ Firſt in that they ben the
ſpouſes of the etꝛnal kynge/ andꝫ he
of sayth ſaynt Ambroſe/who may eſte
me more gꝛeter beaulte/than the beau
te of her that is bouedꝫ of the kynge/
Approuuedꝫ of the Juge/ dedycate of
godꝫ/allwey an eſpouſe/ andꝫ allwey
without corrupcion/Secondly by cau
ſe ſhe is compaꝛedꝫ to angels/ Vyrgyny
te ſurmounteth all condycion of nature
humayne/ by whiche men ben aſſociate
to Aungels/andꝫ the victory of vyr
gyns is moꝛe than of angels/ Than
gels liuen without fleſſhe/ andꝫ vyr
gyns liuyng in their fleſſhe tꝛyumphen
Thyꝛdly for by couſe they be moꝛe no
ble than other Cꝛyſten people/ whꝛof
Cyprian sayth/Virgynyte is the flouꝛ
of the ſeed of the Chirche/ beaute andꝫ
aournement of ſpiritueel gꝛace/a glad
Joye of laude andꝫ honouꝛ/ Werke en
tiere andꝫ incorrupte/ ymage of godꝫ/
andꝫ yet moꝛe noble as to the holynes
of god/andꝫ poꝛcion of the ſtocke of Jhe
ſu Cꝛyſt Fourthly/ by cauſe
they ben put to theyr huſbondes/e this
exellence that Vyrgynyte hadꝫ/ as to
the reſpect of thacouplement of mary
age appieweth by manyfold compaꝛaci
on/For maryage fylleth andꝫ ſwelleth
the belly/and Vyrgynyte the mynde/
whꝛof auguſtyn sayth/ Vyrgynyte
exſith to fooldre moꝛe ꝑ lyf of angels
in their fleſſhe/than tencreace the nom
bre of mortal peple in their fleſſhe/Foꝛ
it is moꝛe bleſſidꝫ andꝫ moꝛe plentyuo
us tencreace theyr mynde/ than to be
gꝛete with childe For ſomme haue
Childꝛen of ſoꝛowe And Vyrgynyte
bꝛyngeth foꝛth Childꝛen of Joye/ Vyr
gynyte replenyſſheth heuen of childꝛen
andꝫ they that ben maryedꝫ replenyſſhe
the erthe/andꝫ Jheꝛome ſaith/The wed
dynges fylle the erthe/andꝫ Vyrgynyte
fylleth heuen/ that one is of gꝛete beyꝫ
nes· Andꝫ this is of gꝛete veꝛte/ Vyrgy
nyte is ſilence of charge/ pees of the
fleſſhe/Redempcion of vyces/andꝫ prin
ceſſe of vertues/Mariage is goodꝫ/
But Vyrgynyte is better/Saynt Jhe
ꝛomme ſaith to palmacyen the differen
ce bitwene maryage and Vyrgynyte e
ſaith they difference as moche/ as is
bitwene not to ſynne/andꝫ to do well/
oꝛ as I maye clerlyer ſaye/as is by
twene good and better/ Foꝛ maryage
is compaꝛd to thoꝛnes/ andꝫ Vyrgyny
te to Roſes/andꝫ he sayth to Euſtochi
um/I preyſe maryage foꝛ they engẽdꝛ
Virgins/I gadꝛe fro the thoꝛnes roſes

gold fro therthe/ andy oute of the ſhelle a precious margaryte or ſtone/ Fyfthly is ſhelbed the dignyte and exellencie of Virgyns/ For they enioye many pryueleges/ For the Virgyns ſhall haue the crolbne that is calkyd Aureola they only ſhalle ſynge the newe ſonge They ſhall be cladde with veſtementes of the ſame with Jheſu Cryſt andy ioye alwey with hym/ Andy they ſhalle folowe alwey the lambe/ The fourthe & the laſte / this feeſt is eſtablyſſhedy for to Impetre andy gete the ſonner that thyng that we pray fore/ by cauſe that We honoure this daye alle the ſayntes generally/ which alſo praye for vs all to geder/ And ſo they may the lyghtlyer gete the mercy of oure lordy for vs / For yf hit be Impoſſible that the prayers of ſomme ſayntes be not herd / hit is moche more Impoſſible/ that the prayers of al ſhold not be herdy/ andy this reaſon is touchedy when hit is ſayd in the collecte/ Deſideratam nobis tue propiciacionis habundanciam multiplicatis interceſſoribus largiris / lordy gyue to vs by the multiplyedy prayers of all thy ſayntes/ the deſyredy habundance of thy dbonayte/ andy the ſayntes praye for vs by merite/ andy by effect/ by merite when their merite helpeth vs/ by effecte/ when they deſyre our deſyres to be accomplyſſhedy/ andy thys do they not/ but there as they accomplyſſhe the wylle of oure lordy/ andy that on thys day alle the ſayntes aſſemble them for to pray for vs/ It is ſhelbedy in a Vyſyon/ that happendy in the secondy yere after this feeſte was ſtablyſſhedy/ On a tyme when the ſeytayne of ſaynt Peter had by deuocion viſitedy all the aultres of the Chirche / Andy had requyred ſuffrayges of alle the ſayntes/ atte laſt he cam ageyne to thaulter of ſaynt Peter/ andy there reſted a lytell / andy ſalde there a Vyſyon / For he ſalve the kynge of kynges in an hyghe throne ſit andy alle the Aungels aboute hym / andy the bleſſedy Virgyn of Virgyns cam crolbnedy with a ryght reſpledyſſhynge crolbne/ andy there folowedy her agrete multitude of Virgyns without nombre andy contynence alſo / andy anone the kynge arose ageynſt her/ andy made her to ſytte on a ſete by hym /

And after cam a many cladde with the ſkynne of a camell/ and a grete multitude of auncient/ andy honourable fadres folowynge hym/ Andy after cam a man in habyte of a byſſhop/ and a grete multitude in ſemblable habyte folowynge hym/ Andy after cam a multitude of knyghtes without nombre/ whome folowedy a grete company of dyuerſe peple/ Thenne cam they all to fore the Trone of the kynge / Andy adouredy hym vpon their knees/ Andy thenne he that was in habyte of a Byſſhop began matyns/ andy the other folowedy Andy an Aungel / which ladde this ſeytayne thus in the Vyſyon / expoundedy this Vyſyon to hym / andy ſaydy / that oure bleſſidy lady the Virgyne was she that was in the fyrſt company/ she that was cladde in the skyne of camels was ſaint Johan baptyſt with the patryarkes andy prophetes/ andy he that was aournedy in habyte of a biſſhop was Peter with thapoſtles/ The knyghtes were the martirs / Andy the other the confeſſoures/ the which al cam to fore oure lord ſplynge in his throne for to gyue to hym lalde and than kynges of thonour that was done to them in this world of the mortalle peple/ And prayd to hym for alle the vniuerſal worldy andy after the Aungel brought hym in to another place / and ſhelded to hym men and wymmen ſomme in bedes of goldy / other enioyenge in diuerſe delytes/ othir nakedy/ andy poure/ andy other beggyng/ Andy ſaydy to hym/ that this was the place of purgatory / they that dwellydy there were the ſoules/ they that habounded in welthe were the ſoules of them which were ſocoured by their Frendes by many aydes / The poure were the ſoules / of whome theyre executours andy Frendes ſette not by them/ ne dyde no thynge for them/ Andy thenne he commaundd hym/ that he ſhold ſhelde this to the pope/ that after the feſte of all halowen he ſhold eſtabliſſhe the commemoracion of alle ſoules/ andy that generalle ſuffrages temporall myght be done for them on the next day where they may haue none in eſpecialle

Thus endeth the ſolempnyte of al ſayntes

Here folowyth the comme moracion of al ſowles

The memorye of the departynge of al Cryſten ſoules is ſtablyſſhed to be ſolempryſed in the chirche on this day/ to thende that they may haue generall ayde and comforte / where as they may haue none ſpecyall/ lyke as it is ſhewed in the forſayd reuelacion And ther dampens faith ſ in Cecyle in the yle of Vulcan/ ſaint Odylle herd the voyces & the howlynges of deuyls Whiche complayned ſtrongly/ by cauſe that the ſoules of them that were ded were taken awey fro their handes by almeſſes and by prayers/ And therfor he ordeygned that the feſte and remembraunce of them that ben departed oute of this world/ ſhold be made and holden in al monaſteryes / the day after the feeſt of al hoolowen/ the whiche thyng was appwoued after of al holy Chirche and therof we may ſpecyally touche two thynges/ Fyrſt of the purgacion of the ſoules/ And ſecondly of their ſuffrayges/ Of the firſt is to be conſidered thre thynges/ Fyrſt who ben they that ben purged / Secondly/ by whome they ben purged / Thyrdly / where theye ben purged/ It is to wete that there ben thre maners of them that ben purged/ The fyrſt ben they that deye to forer they haue done ſatiſfaction of the penaunce ꝑ hath ben enioyned to hem/ Neuertheles yf they had ſo moch cõtricion in the herte/ that it had ſuffyſad to affacte the ſynne / they ſhold haue freely paſſyd to the lyf perdurable/ how be it that they had not accomplyſſhed their wylle ne ſatiſfaction/ For contricion is right grete ſatiſfaſtion of their ſynnes /and pnttynge awey of ſynne And therof ſaith ſaint Jheromme/ The lengthe of tyme auayleth not ſo moche as of ſorowe/ ne thabſtynence of metes auayleth not ſo moche as the mortyfycation of yres/ but nold they that deye without this contricion to forfacte complyſſynge of theyr penaunce / ben greuouſly punyſſhed in purgatorye / but yf it happen that the ſatiſfaction of them be done of ſomme of their frendes But to this that ſuche mutacion of the ſatiſfaction may auaille/ four thynges ben requyred

The fyrſt is of thauctorite of the chaũger / for it ought be don of thauctorite of the preſt/ The ſecond / is of his parte for whome this mutacion is of the ſatiſfaction / that is the neceſſite of hym/ For he may be in ſuche eſtat/ that he maye not well doo ſatiſfaction for that other that is to ſaye in charyte/ For he ought to be in charyte/ The thirde is on his ſyde / on whome the commutacion is maade of ſatiſfaction for that other / that is to ſaye of charyte / For it is requyſyte that he be in charite by whiche he maketh ſatiſfaction to be meritorious & ſuffycyent/ The fourthe thynge is proporcion/ that is to wete / that the laſſe payne be proporcioned in to gretter/ For therwyte payne of the ſynnar ſatiſfyeth more to god than of a ſtraunger/ And alwey is he tormented in purgatory/ but for the payn that

he ſuffreth / And that other payeth for hym/ he is the ſonner delyuerd / For god acounteth his payne and the payne of that other/ For if he were condempned to ſuffre the payne of two monethes in purgatory/ he myght ſoo be holpen/ that he ſholde be delyuerd in a monethe /but he ſhall neuer be taken thennes tylle the dette be payd/ and when it is payd /that ought to be payd/ after it is conuertid in to the wele of him that had done hit/ And yf he haue no nede / It is torned vnto the wele of other that ben in purgatory

The ſecond that ben in purgatory / ben they that haue acomplyſſhed theyr penaunce /but allweye by the neclygence or ignoraunce of the preſt/ whiche confeſſyd them/ It was not ſuffyſaunt /and yf they haue not had right contricion that may ſuffyſe for their ſynne/ they ſhalle accomplyſſhe alle that there/ by cauſe of the lytell penaunce doyng in this lyf/ For our lord that knoweth the maner/and the meſure of paynes and of ſynne / he gyueth payn ſuffiſaunt/ in ſuche wyſe/ that there remayneth not ony payne vnpunyſſhed/

Thenne the penaunce that is enioyned eyther it is gretter/ or egalle/ or laſſe/ yf it be gretter/ they that haue done more/ hit ſhalle torne to thencreceyng of glorye/ yf it be egall / thenne hit ſhalle ſuffyſe to the remyſſyon of his ſynne / yf it be laſſe/ thēne that whiche lacketh ſhalle be fulfylled by the vertu of the dyuyne puyſſaunce and Juſtyce/ Of them that repente them at the laſte/ ben tene that Auguſtyn ſayth / he that is baptyſed/ & at that hour goth oute of this worlde/ he goth ſurely/ A man wel lyuynge/ and ſoo deyeth gooth ſurely / A man doynge penaunce at the laſte / and reconcyled/ yf he goo ſurely I am not ſure/ Therfore holde the certayn weye/ and leue the vncertayn weye/ This ſayth ſaint auſtyn For ſuche done penaūce more for nede than of wylle / and rather for drede of payne than for loue of glorye/ The thyrd/ that gone in to purgatorye/ ben they that ben wode/ lye and ſtubple/ This ben they/ that not withſtandynge they loue god yet they haue carnalle affection to their ryches ſes/ their wyues/ and poſſeſſions/ yet they loue no thynge to ſore god/ And they ben tormentyd in purgatory after the maner of their longe or ſhort beyng therin/ as the woode in longe brennyng as the heye laſſe/ or the ſtubple leeſt & ſhorteſt / And ſaynt Auguſtyn ſayth though thys fyre be not intolerable/ yet it is greuous merueylouſly/ ſo that hit ſurmounteth all the payne that ony mā ſuffryd euer in thys World/ For ſo greuous paine was neuer founden in the fleſſhe/ how be it that martirs haue ſuffryd grete paynes/ The ſeconde/ is to wyte/ by whome they ben purgedy / or by whome punycion is made/ It is done by the euylle Angeles/ and not by the goode/ For the goode Angels tormente not the goode ſowles/ but the goode angels tormente the euylle aūgels / & the euylle angels tormenten the cuyll Cryſten ſowles/ And it is wel to byleue that the goode Angels byſyte ofte and comforte their brethren and theire felawes/ and warne them to ſuffre in pacyence / And yet haue they another remedye of comforte of this that attende certaynly the glorye to come / For they be certayn to haue ioye/ laſſe than they that ben in the contreye/ and more certeynte/ than they that ben in theyre lyf/ For the certaynte of them that ben in the countrey is without abydynge and drede/ For they abyde not that is for to come/ whan they haue it preſente and doubte no thynge to leſe it / But the certeynte of them that ben in the lyf is contrarye/ but the certeynte of them that ben in purgatory is moeynne/ for they abyde to haue it/ and without drede/ For they haue free wylle wythoute drede confermed/ that they maye no more ſynne / and yet haue they another comforte/ that they wene alwey / that ther ben made prayers and done almeſſes for them/ And peraduenture/ it is is more kelde that / this punycon not made by cuyll angels / but by commaundement of the dyuyne Juſtyce / And by the fors therof ſuccedynge / As to the thyrd hit is to wete where they ben purged / in a place by heſſe / Which is called Purgatorye / after

thappynyon of dyuerse ryʒsemen / how
ke it that it semeth to somme other/ that
it is in thayer in a place brennyuge &
woundʒ/ but neuertheles ther ben ordey-
ned dyuerse places to dyuerse soules/
andʒ for many causes/ andʒ that is for
lyght punycion/ or for hasty delyuera-
unce or for the synne commysedʒ in that
place or for ꝑ prayer of som saint First
for the lyʒt punycion as it is shelvedʒ
to somme / after that sayntꝑ gregory sa-
ith that somme soules ben purgedʒ in
the shadowe/ Secondly for their hasty
delyueraunce/ that they may shelve vn
to other/ how that they nede to requyre
ayde/ Andʒ therby myght hastely yssue
oute of the payne/ lyke as it is rede/
that somme fyssheres of saynt Thyla-
ult/ that fyssh̄edʒ on a tyme in harueste
andʒ wolde a grete ppeer of yse/ in stede
of a fysshe / Andʒ they were gladder
therof than of a fysshe/ by cause the bis
shop had grete brennynge of hete in
his legge/ And they leyde that yce ther
to/ andʒ it refresshedʒ hym mocke/ Andʒ
on a tyme the bisshop herdʒ the boys of
a man in the yce / Andʒ he coniuredʒ
hym to telle hym what he was And
the boys saydʒ to hym I am a soule /
Whiche for my synnes am tormentedʒ in
this yce/ andʒ may be delyuerdʒ yf thou
saye for me thyrty masses contynuel-
ly to gyder in thyrtty dayes / Andʒ the
bisshop emprysedʒ to saye them ; Andʒ
whanne he had saydʒ halfe of them / he
made hym redy to contynue forth andʒ
say the other/ Andʒ the deuyle maade
a discencion in the Cyte / that the peple
of the Cyte fought eche ageynst other/
Andʒ Thenne the Bisshop was callyd
for tappese this discordʒ/ Andʒ dyde of
his vestymentes/ And lefte to saye the
masse/ Andʒ on the morne he began alle
newe ageyne/ Andʒ whanne he had sai-
di the two partes / hym semedʒ/ that a
grete hoost hadde besyegedʒ the Cyte / so
that he was constraynedʒ by drede/ andʒ
lefte to saye the offyce of the masse /
Andʒ after yet he beganne ageyne the
seruyse/ And whanne he hadʒ al accom
plyssh̄edʒ except the last masse/ whiche
he woldʒ haue begonnenʒ alle the towne
andʒ the bisshops howse was taken by
fyre/ And whanne his seruauntes cam
to hym/ and bad hym leue his masse/ he
saydʒ/ though alle the Cyte sholdʒ be
brent/ I shall not leue to saye the mas-
se/ Andʒ whanne the masse was done
the yce was moltenʒ/ And the fyre that
they hadde supposedʒ to haue sene/ was
but a fantosme/ andʒ dydʒ none harme
Thrydly/ for our Infrympte/ that is/
ꝑ we knowe what grete payn is made
redy to synners after this mortalle lyf
Also dyuerse places be deputedʒ to dy-
uerse soules for our Instruction as
it happedʒ at Charys/ There was a mai
sterʒ/ whiche was chaūcelerʒ at parys na
medʒ Sybo/ whiche hadʒ a scolerʒ sicke /
Andʒ he prayd hym/ that after his deth
he sholdʒ come ageyne to hym/ andʒ sa-
ye to hym of his estate/ Andʒ he promy
sedʒ hym so to do/ andʒ after deydeʒ/ andʒ
a whyle after he appeerdʒ to hym/ clad
in a Cope wreton fulle of argumentis
fallacions andʒ sophymmes / & was of
parchemyn/ And within forth all fulle
of flambe of fyre/ Andʒ the chaunce-
lerʒ demaundedʒ hym what he was / Andʒ
he toldʒ to hym/ I am suche one/ that
am comenʒ ageyne to the And the chaū
celerʒ demaundedʒ hym of his estate/
And he saydʒ/ this Cope weyeth on me
more than a mylne stone / or a towre /
Andʒ it is gyuen me for to lere/ for the
glory that I had in my Sophyms andʒ
Sopʒystycall argumentes / that is to
saye deceyuable andʒ fallacions / The
synnes ben lyght / but the flamme
of fyre within forth tormenteth/ and al
to brenneth me/ Andʒ whanne the may
sterʒ Jugedʒ the payne to be lyght/ the
dede scoler saidʒ to hym / that he sholdʒ
put forthe his hondʒ/ andʒ fele the lyʒt
nes of his payne/ andʒ he put forth his
handʒ/ Andʒ that other lete falle a dro
pe of his swete on hit/ Andʒ the drope
percedʒ thorugh his handʒ sonner than
an arowe coude be shoten thorugh
wherby he felte a merueylous torment
Andʒ the dede man saydeʒ / I am all in
suche paynʒ/ Andʒ thenne the chaunce-
ler was all aferdʒ of the cruel and ter
rybble payne/ that he hadde felte/ conclu-
ded to forsake the worldʒ / andʒ entrydʒ
in to relygyon with grete deuocion/
Fourthly for the synne that hath be cō
mysedʒ in the place/ As saynt Austus-
tyn saith/ Sōtyme soules be punyssh̄edʒ
in ꝑ places where they haue synned as

appieweth by an enſample that ſaint gre
gory reciteth in the fourthe book of his
dyalogue/ and ſaith that ther was a
preſt/ whiche vſyd gladly a bayne / &
whan he cam in to the bayne/ he fonde a
man whome he knelde allbey redy for
to ſerue hym/ And it happed on a day
that for his dylygent ſeruyſe/ and his
reward the preſt gaf to hym an hooly
hoſ/ And he wepyng anſwerd/ Fader
wherfor gyueſt thou me this thynge I
may not eete it/ for it is holy / I was
ſomtyme lord of this place / but after
my dethe I was deputed for to ſerue
here for my ſynnes/ but I pray the that
thou wylt offre this brede vnto almyz
ty god for my ſynnes / And knowe
thou for certayne that thy prayer ſhalle
be herd/ And whan thenne thou ſhalt
come to waſſhe the/ thou ſhalt not fyn
de me/ And thenne this preſt offrydy
alle a weke entiere ſacrifyſe to god /
for hym/ And when he cam ageyne/ he
fonde hym not/ Fyftly dyuerſe places
ar deputed to dyuerſe ſowles for ꝑ pu
nyes of ſomme ſayne / as it is rede of
ſayne patryke/ that he Impetred a pla
ce of purgatory in Irelond for ſomme
Of whiche thyſtory is wreten to fore in
his lyf/ And as to the thirde/ that is
ſuffrages/ thre thynges ought to be con
ſyderedy / Fyrſte the ſuffrages that ben
done/ Secondly of them/ for whom they
be done/ Thirdly of them by whom they
be done/ Aboute the ſuffrages that ben
done/ It is to be notedy / that there ben
done four maner of ſuffrages / whiche
prouffite vnto them that ben deedy/ that
is to wete prayers of goody Frendes /
gyuynge of almeſſes / Syngynge of
maſſes/ and obſeruacion of faſtynges
As touchyng to that/ that the prayers
of frendes prouffite to them/ It appie
weth by enſample of paſchaſyen/ of who
me gregory telleth in the fourth booke
of his dyalogues/ and ſaith that there
was a man of grete holyneſſhe & vertu
And two were choſen for to haue ben
popes/ but neuertheles at the laſte the
Chirche accordedy vnto one of them /
And this paſchaſyen allbey by erreur
ſuffredy that other / And abode in thys
erreur vnto the dethe/ And whanne he
was dede the byere was couerd with a
clothe named dalmatyke/ one that was
ſtreyyd with a deuyll was brought thy
der/ and touchyd the clothe/ and anon
he was made hole / And a long tyme
after as sayne Germayn byſſhop of ca
puenne / went to weſſhe hym in a bay
ne for his helthe/ he fonde paſchaſyen de
ken there and ſeruyd/ & whan he salue
hym/ he was aferdy/ and enquyredy dy
lygentlly/ what thynge ſo grete and ſo
holy a man made there/ And he sayd to
hym that he was there for none other
cauſe/ but for that he helde and ſuſteyz
nedy more than ryght requyredy in the
cauſe afore sayd and ſaide I requyre
the that thou praye oure lordy for me /
And knowe that thow ſhalt be herdy /
For when thou ſhalt come ageyne thou
ſhalt not fynde me here / And thenne
the biſſhop praidy for hym / and when
he cam ageyne he fonde hym not / And
Peter Abbot of Cluny sayth that ther
was a preſt that song euery day maſ
ſe of Requyem for all Cryſten ſoules/
And herof he was accuſedy to the byſz
ſhop/ and was ſuſpendedy therfore of
his offyce/ And as the Biſſhop went
on a daye of grete ſolempnyte in the
Chirche yerd/ all the dede bodyes arose
vp ageynſt hym sayeng this Biſſhop
gyueth to vs no maſſe / And yet he
hath taken allbey our preſt fro vs /
Now he ſhalle be certeyne/ but yf he a z
mende he ſhalle deye / And thenne the
Biſſhop aſſoylledy the preſt/ and ſan
ge hym ſelf gladly for them that we
re paſſidy oute of this worldy / And ſo
it appierith that the prayers of lyuyng
peple ben prouffitable to them that ben
departedy/ by this that the Chaunſour
of parys reherſeth / Ther was a man
that allbeye as he paſſedy thorugh the
Chirche yerdy / he sayd De profundis
for alle Cryſten ſoules And on a ty
me he was byſette with his enemyes /
ſo that for ſoeour he leep in to the chir
cheyerd/ And they folowed for to haue
ſlayn hym/ And anone all the dede bo
dyes arose / and eche helde ſuche a In
ſtrument in his handy that they defen
dedy hym that prayde for them / And
chacedy / allbey his enemyes puttynge
them in grete fere / And the Secondy
manere of ſuffrages is for to gyue al
meſſes / and that helpeth them / that
ley in purgatory/ as it appierith in the

booke of Machabeis/Where hit is rede that Judas the moſt ſtrong man made a collacion/and ſente to Jherusalem xij thousand drammes of ſyluer there to be offryd for the ſynne of dede men / remembrynge ryghtfully and relygyouſly of the reſurrection/And how moche to gyue almeſſe auayleth for them/ that ben departed it appereth by ensample that sayne gregorye putteth in his fourthe booke of dyalogues/ There was a knyght that lay dede / and his ſpyryte taken fro hym / And a whyle after/the ſoule retorned to the body ageyne/And what he had ſene done/ he told and ſaid ther was a brydge/ And vnder that brydge was a ſtody folde/horrible/and full of stenche/and on that other ſyde of the brydge was a medowe ſwete odorraunt and aourned full of all maner floures / And there on that ſyde of the brydge were peples aſſembled clade al in whyte that were fylled with the ſwete odour of the floure/ And the brydge was ſuche / that yf ony of the mynyſtres wold paſſe ouer the brydge/ he ſhold ſlyde and falle in to that ſtynkyng ryuer/ And the ryghtwys peple paſſid ouer lyghtly and ſurely/ in to that delectable place And this knyght ſawe ther a man named Chrieter/whyche laye bounden/ and grete weyght of yron vpon hym / whiche whan he aryd/ why he lay ſoo there / It was ſaid to hym of another he ſuffreth by cauſe yf ony man were delyuerd to hym to do vengeaunce/ he deſyred it more to do it by cruelte / than by oledyence/ Alſo he ſaid/ he ſawe there a pylgrym/ that whan he cam to the brydge/he paſſid ouer with grete lyghtnes and ſhortely by cauſe he hadde well lyued here/ and purely in the World / and without ſynne/ And he ſawe there another named Stephen / whiche whanne he wold haue paſſyd/ his ſorte ſlode that fylle half ouer the brydge/ And thenne ther cam ſomme horryble blacke men/ And dyd all that they myght to drawe hym doune by the leggis/And thenne cam other ryght fayre Creatures and whyte/ and tok hym/ by the armes/and drewe hym vp/ And as this ſtryf endured/this knyght that ſaid theſe thynges retorned to his body / and knewe not whiche of them vaynquyſſhed/But this way we vnderſtonde that the wyckedy dedis / that he had done/ſtroſe ageynſt the werkes of almeſſes/ For by them that doo we hym by the arme vpwardy / hit appiered that he louyd almeſſes / And by the other/that/ he hady not parfightly louyd ageynſte the ſynnes of the fleſſhe/ The thyrdde maner of ſuffrages is the oblacion and offrynge of the holy ſacrement of the aulter/whiche profuffiteth moche to them that ben departed as it appiereth by many enſamplees/ lyke as sayne gregory recounteth in the fourthe book of his dyalogue/ that one of his monkes named Juſtus/whan he cam to his laſt ende/he ſhewed that he hady hyde thre pens of goldy / And therof ſorowed ſore / And anone after he dyde/ And thenne sayne gregory commaunded his bretheren/ that they ſholdy burye his body in a dongehylle/ And the thre pieces of goldy with hym/ſayenge/thy money be to the in perdycion Neuertheles sepnt Gregory commaunded one of his bretheren to saye for him euery day maſſe thyrtty dayes longe/ And ſo he dyde/ And whan he hadde accomplyſſhed his terme/the monke that was dede appiered on the thyrttyeſt day to one/whiche demaunded hold it was with hym/ And he anſwerde to hym/I haue ben euyll at eaſe vnto this day / but I am nold wel/ I haue this day receyued commynyon/ & this ſacryfice of thaulter prouffiteth not only to them that ben dede/but alſo to them that ben lyuyng in this worldy / It happed there was a man whiche was with other labourid in a wode for to dygge for ſyluer / & ſodenly the wode fyll on them/ & ſlewe them al ſauf this one man/which was ſauyd in a cruyce of the wode/ but for al that he myght not yſſue ne go out/& his wyf ſuppoſed that he had ben dede/& did do ſynge euery day a maſſe for hym/& lite euery day to thoffryng a loof & a pot of whyne & a candel/& the deuyll which had enuye herat appiered thre dayes contynuel to this woman in forme of a mā & demāded her whyder ſhe wēt /& when ſhe had ſaid to hym /he sayde to her/ thold goſt in vayn/for the maſſe is done

And thus she lefte the masse thre dayes / that she dyde not synge for hym / And after this another man dyggedy in the same Rocke for syluer / And ber de vnder this the Voys of this man / whiche sayd to hym / smyte softe / and spare thyn honde / For I haue a grete stone hangynge ouer my hede / And he was aferd / and calked mo men to hym for to here this Voys / and began to digge ageyne / And thenne they herd semblably that Voys And thenne they wente more ner / And sayd who arte thou / And he sayd I pray yold to spare your smyting For a grete stone hangedy ouer my hede / and thenne they wente and digged on that one syde til that they cam to hym / and dreluе hym oute al hole / And they enquyred of hym / In what maner he had so long lyned there / And he sayd / that euery day was brought to hym a loof / a pot wyn and a candell / sauf these thre dayes / And whanne his wyf herd that / she had grete ioye / And kneluе well / that he had be susteyned of her offryng / and that the deuyl had dreryued her / that she had do synge no masse tho thre dayes / And as Peter thabbot of Clony wytnessyth and sayth / that in the toun of ferare in the dyocise of granepolytane / that a maronner was falley / in to the see by a tempest / and anone a prest sange masse for hym / And at the laste he cam oute of the see / al sauf / And whan he was demaunded how he escaped / he saidy / that whan he was in the See / and almoste dede / ther cam to hym a man whiche gaf to hym brede / And whanne he had eten / he was well comforted / and recouerd his strengthe / and was taken vp of a ship that passed by And that was founden that hit was the same tyme that the prest offrid to god the blessyd sacrament for hym / And the fourthe maner of suffrages / that prouffiteth to them that ben dede / is fastyng

Saynt Gregorye in spekyng of thys matere / and of thre other wytnessyth it and saith / the soules of them / that ben departed ben assoilled in foure maners / by thoblacion of prestes / by the prayers of saynts / by the almesse of frendes / and by the fastynges of theyr kynnesmen / that the penaunce done for them by their Frendes is kaikable to them / hit is shewed by a solempne Doctour / Which reherseth that there was a woman / which hadde her husbond dede and she was in grete despair for pouerte / And the deuyl appiered to her / and sayd that he wold make her ryche / yf she wold do as he wold saye to her And she promysed to do hit / And he enioyned her that the men of the chirche that she shold receyue in to her hous that she shold make them doo fornycacion / Secondly that she shold take in to her hous by daye tyme poure men / And in the nyght dryue them oute Voide and haunynge no thyng

Thirdly that she shold in the Chirche lette prayers by her jangelyngе / And that she shold not confesse her of none of alle these thynges

And at the laste as she approched toward her deth / her sone warned her to be confessid / And she discouered to hym What she had promysed / And sayde / that she myght not be shryuen / And that her confession shold auaille her no thyng But her sone hasted her / and saide he wold do penaunce for her / she repentid her / and sente for to fetche the preest / But to fore er the preest cam / the deuyls comen to her / and she dyde by thoorybleues of hem / Thenne the sone confessid the synne of the moder / And dyd for her seuen yere penaunce / And that accomplyssyd he salue hys moder / And she thanked hym of her delyueraunce / And in lyke wyse auaille the Indulgences of the chirche

It happed that a legate of the pope praid a noble knyght that he wold make Warre in the seruyse of the chirche / and ryde to Albigois / And he wold therfore gyue pardon to his fader / Which was ded / And the knyght rode forth and abode there an hole lente And that done / his fader appiered to hym more clere than the day / and thanked hym of his delyueraunce / And as to the third / that is to say for whom the suffrages ben don / ther ben iiij thynges to be considered / Fyrst who ben they / to whome it may prouffyte / Secondly / Wherfor hit ought to prouffyte them / Thirdly hit muste be knowen / yf hit

prouffite to alle egalle/ Fourthly hold they may knolde the suffrages/that ben done for them/ As to the first/who ben they/to whome the suffrages may prouffyte/ It is to be knolden as sayne Austyn sayth/that alle they/that departe out of this worldy/or they ben right goody or ryght euylle/or bytwene both Thenne the suffrages that ben done for the good/ ben for to yelde thankynges for them/ Andy they that ben done for the euyl/ben somme comforte to them that lyue/ Andy they that be done for them that ben myddle / andy bytwene bothe/they ben clensynges to them

Andy they that ben ryght goody / ben they that anone flee to heuen/ And ben quyte of the fyre of purgatory/ andy of helle also/ Andy there ben thre maners of this peple/that ben children baptysed Martirs andy parfyght men/ These ben they that parfyghtly mayntenyd the lone of gody/the loue of his neyghbour andy goody werkes/ Andy thoughte neuer to plese the Worldy/but to gody only And yf they had done ony venyal synne/Hit Was anone putte alwey by the loue of charyte / lyke a droppe of watre in a fornays/ Andy ther for they ben no thynge With them that oughte to be brent / Andy who that prayeth for ony of these thre maner peple/or doth ony suffrages for them/he doth to them wrongy/ for sayne Augustyn sayth /he hath wrong that prayeth for a martir But yf one praye for one that is rizt goody/ of whome he doubteth that he be in heuen/ thenne of his orysons ben preuen thankynges Andy they come to the prouffite of hym that prayeth/lyke as Dauyd sayth/My prayer shal be tornyd in to my bosome/Andy to these maners of peple is the heuen anon open / Whan they departe/ ne they fele no fyre of purgatory/ Andy this is signyfyed to vs by the thre / to whome theuen was openedy/ It was fyrst openedy to Jhesu Cryst Whan he was baptysedy & prayengy / by whiche is signefyed that the heuen is open to them that ben baptisedy / be they yongy or agedy / yf they deye/ anone they flee in to heuen / For baptysmis clensyngy of alle originalle synne andy mortalle by the vertu of the passion of Jhesu Cryst Second by/hit was openedy to sayne Stephen / whan he was stonedy/wherof it is saidy in thactres of thappostles/I see the heuens open / andy in this is sygnefyedy that hit is open to alle martirs/ Andy they flee anone to heuen / as soone as they departe/thyrdly / hit was openedy to saint Johan theuãgelist/ whiche was ryght parfyght whereof is saidy in thapocalipse/ I beheld / andy loo the dore was open in heuen/by whiche it appiery with that it ie openedy to parfyght men/ that haue alle accomplyssedy theyr penaunce/ Andy haue in them no venyal synne/ or yf ony happen to be commysedy/ anone it is consumedy & extyncte/ by the ardour of charyte / Andy thus heuen is openy to these thre manere of peple whiche entre lyghtly in for to regne perpetuely / The ryght euylle andy wyckedy men ben they/ that anon ben plungedy in to the fyre of helle/ For whome yf their dampnacion be knolden there ought no suffrages be done for them/ after that saint Augustyn sayth/ yf I knewe my fader to be in helle/I wold no more praye for hym than for the deuylle / but yf ony suffrages were done for a dampnedy man / Of whome were doubte that he so were/neuertheles they sholdy not prouffite hym to his delyueraunce/ ne that is to say fro the paynes ne do the mytygacion of them/ ne lassyng of it/ne shortynge of tyme/ For as Job sayth / In helle is no redempcion/ They that ben myddle goody/ ben they/ that haue with them some thynge to be brent andy purgedy/ that is to say wode/heye and stuble/ or els they that ben surpryfedy with dethe / before they myght haue accomplyssed their penaunce in their lyf/Ner they be not so goody but that they nede haue suffrages of their frendes/ne they be not so euylle/ but that suffrages mygt prouffyte & ease them/Andy the suffrages that ben done for them/ben clensynges for them And these ben they/ to whom suffrages only may prouffyte / Andy in doynge suche maner suffrages/ the chirche is accustomedy to observe thre maner dayes that is the seuenth day/ the thyrttyest day/And thannyuersarye/ Andy the reason of these thre dayes is assignedy in the book of offyce/ The seuenthy daye is

kepte and obſeruyd / that the ſoules ſholdy come to the ſabate of euerlaſtyng reſte/or by cauſe that all the ſynnes that they haue commyſed in their lyf / be forgeuen / Which they haue done by ſeuen dayes/or that all the ſynnes that they haue commyſed in theyr bodye Which is made of four complexions / and in their ſoule / in Which ben thre poures may be forgyuen / the tornalle is kepte / Which is in thre dyſaynes / that they maye be purged of all ſuche thynges/ as they haue ſyned in the trynyte/ And brekynge of the ten commaundementes / The annyuerſarye is obſerued that they come fro the peres of calampte and maleurte vnto the peres of perdurabilite/ And lyke as we ſolempnyſe euery yere the feſte of a ſaynte to their honour/ and oure prouffit Right ſo we obſerue thanniuerſary of them that ben dede vnto their prouffyte and oure deuocion/Of the ſecond/ that is/ Wherfore the ſuffrages ought to prouffite to them/ It is to wete / that hit ought to prouffite for thre reaſons Fyrſt by reaſon of vnyte/ For they ben one body with them of the Chirche mylytaunt/ And therfor their goodes ought to be comyn / Secondly by reaſon of dignite/ by Which they deſerued Whan they lyued/ that theſe ſuffrages ſholdy prouffite them / For they helpe other / and it is reſon that they be holpen that haue holpen other/Thirdly by reaſon of neceſſite for they ben in the ſtate/in which they may not helpe themſelf/As to the thirde it is to wete/ yf it prouffite to all egally/ It is to wete that the ſuffrages / yf they be done for ſome in eſpeciall they prouffite more to them/for whom they be made/than for other / And yf they ben done for the comyn/ they prouffite moſt to them that haue deſeruyd moſt in this lyf And yf they be made egalle/hit prouffiteth them that haue moſt nede/ Fourthly/ that is to Wete/yf they knowe the ſuffrages that ben done for them After ſaint Auguſtyn/they may knowe it by thre maners/Firſt by diuine reuelacion/ that is whan our lordy ſheweth to them ſuche thyngs/ Secondly / by manyfeſtacion of goody Aungels / which ben alwey here With vs / and conſidere al that we do and maye incontynent deſcende to them / and anon ſhewe it to them/Thirdly by Inkymacion of ſowles / that gone hens and gone thider/ For the ſowles that gone from hens oute of this World maye welle telle ſuche thynges and other/ Fourthly neuertheles/they maye knowe it by experyence and by reuelacion/for when they fele them ſelf alledgedy/and releuedy of their peyne/ they knowe well / that ſome ſuffrages haue ben done for them/ Thirdly/it is to wete/by whom theſe ſuffrages ben made/ that is to wete/that yf theſe ſuffrages ſholde prouffite/It behoueth/ that they ben done by them that ben in charyte / For yf they ben done by euyl and ſynfull perſones they maye not prouffite to them/Wherof is rede that whinne a knyghte lay in his bedde with his wyf / And the mone ſhone ryght clere/Which entryd in by the creueckes/he merueyled mocke / Wherfor man Which was reſonable obeyed not to his maker/Whan the creatures not reſonable obeyed to hym/ And thenne began to ſaye euyll of a knyzt Which was deedy/ and hady ben famyliar with hym/ And thenne this knyght/of whom they ſo talkedy entryd in to the chambre/ and ſaidy to hym Frende/ haue none euylle ſuſpecion of ony man/ but pardonne me yf I haue trеſpaſſedy to the And whan he hady demaunded hym of his ſtate/He anſwerd I am tormentidy of dyuerſe tormentes and paynes / and ſpecialky by cauſe I defowledy the chirche perdy/and hurte a man therin/and deſpoilledy hym of his mantell/ Which he ware/ Which mantell I bere on me and is ſtruyer than a Montayne / And thenne he prayd the knyght / that he wolde do praye for hym/ And thenne he demaundedy yf he wolde that ſuche a preeſt ſholdy praye for hym or ſuche one/and the dede man Waggedy his hede/and anſwerdy not / as he wold not haue hym / Thenne he axyd of hym/yf he wolde that ſuche an Heremyte ſholdy praye for hym/ And thenne the dede man anſwerdy / wolde gody that he wolde pray for me/ And the lyuynge knyght promyſedy/ that he ſhold pray for hym / And thenne the dede man ſaidy/and I ſaye to the/

that this day two yere/thou ſhalt deye/ And ſo kanyſſhed alweye/ And thys knyght chaunged his lyf in to better / And at the day ſlepte in oure lord / That whiche is ſayd / that ſuffrages done by euyll men may not prouffyte / but yf they ben verkes ſacramentalle/ as is the celebracion of the maſſe/ For that may not be defoulyed of an euylle myniſter/Or els yf he/that is deed left ony goodes to diſpoſe by ſomme euylle man/ And ſholde anone haue diſpoſed them/ And dyde not/lyke as it is red that it happed/As Turpyn tharchebyſſhop of Raynes ſayth/ that there was a noble knyght that was in the batail with Charles the graunt for to fyghte ageynſte the mores / And prayde one that was his Coſyn / that yf he deyde in bataylle/ that he ſholde ſeke his hors and gyue the prys therof to poure peple/ And he deyde/ and that other deſyred the hors/and retayned it for hym ſelf/ And a lytell whyle after he that was deed appiered to that other knyght ſhynynge as the ſonne / and ſayde to hym/ Coſyn thou haſt made me to ſuffre payne eyght dayes in purgatory by cauſe thou gauyſt not the pryce of my hors to poure peple / but thou ſhalt not eſcape alwey vnpunyſſhed/This daye deuylles ſhalle bere thy ſoule in to helle/ And I kynge purged go in to the kyngdome of heuen/ And ſodenly was grete crye herde in thayer / as of lewes lyons/ and wulues/ whiche/ bare hym alwey / thenne bare euery eyeuyour be ware that he eyecute well the goodes of them that they haue charge of/and to kelware by this enſample here to fore whreton/ For he is bleſſid that can kelware by other mennes harmes / And late vs alſo praye dyligentlly for alle Cryſten ſoules/that by the moyen of oure prayers/almeſſes/ and faſtynges they may be eaſed and lyſſed of theyr paynes/ AMEN

Thus endeth the commemoracion of al Cryſten ſowles

¶ Here folowyth the lyf of Laynt Wenefryde vyrgyne and martir

AFTER That holy man Beuno hade do made many chirches/and had ordeyned the ſeruyſe of gode deuoutely to be ſayd in them/He cam to a place of a worſhipfull man namede Teny the/the whiche was the ſone of a noble Senatour callede Elynde / And deſyrede that he wolde yeue hym as moche grounde as he myght bylde a Chyrche on in honour of gode/ Thenne he graũtede hym his aſkynge with goode wyl And thenne dyde do bylde therin a fayr chirche / To the whiche this worſhipful man/his wyf/ And his doughter Wenefryde reſortede dayly/ for to here therin dyuyne ſeruyſe/ And thenne Wenefryde was ſet to ſcole to this holy man Beuno/ And he taught her full dylygently / And enformede her parfyghtly in the faithe of Jheſu Cryſte / And this holy mayde Wenefryde paſſe credence to his wordes/and was ſo enflammed with his holy doctryne/that ſhe purpoſede to forſake al worldly pleſaunces/and to ſerue almyghty god in mekenes/and in Chaſtyte/ And thenne it fortuned vpon a ſonday/ſhe Was diſeaſed/ and ſhe abode at home / and kepte her faders holde/whyle they were at chirche/To whome ther cam a yõge man for to deſolde her/who Was named Cradok the ſone of a kyng named Alane/whiche yonge man brenned in the concupiſcence of her/by thenkeyng of the fende/ whiche had enuy at thys holy Vyrgyne Wenefryde/ And ſhe demaunded the cauſe of his comynge And Whan ſhe Underſtode his corrupte entent ſhe excuſed her/ and put hym of alle that ſhe myghte/ And he alweye abydynge in his folde purpos wolde in no wyſe be anſwerd/thenne ſhe conſyderynge his folde deſyre/and feryng leſt he wolde oppreſſe her/ fayned her / as ſhe wold haue conſented and ſaid /

she wolde go in to her chambre / for to araye her self for to plese him the better And whan he hade agreed to her / she closed fast the chambre dore/ and fledde priuely by another dore tolward the chirche/ And whanne this ponge man hade espyed her/ he folowed her with his swerd drawen lyke a wood man And whanne he hade ouertaken her/ he sayd to her these wordes/ Somtyme I bouyd the and desyred to haue the to my wyf / But one thyng telle now / to me shortly/either consente to me tac complysshe my plaisir/or els I shalle slee the with this swerd/ Thenne this blessyd Virgyne Wenefryde thoughte fermely that she wold not forsake the sone of the euerlastyng kynge / for to please the sone of a temporell kynge / And sayd to hym in this maner /

I wyll in no wyse consente to thy foule and corrupte desyre/ For I am ioyned to my spouse Jhesu Cryst/ whyche preserueth and kepeth my Virgynyte / And truste thow verryly/that I wyll not forsake hym/ for alle thy menaces and thretenynges / And whanne she hade saide thus / this cursyd Tyraunt ful of malyce smote of her hede / And in the same place where as the hede fyll to the grounde/ ther sprange vp a fayr welle gyuyng oute habundauntly fayr clere water/ where oure lorde God yet dayly shewyth many myracles /

And many seke peple hauyng dyuerse dyseases haue there ben cured / and heled by the merites of this blessid Virgyne saynt Wenefryde/ and in the sayde welle appiere yet stones besprynckle and sperckled/ as it were with blode / which can not be hade alwey by no meane/ And the mosse that groweth on these stones is of a merueylous swete odour / And that endureth vnto thys day/ And whanne the fader and moder knewe of theyr doughter they made grete lamentacion for her deth/ by cause they had no moo children/but her only/ And whan this holy man Beuno vnderstode the deth of Wenefryde / and salue the hruynes of her fader and moder/ he comforted them goodly / And brought them to the place where as she lay dede/ And there he made a sermon to the peple declarynge her Virgynyte/ And how she hade auowed to be a religyous Woman / And after took vp the hede in his handes/ and sette to the place where it was cutte of/ And desyred all the peple that there were present to knele doune/ And pray deuoutely vnto Almyghty gode/ that it myght plese hym to reyse her ageyne/ vnto lyf/ And not only for the comforte of fader and moder/ but for to accomplyssh the he lowe of Religyon/ And when they arose fro prayer/ this holy Virgyne arose with them also/ made by myracle alyue ageyne/ by the power of almyghty god/ wherfor all the peple gaf laude and prayse vnto his holy name for this grete miracle/ And euer as long as she lyued after/ ther appiered about her neck a redenes round about lyke to a rede threde of sylke / in signe and token of her martirdome /

And this ponge man that hade thus slayne her/ hade wypyed his swerd on the grasse/ and stode stylle ther beside/ And had no power to remeue a weye/ ne to repente hym of that cursyd dede / And thenne this holy man Beuno reproued hym/ not only of thomycyde / but also by cause he reuerenced not the sonday/ and dredde not the grete power of god ther shewed vpon this holy Virgyne/ and said to hym/ why hast thou no contricion for thy mysdede/ but sithe thou repentest not/ I beseche almyghty gode to reward the after thy deseruynge/ And thenne he fylle doune dede to the grounde / and his body was al black/ and sodenly borne away with fendes/ Thenne after this holy mayde Wenefryde was hyled and consecrate in to Religyon by the handes of this holy man Beuno/ And he commaunded her tabyde in the same chirche/ that he hade do make there/ by the space of seuen yere/ And there assemble to her Virgyns of honest and holy conuersacion whome she shold enforme in the lawes of gode/ And after the seuen yere to go to somme holy place of religyon And there tabyde the resydue of her lif And whan this holy man shold departe fro her and go in to Irlond/ she folowed hym tyll she cam to the forsaid welle / where they stode talkynge a long whyle of heuenly thynges/ And

whanne they sholde departe / this holy man sayde It is the wylle of our lord that thou sende to me euery yere some token / which thou shalt put in to the streme of this welle/ and fro hens it shalle by the streme be brought in to the see/ and so by the purueaūce of god it shalle be brought ouer the see the space of fyfty myle/ to the place where I shalle dwelle/ And after they were departed/ she with her Virgyns made a Chesyble of sylke werke/ and the next yere folowynge / she wrappyd hit in a white mantel / And leyd it vpon the streme of the said welle/ and fro thens hit was brought vnto this holy man Beuno thorugh the waldes of the see by the purueance of gode / After thys the blessyd Virgyne Wenefryde encreased fro day to day in grete vertue and goodnes/ and specialy in holy contemplacion with her sustres meuyng them/ in to grete deuocion and loue of almyghty gode / And whanne she hadde abyden there seuen yere/ she departed thens and went to the monasterye / called Ty ytheryachus / in which were bothe men and wymmen of vertuous and holy conuersacion/ And whanne she had confessid and told her lyf vnto the holy Abbot Elerius / he receyued her honourably/ and brought her / to his moder Throne a blessyd woman / which hadde the rule and charge of alle the susters of that place And whan Throne was deceyd out of this worlde / this holy Abbot Elerius delyuerd to this holy Virgyne Wenefryde the charge of the susters/ but she refused it/ as longe as she myght/ but by constreynte she took the charge/ and lyuyd after ward a vertuous lyf/ and more strayte and harder than she dyd to fore / in gyuyng good ensample to alle her susters And whanne she had contynued there in the seruyse of gode eyght yere she yelded vp her spyryte to her maker To whome late vs praye/ to be a speciall intercessour for vs AMEN

Thus endeth the lyf of Wene

kryde vyrgyne and martir

Here folowyth the lyf of Saynt Leonard And first of his name

Leonard is as moche to saye /as the odour of the peple/ and it is sayd of leos that is peple/ and of nardus that is an herbe swete smellynge / for by the odour of good fame he drawe the peple to hym/ by thodour of good renommee/ Or Leonard may be sayid as gaderynge hyle thynges/ Or hit is sayd of lyon / the lyon hath in hym self four thynges/ The fyrst is force or strengthe/ And as Isydre sayth /hit is in the brest and in the hede/ And so the blessyd saynt Leonard had strengthe in his brest /by the refraynyng of euyl thoughtes/ in the hede by contemplacion of souerayne thynges / Secondly / the lyon hath subtilyte in two thyngis For he hath his eyen open/ whanne he

slepeth / And diffaceth his traces when he fleeth / And thus Leonard Waked by labour of good werke / and in wa kynge he slepeth by rest of contemplacion / And diffaceth in hym self the trace of alle worldly affection / Thyrdly the lyon hath myght in his boys / For by his boys he wyseth the thyrde daye his whelpe that is dede borne / And maketh alle other beestes by hym to be in pees and reste / And in lyke wyse Leonard wysed many that were dede in synne / and many that lyued bestyally / he fyed them in good werkes and proffytable / Fourthly / the lyon hath drede in his herte after that ysydore sayth / He doubteth two thynges / that is the noyse of wheles of charyottes or cartes / & fyre brennyng / In lyke wyse Leonard doubled / and in doubtyng he eschewed all the noyse of the world / And therfor he fledde in to the deserte / And he eschewed the fyre of coueytise / and ther for he refused the tresours that were of fryds to hym

Of saynt Leonard

IT is sayd that Leonard was about the yere of oure lord / v C / And he was baptysed in the holy fount of sapnt Remyge Archebisshop of Raynes And was Instructe of hym / and endured in holy disaplynes of helthe / And the parentes and kynnesmen of saynt Leonard were chief and hyest in the palays of the kynge of Fraunce / This Leonard gate so mocke grace of the kynge / that alle the prysonners that he Dysyred were anone delyuerd And whanne the renommee of his holynes greue and encreaced / the kyng constraynede hym for to dwelle Wyth hym long tyme / tyll that he hadde tyme conenable / and gaf to hym a Bisshoprycke / And he refused it / and left al desyrynge to be in deserte / And wente to Orleaunce prechynge there with his broder Lyffart / And there lyued a lytel while in a Couente / And thenne Lyffart had desyre to dwelle alone in a deserte Vpon the Ryuer of Loyre / And Leonard was warned by holy ghoost to preche in gupan / And thenne they kyssyd to gyder / and departed Thenne Leonard prechyd there / and dyd many myracles / and dwellyd in a forest nygh to the Cyte of Lymoges In whych forest the kyng had do make an halle or a lodge / which was ordeyned for hym whan he sholde go hunte / And hit happed on a daye that the kyng wente for to hunte in that forest And the quene which was gone thyder Wyth hym for her recreacion / which thenne was grete with childe beganne to trauayll of childe / And the trauaill endured longe / and was in poynt to peryssh / so that the kynge and al the meyne Wepte for the peryl of the quene / And thenne Leonard passyd thorugh the forest / and herd the Voys of them that wepte / and was moeued With pyte and wente thyder / And the kyng calked hym / and demaunded hym what he was / and he sayd that he was a disciple of saynt Remyge / And thenne the kynge had good hope / by cause he hadde ben enformed of a good maister / And brought hym to the quene / & prayd hym / that he wold praye for her and for the frupt that she bare that she myght gete of god double ioye / And anone as he hadde made his prayer he gate of god that he requyred / Thenne the kynge offryd to hym mocke gold and syluer / but he refused al / and desyred hym to gyue hit to poure men / & sayd / I haue no nede of no suche thynges / It suffyseth me to despyse the Ryches of the world / and to serue god in this wode / and that is / that I desyre / And thenne the kynge wold haue gyuen / to hym alle the wode / I wylle not haue all / but as mocke / as I maye go aboute with myn asse / in a nyght I desyre / which the kynge gladly graunted to hym / and there was made a monastery / In whyche he lyued longe in abstynence / and two monkes with hym / And their water was a myle fro them / wherfore he dyde do make a pyte alle drye / the which he fylled with water by his praers /

And called that place noble/ by cause he hadde wrapued it of a noble kynge And he shone there by soo grete myra-cles/that who that was in pryson/and called his name in ayde/ anon his bon-des & fetters were broken/and wente a Wey without ony gaynsayeng forth/ And cam presentyng to hym their chai-nes or prons/ And many of them/that were/soo delyuerd dwelled/ stylle with hym/and serued there our lord/ And there were sueyn of his noble lygnage whiche solde alwey alle their goodes/ & duelled with hym/ And he delyuerd to eche of them a parte of that woode/ And by his holy ensample/ he drewe many to hym/ And at the laste this holy man kynge endowed with many vertues the eyghte ydus of Nouembre departed out of this World/& slept in one lord wherafterward for the many myracles that god shewed there it was shewed to the clerkes of the Chirche/ that by cause that place was ouer ly-til for the grete multitude of peple that cam thyder/that they sholde do make in another place another Chirche/ And ber-ie therin the body of saynt Leonard honourably

And thennne the Clerkes and the pe-uple were alle thre dayes in fastynges and in prayers And on the third day/ they salve alle the countrye couerde with snowe/sauf only the place wheryn saynt Lenard wolde reste/ whiche was alle voyde/ And thyder was the body transported/ And the Chirche made/ And the grete multitu-de of prons of dyuerse maners witnes-se well/how many myracles oure lord hath shewed for hym/ and specially to prysoners/of whome the fetres and pi-rons hange to fore his tombe

The Vycounte of lymoges hadde do ma-ke a grete chayne for to fere with alle the malefactours/ and commaunded/ that it sholde be fastned vnto a tronke in his Toure/ And who someuer was bounden with this chayne/to that tron-ke ther as it was sette/he myght see no lyght/ And hit Was a place ryght der-ke/ And who soo dyde there/ dyde not of one dethe only/ but more than of a thousandy tormentes

And it happed that one of the seruan-tes of Saint Leonard/ was bounden with this Chayne without deseruyng Soo that almoste he gaf ouer his spyrit And thenne as he myght in his coura-ge he auowed to Saynt Leonard And prayd hym/ that sythe he dely-uerd other/ that he wold haue pyte on his seruaunt/ And anone saynte Leonard appiered to hym in a whyte vesture and saide. Fere the no thynge/ For thou shalte not deye/ Aryse vp/ And bere thou this chayne with the to my Chyrche/ followe me/for I goo to fore/ Thenne arose/ and tok the chayne/ and followed saynt Leo-nard/ whiche went to fore hym/ tylle he cam to the chirche/ and anone as he was to fore the yates saynt Leonard lefte/ hym there/and he thenne entred in to the chirche/ and recounted to all the peple/ what saynt Leonard had done/ and he henge that grete chayne to fo-re his Tombe

There Was a certayne man/ whiche duelled in the place of saynt Leonard And was moche faythful and deuo-te to Saynt Leonard/ And hit hap-ped that this goode man was taken of a Tyraunt/ whiche beganne to thyn-ke in hym self/ that Saynte Leonard vnbyndeth/ and loseth alle them/ that ben bounden in prons/

And the myghte of yron hath no mo-re myghte ageynste hym/ than waxe hath ageynste the Fyre

yf I sette this manne in prons/ Leo-nard shalle anone delyuere hym/ And yf I maye kepe hym/ I shalle make hym paye for his raunsonne a thousandy shyllynges/ I wote well what I shalle doo/ I shalle goo ma-ke a ryght grete and depe pyte vnder the erthe in my toure/ And I shalle caste hym therin bounden with many bondes And after I shalle doo make a cheste of Tree/ vpon the mou-the of the pyte/ And shalle make my Penyghtes to lye therynne al armed And hold be hit/ that yf Leonard breke the yron/ yet shalle he not entre in to hit/ vnder

the erthe / And whanne he had made al/ thys that he thought / This man whiche was enclosed therin/ cryed oft to saynt Leonard / so that on a nyght saynt Leonard cam/ and tourned the chyst wherin the knyghtes laye armed and closed them therin lyke as dede men lyn in a tombe/ And after entrid in to the fosse or pitte with grete lyght And toke the hand of his twelue seruaunt/and sayd to hym/ Slepest thou or wakest/loo here is Leonard/whome thou so mocke desyrest/ And he sore merueylyng sayd / lord helpe me / Anone his chaynes were broken / and toke hym in his armes /and lete hym oute of the toure/ And thenne spak to hym as a frende doth to a frende / and sette hym at home in his hows/ There was a pylgrym whiche retorned fro the Vysytynge of saynt Leonard / and was taken in Almayne/and put in a pytte or fosse/ and fast closed therin / And this pylgrym prayd strongly saynt Leonard/and also them that toke hym that they wold for the loue of saynt Leonard lete hym go/for he had neuer tre spaced to them/ And they answerd / but yf he wold paye mocke money / he shold not departe/and he sayd / be it/ betwene yow and saynt Leonard/ to whome I remytte the matr/ And the nyght folowynge saynt Leonard appired to the lord of the castell / and commaunded hym that he shold delyuere his pylgrym / and on the morn he supposed he hadde dremed/and wold not delyuere hym/The next nyghte he appiered to hym ageyne / and commaunded hym to late hym goo/ but yet he wold not obeye/ The thyrd nyght saynt Leonard took this pylgrym/ and brought hym oute of the castell/ and anone the toure and half the castell fylle/and oppressyd many of them that were therin And the prynce only was lefte to his confusion a lyue/ and hadde his thyes broken/etcetera/ There was a knyghte in pryson in Brytayne / whiche ofte called on saynt Leonard/ whiche anone appiered to hym in the syght of al men/and knowynge hym/ And they beyng sore abassyd entryd in to the prison and brake his bondes/ and putte them in the mannes hand/ & brought hym forth before them alle beynge sore aferd/ There was another Leonard whiche was of the same profession / & of one vertu/ of Whome the body resteth at Corbygny/ And whanne this Leonard was prelate in a monastery / he was of so grete humylyte/ that he was sene to be boldest of alle/ And moche peple cam to hym so fast / and so many/ that they that were enuyous sayd to the kyng Clotayre / that yf he wolt not goody lede to the Royamme of Fraunce/ he sholy suffre damage/ and that grete by Leonard/ whiche gadred to hym moche peple vnder the shadowe of Reylygyon/ And thenne this cruel kynge commaunded that he shold be chaced away/ but the knyghtes that come for to chace hym/ were so cõuertid by his wordes/ that they were conpuncte/ and promysed to be his disciples/ And thenne the kynge repentid hym/and requyred pardon of hym / And putte them from hym that hady soo myssayd of hym / and fro their goodes and honours / And louyd moche saynt Leonard/ soo that vnnethe the kynge wold not restablysshe them ageyne to their estate/ at the prayers of the holy saynt/ And this holy saynt Inpetred and hadde graunte of god/ that who someuer were holden in pryson/ and prayd in his name/ that he shold anone be delyuerd And on a day as he was in his prayers / a ryght grete serpente stretched hym fro the foote of saynt Leonard / a longe bybard vnto his breste / And he neuer therfor left his oryson / And whanne he had accomplyssyd his orysons/ he sayd to the Serpent / I knowe wel that sythe the begynnynge of thy creacion/ thow tormentest men/ as moche as thou maist/ but thy myght is gyuen to me nowe/ do to me now that whiche I haue deseruyd/ and whanne he had sayd thus / the Serpente sprange oute of his honde/ and fylle downe dede at his feet/ After this on a tyme when he had appeased the Bisshops/ that hady ben in discord/ he sayd that he shold dye on the morne fonyssshe his lyf/ And so he dyde / And that was aboute the yere of oure lord .vi.C/ lxx/

Here folowethe the lyf of faynt Leonard

Here folowethe the lyf of foure crowned martirs

The foure crowned martirs were Seuerus/ Seuerianus/Caposorus/ and Victorinus/ whiche by the commaundement of Diocleſian were beten with plommettis of lede vnto the deth/ The names of whom coude not be foundeu but after long tyme they were ſhewed by dyuyne reuelacion/ & hit was eſtablyſſhed that theire memorye ſholde be worſhipped vnder the names of fyue other martirs/that is to wete/ Claudyen/ Caſtor/Symphoriam / Nychoſtrate/ and Symplycyen/ whiche were martred two yere after the foure crowned martirs/ And theſe martirs fynewe all the craft ſculpture or of keruyng/ & dyocleſian wolde haue conſtrained them to kerue an ydolle/but they wolde not entaylle ne kerue hit/ne conſente to do ſacrifyſe to thydolles / And thenne by the commaundement of Dyocleſian they were put in to tonnes of leed all lyuynge/ and caſt in to the ſee about the yere of our lord/two honderd foure ſcore and ſeuen/ And Melchyades the pope ordeyned theſe foure saynctes to be honourid / and to be calkyd / foure crowned martirs bifore that their names were foundeu/ And thorugh their names were afterward founden and knowen/yet for thuſage they ben allwey calked the foure crowned martirs

Thus endeth of the four crowned martirs

Here folowethe of faynt Theodore And firſt of his name

Theodore is layd of the os/ that is as moche to ſay/ as god / and of das / that is to ſaye/ gyue/and of rus ruris/that is a felde
And thus Theodorus is as moche to ſaye/ as felde gyuen of god / For he gaf hym to god / and renounced the feldy of the Chyualrye of themperour /

Of faynt Theodore

Theodore ſuffred vnder Dyocleſian and maxymyan in the Cyte of Marine/ And whanne the prouoſt sayd to hym/that he ſholde doo ſacrefyſe/and retorne to his fyrſt chyualrye/Theodore anſwerid/I serue/my god and his sone Jheſu Cryſt/ To whome the prouoſt sayde / thenne thy god hath a ſonne/ and theodore sayd ye certaynly / To whome the prouoſt sayde / Of whome may we knowe hym/And theodore sayd/ Forſothe ye may welle knowe hym/and go to hym/ And thenne ther was terme gyuen to faynt Theodore for to doo ſacrifyſe vnto thydolles And he entryd in to the Temple of Marte by nyght/ and put fyre in it vnder/and brent alle the Temple / And thenne he was accuſed of a man/that had ſene hym/and was encloſed in the pryſon for to deye there for hongre/ & thēne our lord appered to hym & ſaide Theodore my ſeruaunt haue thou good hope/ For I am with the/ Thenne cam to hym a grete company of men clad in white/the dore keping cloſed/and began to ſynge with hym/ And whanne the kepers ſalde that/ they were aferd and

fledde/Thenne he was taken oute and warned to do sacrifyse/he said/yf thou brenne my flesshe by fyre/ and consumest hit by dyuyne tormentes/ I shal neuer renye my gode as longe as my spyryte is in me/Thenne he was honged on a tree by the commaundemente of themperour/ and cruelly hys body was rente and torne with hokes of yron / that his bare ryblles appyerede/ Thenne the prouoste demaunded of hym theodore Wilt thou be with vs/or with thy gode criste/ Theodore answerde/I haue ben with my Jhesu Cryste/and am and shalle be/Thenne the prouoste commaunded that he sholde be brente in a fyre/ In whiche fyre he gaf vp hys spyryte but the body abode therin without hurte Aboute the yere of oure lorde two honderd/lxxvij/ And alle the peple were replenysshed with ryght swete odoure And a lois was herde/whiche sayde/ Come to me my frende/And entre in to the ioye of thy lorde/And many of the peple salde the heuen open/

Thus endeth the lyf of sayntt Theodore

Here folowyeth of the lyf of sayntt Martyn fyrst of his name

Martyn is as moche to say as holdyng/Marte that is the god of batayll ageynst vyces and synnes/Or martyn is sayde as one of the martyrs/for he was a martir by his wylle/ and by martyrdyenge of hys flesshe Or martyn is expolbned thus /as dispyssynge/ prouokynge or segnoryenge/He dispysed the deuylle hys enemy /He prouoked the name of oure lorde to mercy/ And he segnoried ouer his flesshe/ by contynuelle abstynence in makynge it lene/ouer whiche flesshe /reason or corage shold domyne /as sayntt Denys sayth in an epystle to demophyle / lyke as a lorde domyneth ouer his seruaunt or a fader his sone /or an olde man a yonge wanton /so sholde reason domyne the flesshe /Seuerus whiche otherwyse was calledy Sulpicius/ disciple of sayntt martyn wrote hys lyf/whiche Seuerus Genandius remembreth/ and mombreth amonge the noble men

Of sayntt Martyn

Martyne was borne in the castelle of Sabarye in the tolwne of pauonye /but he was nourysshed in ytaly at pauye Wyth his fader /whyche was mayster and tribune of the knyghtes vnder constancien and Julyane Cesar/And Martyn wode with hym/but not with his wylle/ For fro hys yonge Infancye he was enspyred deuynely of god/And whanne he was twelue yere old/he fledde to the Chirche ayenste the wylle of alle his kynne/And requyred to be made nelve in the fayth/ And fro thens he wolde haue entred

in to deserte/ yf Infyrmyte of maladye
hadde not lette hym/ And as themperou
rs hadde ordeyned that the sones of
Auncyent knyghtes sholde ryde in ste
de of their faders/ And Martyn whi
che was fyftey yere old was comman
ded to doo the same / and was maad
knyght/ and was contente with one
seruaunt/ And yet oftymes Martyn
wold serue hym/ and dralle of his ho
tes In a wynter tyme as Martyn
passed by the yate of Ampens he met
a poure man al naked / to whome no
man gaf ony almesse/ Thenne Martin
dreuw oute his swerde/ And carf hys
mantell therwith in two pyeces in the
myddel/ And gaf that one half to the
poure man/ For he hadde nothyuge els
to gyue to hym And he clad hym self
with that other half / The next nyght
folowynge / he salwe oure lorde Jhesu
crist in hiuen clothed with that parte /
that he hadde gyuen to the poure man
And sayde to the Aungels that were
aboute hym martyn yet nerwe in the
fayth hath couerde me with this vesture / Of whiche thynge this holy man
was not enhaunced in vayne glorye /
But he knewe there by the bounte of
gode/ and whanne he was eyghtey ye
re of age / he dyde do baptyse hym self/
And promysed/ that he sholde renoun
ce the dygnyte to be the Juge of the
knyghtes and also the worlde / yf his
tyme of his prouostye were accomplis
shed/ Thenne helde he yet chyualry two
yere/ and in the mene while / the kar
karyns entred amonge the frenshe men
And Julyan cesar/ whiche sholde ha
ue foughten ageynste them ; gaf grete
monye vnto the knyghtes/ And Mar
tyn wylkynge nomore to fyghte refus
sed his yefte/ but sayde to cesar/ I am
a knyght of Jhesu crist/ It appertey
neth not to me for to fyghte / Thenne
Julyan was wrothe/ and sayde/ that
it was not for the grace of Relyggyon/
that he renounced chyualrye/ but for fe
re and drede of the present bataylle fo
lowynge/ To whom Martyn not beyng
aferde sayde to hym/ by cause that thou
holdest it for cowardyse/ and that I ha
ue not do it for goode faythe/ I shalle
be to morne alle armed to fore the
batayle/ And shalle be protected and
kepte by the signe of the crosse/ & not
by shelde ne by helme / And shalle
passe thorugh the bataylles of the ene
myes surely/ And thenne he was com
maunded to be kepte/ For to be on the
morne all vnarmed ayenst thenemyes
but on the morne thenemyes sent mes
sageres/ that they wold yelde them and
their goodes / wherof hit is no doubte/
but that by the merytes of this holy
man/ that this victorye was made
without shedynge of blode /
And thenne forthon he lefte chyualry
And wente to saynt Hylarye bisshop
of poytyers/ And he made hym acolyte
And he was warned of oure lorde in
his slepe/ that he sholde yet vysyte his
fader and moder/ whiche yet were pay
nyms / And also that he sholde suffre
many tribulacions / for as he wente
ouer the montaynes/ he fell among the
wyes/ And whanne one of the theues
hadde lyfte vp an axe for to haue sme
ten hym in the hede / he bare the stroke
with his ryght honde/ And thenne that
other stroke his handes and bonde them
behynde hym at his backe / and delyue
rede hym to another to holde hym /
And hit was axyed of hym yf he were
aferde or doubted/ To whome mar
tyn answerde/ that he was neuer to so
re so sure/ For he knewe well that the
mercy of gode was redy and wolde co
me in temptacions/ And thenne began
to preche to the theef / and conuertid
hym to the fayth of Jhesu cryst/ And
thenne the theef brought martyn forth
on his waye/ and after lyued a goode
lyf/ & whan he was passid melane/ the
deuylle appiered to hym in a mannes
lykenes/ & demaunded hym whyder he
wente/ & he said thyder/ where as oure
lord wold that he sholde go/ & the deuil
said to hym where someuer thold goste
the deuyll shall alwey be ageynst the/
& martyn answerd to hym/ our lorde is
myn helper/ & therfor I doubte nothyng
that may be done to me/ & thenne anon
the fende vanisshed away/ thane he wēt
home/ & conuerted his errour/ & when
therelye aryenne grewe in the worlde
he was beten ouenly & put out of ȳ cy
te & cam to Melane & did do make ther
a monastery but he was cast out of thar

ryens/and went with one preest only to the yle of galmarye/ And there wolk for his mete herbes/and among other he took an herbe enuenymed/which was named Hereboure/ And when he felte that he shold deye/and was in parylle/he chaced awey the payne and peryll/of the venym by the vertu of prayer/ And thenne he herd / that the blessyd Hylarye retorned fro his exyle/ And went to mete hym/ And ordeyned a Monasterye by poyteyers/ And there was renelved in the fayth/which he hadde in keppynge/ And whanne he went a lytell oute and cam ageyn he fond hym deed without baptysme/ And thenne he went in to his celle/ And brought the corps thyder / And there kneled by the corps/and by his orysons/ he vmysed hym in his lyf ageyne/ And as the same recreath ofte that whanne the sentence was gyuen/ ageynst hym/ And was put in a der ke place/ And two Aungels sayd to the Juge/ this is he/ for whome martyn is pledge/ And thenne he commanded/ that he shold be remeued vnto his body/ and so was polden alyue to Martyn/ And also he restablyssed the lyf to another that was hanged/ And trewly whan the peple of Tours hadde no Bysshop/ they requyred strongly hym to be their Bisshop/ And he refused hit/ But there was one/ which was to hym contrarye/ by cause he was of vyle habyte/and despysable of chere And one other was amonge the other which was named defensor / And whanne the lector Was not present/any other took the psaultyer/and rede the fyrst psalme that he fonde / in which psalme was wreten this vers/ Ex ore infancium/ Sody thow hast performed the laude by the mouthe of childern & yonge soukers / And for thyne enemyes thow shalt destroye thenemye defensour / And thus that defensour was chaced oute of the Toldne by al the peple/ And thenne he was ordeyned bisshop / And by cause he myght not suffre the tumulte/ ne noyse of the peuple/ he establyssed a monasterye a two leues fro the Cyte & ther lyued in grete abstynence with foure score disciples of whom dyuerse cytees chosen of them to be their bisshops/ And there was a Corps in a chapelle which was worshipped as a martir / And saynt Martyn couthe fynde no thynge of his lyf ne of his merytes/ He cam on a daye/ on the sepulcre of hym/ and prayd vnto our lord / that he wold shelde to hym what he Was / and of what merite/ And thenne he tourned hym on the lyfte syde/ And salve there a tyght obscure and derke shadowe / Thenne Saynt Martyn coniured hym and demaunded hym what he Was / And he sayd to hym / that he was a theef/ And that for his wyckednesse was slayne / Anone thenne Saynte Martyn commaunded/ that the aulter shold be destroyed It is redde in the Dyalogue of Seuere and Galle / disciplys of saynte Martyn/that there ley many thynges lefte oute in the lyf of saynt Martyn/ which ley accomplisshed in the sayd Dyalogue / So on a tyme saynt Martyn went to Malenty nyen themperour for a certayn nedfulle And the Emperour kneled wel/ that he wold requyre suche thynge/ as he Wold not gyue to hym/ And Martin cam thryes to haue entryd/ but he myght not entre/ Thenne he wrapped hym in hayer/and caste asshes on hym /and maade his flesshe lene al ay hole weke by fastynge & dyd grete abstynence / & thenne the Aungell warned hym to go to the palais/ And noman shold gayn saye hym/ And thenne he went to the Emperour/ And whanne he sawe hym/ he was angry/ by cause he was let come in / and wold not aryse ageynste hym/ tylle that the fyre entryd in his chambre/ and felte the fyre behynde hym / thenne he arose all angry And confessyd/ that he hadde felte the vertu dyuyne/ And beganne embrace saynt Martyn/ and graunted to hym all that he desyred/and offryd to hym many yeftes/ but he refused / and toke none

And in this Dyalogue hit is redde / how he reysed the thyrde dede persone For whanne a Jongelynge was deed / his moder prayde saynt Martyn with weppynge teres / for to reyse hym

to lyf/ And he kneled doune/and made his prayer/ And the child awoos to fore them alle/ And alle the paynyms that salue this conuerted them/ to the faythe of Jhesu Cryste/ And alle thynges obeyed to this holy man/ as well thynges not sensible/as vegetatyf/ and not resonable/ as thynges insensible/as the fyre/and water/

For whanne he hadde commaunded to sette fyre in a Temple/ the flamme was straught with the wynde vpon an holde that was joynynge/ And he mounted vpon the holde/ and sette hym self ageynste the fyre/ And anon the flamme retorned ageynst the myght of the wynde/ soo that there was sene the fyghtynge of the Elementes/

And whanne a Shyppe sholde haue perysshed in the See/ there was there a Marchaunt which was not cristen/ And escryed/and sayd/ God of saynt Martyn helpe vs/ And anone the tempeste ceased/ and the See became all stylle and euen

And also to hym obeyed thynges re/ getatyues as trees/ For he destroyed And ther was a tre of a pyn/ which was dedyed to the deuylle/and he wold de haue raced doune that tre/ And the Dyuelayns and paynyms with said hym/ soo that one of them sayd to hym yf thold hast affyaunce in thy god/ We shalle helpe doune this Tre/ and thold shalt reryue it/ And yf thy god be with the/as thold sayst/ thow shalte escape/ And he grauntyd hit/ And thenne the tre was helpen/ and bounden for to falle vpon hym/ And whan hit sholde falle/ he maade the signe of the Crosse ageynste hit/ And hit fylle on that other syde/ And ther almoste alle the Dyuelaynes that were there

And thenne the other were conuertyd to the faythe/ whanne they hadde sene this myracle/ And many bestes not resonable obeyed to hym/ lyke as hit is sayd in the Diabogue/ houndes folowed ayn hare/ And he commaunded them to leue to folowe hym/ And anon they taryed/ and abode stylle lyke as they hadde be ouercomen/ A Serpent passyd ouer a Ryuer/ And Saynt Martyn sayd to the Serpente/ I commaunde the in the name of god/ that thold retourne anone/ And the Serpent retourned by the wordes of saynt Martyn/ And went to that other syde/ and thenne saynt Martyn sayde al loeppynge/ The Serpentes vnderstande me well/ And the men wylle not here me On a tyme/ as an hounde barked on one of the disciples of seynt Martyn/ the Disciple retourned/ And sayd to the hounde/ I commaunde the in the name of saynt Martyn/ that thold holde thy pees/ And anone the hound was alle stylle/ as his tongue hadde ben cutte of

The blessid Saint Martyn was of grete humylyte/ For he mette at chartes a foule lepre/ horryble to alle men/ And he kyssyd hym/ and blessyd hym/ And anone he was al hole/ Whanne he was secretely in the vnestyarye/ he hadde no chayer/ ne no man neuer salue hym in the chirche sytte/ but in his alle he satte vpon a thre foote stole/ He was of moche grete dignyte/ for he was lyke vnto thappostles/ And that was by the grace of the holy ghoost/ that descended in hym in the lykenes of fyre/ lyke as he descended in the Apostles/ And the Apostles vysyted hym/ lyke as he hadde ben sene one of them/

And as hit is redde in the dyalogue/ that he satte on a tyme alone in hys celle/ And Seuere and Galle abode hym without the yates/ the which were smeten sodenly with grete fere/ For they herd dyuerse peuple spekc to gyder vnythynne the celle/ And thenne they told to saynt Martyn/ And Saynt Martyn sayd I wylle telle it you But I praye yold to telle it to no body/ Agnes Cecle/ and Marye cam to me/ And confessyd that they/ hadde oft vysyted hym/ And also Peter and Polble were comen ofte and vysyted hym/ And he was of grete humylyte/ For whanne the empeour Maximyen hadde on a tyme boden hym to a feste/ the drynke/ Was brought to Martyn for to drynke/ and eche man wende/ that he wold haue gyuen after to the kyng/ but he gaf it to his preest/ for he wyst wel/ þ ther was none worthy to drynk to fore the preest & iuged in hym self/ that hit was not a thynge wor-

thy / yf he hadde gyuen hit to the kynge / or his neyghbours to fore the preest / he was of moche grete pacyence / For he kepte so grete pacyence / that he that was soneryne preest Was ofte tyme hurte of his Clerkes without punyssshynge them / ne therfore putte them not oute of charyte / Neuer man salde hym angry / ne neuer man salde hym wepe ne lalde / ne neuer Was in his mouthe / but Jhesu Cryst / ne in his herte but pyte / peas / and mercy / It is wrode in the same dyalogue / that sayntt Martyn was cladde with a sharp clothynge bleide / and with a grete cours mantell / hangyng here and there vpon hym / and rode vpon his asse / and fortes that cam ageynst hym / were aferd of hym / in suche wyse / that they that rode on them fylle doune to the erthe

And thenne they toke Martyn / and bete hym greuously / And he sayenge no thyng suffryd gladly the strokes / And they enforced them to bete hym the more / and hym semed that he felte no harme / ne sette not by the strokes ne was not moeued / ne angry with them / and thenne they retourned to theyr horses / whome they fonde lyenge fast to the grounde / and they myghte no more moeue them than a Rocke / tyl they retorned to sayntt Martyn / and confessid their synne and trespas / and that they had so done by ignorannce / and prayd hym to pardone them / and to gyue them lycence to departe / and so he dyde / and thenne the bestes arose / and wente forth their waye a good pas / He was of grete besyneſſe in prayers / For ther Was neuer houre ne moment / as it is sayd in his legende / but that he prayd / or els wente to his lesson / For he neuer ceſſed / but he redde or prayde in his courage / For lyke as it is custome to the smythes that werke in yron / that otherwhyle whanne they smyte the yron for taledge / and ease them of theyr labour / they smyte on the stythye or anduelle / In lyke wyse saint Martyn alwey whanne he laboured or dyd ony thynge / he prayde contynuelly

He was alwey of grete cruelte towarde hym self / and harde and sharpe Seuere sayth in a pystle vnto Euſebe / that on a tyme whanne he cam in to a place of his dyoaſe / the clerkes hadde made redy for hym a bedde fulle of straw / And whanne he laye theron / he doubted that it was softer than it was whiche he was wonede to lye on / For he was acustomede to lye on the harde grounde / and but one couerlyte of hayer vpon his bedde / And thenne he besynge angry / arose / and threwe alwey the straw / and leyd hym doune on the harde grounde /

And aboute mydnyghte all that straw was sette afyre / Martyn arose / and supposed to haue escaped / and myght not / For he was so enuyronned with fyre / that his clothes brenned / And thenne he retourned to his prayers acustomed / and made the signe of the Crosse and abode in the myddle of the fyre without ony touchynge of it

And felte the flammes wel smellynge / and swetely / whiche he hadde to fore founden euylle brennyng /

And thenne the Monkes were alle moeued / And ranne thyder / And fonde saintt Martyn in the myddle of the Flammes withoute hurte /

And they had supposed / that he hadde ben alle destroyed and brente with the fyre / He was mocke pytous ageynste them / that wolde be repentaunt / and be penytent / them wolde he receyue in to the bosomme of pyte

And whanne the deuylle reproued this holy man saynt Martyn / by cause he receyued to penaunce them / that had ones falle / And Saynt Martyn answerd to hym / yf thow mooste curſyd wrecche woldeſt leue to tormente the peuple / and repente the of thy curſyd dedes / I wolde truste soe mocke in our lord / that he ſholde gyue to the hys mercy / He was mocke pytous vnto the poure peuple / Hit is rede in the sayd Dyalogue / that the bleſſyd Saynte Martyn wente on a tyme to the Chirche / And a poure man folowed hym / And saynt Martyn commaunded his archedeken / that he ſholde goo clothe this poure man / and whan he salde he taried ouer long to clothe hym / he entrid in to the ſeyntrye and dyd of his owne cote / and gaf it

to the poure man/ Andy commaundedy/ that he sholdy go his waye anone
Andy whanne the Archedekey warned hym to goo do the seruyse/ Martyn sayde that he myght not goo tylle the poure man were clothedy / andy mente hym self/ but he vnderstood hym not / For he sawe hym clothed/ andy/ couerd with his cope/ andy wyst not that he was nakedy vnder/ And therfore he rought not of the poure man/ Andy thenne he said to hym/ why bryngest thou not the poure man/ bryng me thenne a vestyure/ andy lete me be clothed for the poure man/ Andy thenne he bryngest constraynedy went to the market / Andy bought a vyle cote andy a shorte for vi pens/ whiche was nought worth/ andy cam/ andy angrely threwe it doune atte his feet/ Andy sayntt Martyn woke hit vp/ and cladde hym with alle secretly Andy the sleues cam to his elbowes / Andy the lengthe was but to his knees/ Andy so wente to synge the masse/ Andy as he sange masse/ a grete lyght of fyre descendedy vpon his heedy/ andy was sene of many that were there /
Andy therfore he is saydy lyke andy egalle to thapostles/ Andy to this myracle addeth Mayster Johan Beleth/ that whanne he lyfte vp his handes at the masse / as hit is of customme/ the sleues of thaube slode doune vnto his elbowes/ For his armes were not grete ne flesshely/ andy the sleuys of his cote cam but to his elbowes/ so that his armes abode al nakedy / thenne were brought to hym by myracle sleues of goldy / andy ful of precious stones of Angels/ whiche couerdy his armes couenably/ He salue on a tyme a shepe shorne/ andy saydy/ this hath accomplyssheday the commaundement of the gospell/ For he had two cotes/ andy hath gyuen to hym that hady none and thus saydy he ye ought to doa/ he was of grete power to chace alwey the deuyls /
For he put them oute oftymes fro dyuerse peple/ It is redde in the same dyalogue/ that a Colue was tormentid of the deuylle/ andy was woode/ andy confoundedy moche peple/ And as saint Martyn andy his felaushipe sholdy make a vyage/ this wode Colue ranne a geynst them / Andy sayntt Martyn tok vp his handy/ andy commaundedy her to tarye/ Andy she abode stylle without moeuynge! Thenne saint martyn salde the deuylle/ whiche satte vpon the backe of the colue/ andy blamedy hym/ andy sayde to hym/ Departe thou fro this mat talk beest/ andy leue to tormente this beest that nopeth no thynge/ Andy anoy he departedy/ And the colue kneled doune to the feet of this holy may / Andy at his commaundement she wtornedy to her company ful meekely
He was of moche grete subtylyte for to knowe the deuylles/ they coude not be hydde fro hym/ For in what place they put them self in/ he salue them/
For somtyme they shewedy them to hym in the fourme of Jupyter/ or of Mercurye/ Andy otherwhyle they transfyguredy them in lyknes of Venus or of mynerue/ whome euerych he knewe/ andy blamedy hem by name!
It happedy on a day/ that the deuylle appiendy to hym in the forme of a kynge in purpre/ andy a crowne on his hede wyth hosen / andy shone gylte/ wyth an ampable mouthe/ andy glade chere andy bysage / Andy whanne they were to the stylle a whyle/ the deuylle sayde/ Martyn/ knowe thold whom thou worshipest/ I am Crist/ that am descended in to erthe/ Andy wylle fyrst shewe me to the/ Andy as sayntt Martyn all admerueyledy saydy no thynge/ yet the deuylle saydy to hym / Wherfore doubtest thou Martyn to bileue me/ whan thou seest that I am Cryst/ Andy thenne Martyn blessyd of the holy ghoost saide/ Oure lordy Jhesu Cryste sayth not / that he shalle come in purpre/ ne wyth a Crowne replendyssynge / I shalle neuer byleue that Jhesu Cryste shalle come/ but yf hit be in habyte andy fourme suche as he suffrydy deth in/ Andy that the signe of the Crosse be borne to fore hym/ Andy with that wordy/ he vanyssshedy alweye/ andy all the halle was fylledy thikh stenche
Sayntt Martyn knewe his dethe longe tyme to fore his departynge / the whiche he shewedy to his bretheryn /
Andy whyles he vysytid the dyocise of tour for cause to appease discord y was

was there/ and as he went/ he salue in a water byrdes that plonged in the wa ter/ whiche awayted and espyed fyssshes/ and ete them/ And thenne he sai de/ In this maner deuylles espye fo les/ they espye them/ that be not ware/ they take them that knowe not/ but ben ignoraunt/ and deuoure them that ben taken/ And they may not be fulfil led ne saciate with them that they de uoure/ And thenne he commaunded them to leue the water/ and that they sholde goo in to deserte Countrees/ And they assembled them/ & went vn to the wodes and montaynes/ And the ne he abode a lytell in that dyocyse/ and began to wexe feble in his body/ and sayd to his disciples/ that he sholde de parte and be dissolued/ thenne they alle wepyng sayde/ Fader/ wherfore le uest thou vs/ or to whome shalt thou le ue vs all desolate/ and discomforted/ The rauysshynge wulues shalle assa ylle thy flock/ and breestes/ And he the ne moeued with their wepynges wep te also/ and prayd sayenge/ Lord yf I be yet necessary to thy peuple/ I refuse nothynge the labour/ thy wylle be ful fylled/ He doubted what he myght best doo/ For he wolde not gladly leue them/ ne he wold not longe be departed fro Jhesu Cryst/ And whanne he had a lytell whyle ben tormented with the Feuers/ And hys disciples prayde hym/ where as he lay in the assshen dust and hayre/ that they myght laye some stralue in his colwche where he laye/ he sayde/ It appertayneth not/ but that a Crysten man sholde deye in hayre and in assshes/ and yf I sholde gyue to you another ensample/ I my self sholde syn ne/ And he had his handes and his e yen towardes the heuene/ And his spy rit was not loseth fro prayer/ And as he lay towardes his bretheren/ he prayd that they wolde remeue a lytell his bo dy/ And he sayde/ Bretheren/ late me beholde more the heuene/ than the erthe soo that the esperyte maye adresse hym to oure lorde/ And this sayenge/ he sa lue the deuylle that was there/ And saynt Martyn saide to hym/ wherfore standeste thou here thou cruell beest/ thou shalte fynde in me nothyng syn fulle ne mortalle/ the bosome of abra ham shalle receyue me/ and with this worde he rendryd/ and gaf vp vnto oure lord his spyryte in the yere of oure lorde thre hondred/ -Foure score/ And xviij/ And the yere of his lyf foure score and one/ And his chere shone as it had ben glorysyed/ And the voys of Aungels was herd syngynge of many that were there And they of poy tyers assembled at his dethe/ as well as they of Toure/ and ther was grete altercacion/ For the poytrupns sayd/ he is oure Monke/ we requyre to haue hym/ And the other sayde/ He was ta ken from vold/ and gyuen to vs/

And at mydnyght alle the poytrupns slepte/ and they of Toure putte hym oute of the wyndowe/ and was borne with grete ioye/ and had ouer the wa ter of leyre by a bote vnto the Cyte of Toue/ And as Seuer Bysshop of Colayne on a sonday after matyns vp syted and went aboute the holy places the same houre that saynt Martyn de parted oute of this world/ he herde the Aungels syngynge in heuen/ Thenne he called his Archedeken/ and demaun ded hym yf he herd ony thynge/ and he sayd nay/ And the Bysshop badde hym to herkene deuygently/ and he began to stratche forth his necke/ and adresse his eres/ and lente vpon his staf/ Then ne the Bysshop put hym self to prayer for hym/ Thenne he saide/ that he herde voyces in heuene/ To whome the Bys shop sayde/ It is my lorde saynt Mar tyn which is departed oute of this World/ And the Angels ben hym nowe in to heuene/ And the deuyls were at his passynge/ but they fonde nothyn ge in hym/ And went alwey all con fused/ And the archeden marked the daye and the houre/ and knewe verely after that saynt Martyn passyd oute of this world that same tyme

And Seuere the Monke which wrote his lyf/ as he slepte a lytelle after matyns/ lyke as he wytnessyth in his Epystle/ Saynt Martyn appeerd to hym cladde in an aulbe/ His chere clere/ the eyn sparklynge/ his heer pur ple/ holdynge a booke in his ryght

honde / whiche the sayd Senewe hadde
wreton of his lyf/ and whanne he had
gyuen hym his blessinge/ he salue hym
mounte vp in to heuen/ And as he co-
ueyted for to haue gone with hym / he
awoke/ And anone the messagers cam
whiche sayde that that same tyme seynt
Martyn departed oute of this world
And in the same day sayn̄t Ambrose /
Bisshop of Melane sange masse/ and
slepte vpon the aulter bytwene the les-
son of the prophecye / and the epystle /
And none durst wake hym/ And the
subdeken durst not rede the pystle with
oute his leue / And whanne he hadde
slepte the space of thre houres / they a-
woke hym/ and sayde/ Syre the houre
is passyd/ And the peple ben wery for
tabyde / wherfor commaunde / that the
Clerke rede the pystle/ And he sayd to
them/ be not angry/ Martyn my broder
is passid vnto god/ & I haue done the
offyce of his departyng & buryeng/ & I
coude no sonner accomplysshe ne make
an ende of the laste oryson / by cause ye
hasted me so sore / Thenne they Mar-
ked the daye and the houre/ and they
fonde/ that sayn̄t Martyn was thenne
passyd oute of this world/ and gone
to heuen Mayster Johan Beleth
sayth that kyngis of Fraunce were wo
ned to bere his cope in bataylle/ And
by cause they kepte this cope/ they we-
re called capellayns/ And after his
deth the yere thre score and foure/ whan
seynt perpetue hadde enlarged his chir
che/ And wold transporte the body of
sayn̄t Martyn therin/ they were in fas-
tynges & bygyles onys/ twyes/ thryes
And they myght not moeue the sepul
cre/ And as they wold haue lyfte hit
a ryght fair old man appiered to them
and sayde/ wherfore tarye ye / See ye
not that sayn̄t Martyn is alle redy to
helpe youre/ yf ye sette to youre handes
with hym/ And thenne anone they lyf
te vp the sepulcre / and brought hit to
the place/ where as he is now worship
ped/ And thenne anone this old mā
vanysshed awaye / This translacion
was made in the monethe of Juyllet
And hit is said/ that there were then-
ne two felawes/ one lame/ and that
other was blynde/ The lame taught the
blynde man the weye/ And the blynd
hare the lame man / And thus gate
they moche money by truaundyse/ and
they herd saye that many seke men we-
re heled/ whan the body of sayn̄t Mar
tyn was borne oute of the Chirche on
procession/ and they were afeerd / leste
the body shold be brought to sore their
hows/ and that peraduenture they myg-
ht be heled / which in no wyse they
wold not be/ For yf they were heled /
they sholde not gete so moche money by
truaundyse as they dyde/ And therfor
they fledde fro that place/ and went to
another chirche/ where as they supposed
that the body sholde not come/ And as
they fled/ they encountred/ & mette the
holy body sodenly vnpourueyed/ & by
cause god gyueth many bienfaittes to
men not desyred/ and that wold not
haue them/ they were bothe heled/ ayenst
their wylle/ and were rygh̄t sory ther-
fore / And sayn̄t Ambrose sayth thus
of sayn̄t Martyn / He destroyed the
Temples of the cursyd errour/ he hy-
sed the baners of pyte / he tryssed rede
men/ he cast dreclles oute of bodyes/ in
whiche/ they were/ And alledged by
remedye of helthe them that trauaylled
in dyuerse maladyes and sekenesses/
And he was founden so parfyghte /
that he cladde Jhesu Cryst in stede of a
poure man / And the vesture that the
poure man hadde taken/ the lord of alle
the world cladde hym with alle/ That
was a good largesse/ that dyuynyte
couerd/ O glorious vesture & inestymab
ble yefte clothed & couerd both ꝑ knyzt
and the kynge/ This was a yefte/ that
no man maye preyse of whiche deser-
uyd to clothe the deyte/ lord/ thold ga-
ueste to hym worthely the reward of thy
confession/ thou putteste vnder hym wor
thely the cruelte of tharryens/ And he
worthely for the loue of martirdome /
neuer dredde the tormentes of the per-
secutours/ what shalle he receyue for the
oblacion of his body/ that for the quan
tite of lytell vesture whiche was but
half a mantelle/ deseruyd to clothe and
couere god and also to see hym/ And
gaf so grete medicine to them that trus
ted god / that some he heled by his
prayers/ and other by his commaunde-
ments/ Thenne late vs praye to sayn̄t
Martyn et cetera /

Thus endeth the lyf of saint Martyn

Here begynneth the lyf of saynt Bryce And fyrst of his name

BRYCE is sayd of Brios/ that is to saye in Greke as mesure/ and of sao sais that is to knolege/ And thus the exposicion of this name Brictius or Bryce is as moche to say as knolegynge mesure/ For atte begynnynge of his enfancye whan he was yonge/ he was full of many sottyes and folyes/ but he coude well after the mesure of hym self demaunde and counceylle/ and gouerne wel other and excuse hym self by mesure/

Of saynt Bryce

BRyce Was Archedeken of saynt Martyn/ and was moche greuous to hym/ and sayde of hym many thynges vnresonable/ and on a tyme a poure man cam to Bryce/ and demaunded of hym where the Bysshop Was/ And hold he shold knolege hym/ And he lad hym goo in to the Chirche/ & hym that thou shalt there see lokyng vpward to heuen as a madde man or one fro hym self/ that same is Martyn/ And the poure man Wente and fonde saynt martyn/ And Whanne he hadde trespued that he asked saynt Martyn called saynt Bryce and sayd to hym/ Bryce semeth it to the that I am a fole or frantyke/ And he forsoke hit/ and denyed it for shame/ And sayd/ he had not sayd so/ And saynt martyn sayd/ I haue herd it For myn eres were at thy mouthe/ Whanne thou saydest hit to the poure man openly/ I telle and saye to the forsothe/ that I haue obteyned & haue graunte of god/ that thou shalte succede me in this Bisshopryche/ But knowe for certayn that thou shalt suffre therynne many aduersytees/

And whanne Bryce herd hym say so he scorned hym sayenge/ Sayd I not trewe Whanne I sayd/ he was a fole/ And after the dethe of saynt Martyn Bryce was elect and made Bisshop of Tours/ whiche fro thenne forthon he entended alle to prayer/ & hold he it that he had ben prowde/ yet he was alwaye chaste/ And in the thyrtyest yere of his bisshopriche/ a Woman which than relygyously clad/ whiche was his lauender/ and had wasshen his clothes/ had conceyued and born a child/ whiche all the peple said þ the bisshop had goten/ & they assembled at his yates with stones/ and sayden/ We haue long suffred thy lecherye for the loue of saint Martyn/ and for his pyte/ But nold we wylle no more kysse thy handes/ whiche ben accursed/ but he denyed the fait and dede manly/ and sayd/ Bryng to me the Child/ And whanne he was brought he was but thrytty dayes old/ And saynt Bryce sayd to hym/ I coniure the by the sone of god that thold saye to me to fore alle thys peple/ yf I haue engendred the/ And the child sayd/ thou art not my fader/ And the peuple yet not contente badde hym to demaunde the Child who was his fader/ And he sayde/ that appertayneth not to me to do/ I haue done that appertayneth to me for myn excuse/

And the peple sayde/ that this was done by the arte of enchauntment/ and sayde playnly/ he sholde not seigner e ouer vs thus falsely/ vnder the shadowe of a pastour/ And thenne yet for to purge hym/ he bare in his lappe or his vestymente coles al brennynge/ vn to the Tombe of saynte Martyn/ And his vestymente neuer brenned ne had none harme/ And thenne he sayd/ lyke as my vestymente is vnhurte & not brente of these coles/ but is holle & not corrupte of the fyre/ in lyke wyse is my body clene of touchynge of ony woman/ And yet the peple byleued hym not but bete hym/ and dyd to hym

many Iniurȳes/ And put hym oute of the bisshoprycke/ by cause the Wordȳ of sayntMartyn sholdȳ be accomplyssheȳ And thenne sayntBryce wente hys way weppynge/ andȳ cam to the pope/ andȳ abode there seuen yere

Andȳ purgedȳ hym / of that he hadȳ trespacedȳ to sayntMartyn / Andȳ the peple made a nelwe Bisshop / namedȳ Justynyen/ Andȳ sente hym to Rome/ for to deffende the cause ageynst Bryce/ and as he wente thiderward he deyde in the Cyte of Verallence/ Thenne the peple made one Armenon Bisshop in his stede / Andȳ in the seuenthe yere retornedȳ with auctorȳte of the pope /& took his lodgynge sȳxe myle without the cyte/ Andȳ that same nyght Armenon the Bisshop deyde / Andȳ Bryce knewe hit by dyuyne reuelacyon and sayd to his peple/ that they shold aryse and haste them for to goo / andȳ burye the Bysshop of Tours/ whiche Was dede/ And as Bryce entrydȳ at one yate the dede Bisshop was brought in at another yate/ Andȳ whan he was buryedȳ/ sayntBryce took his see/ or spege/ Andȳ Was Bisshop after that seuen yere/ andȳ ledde an holy/ andȳ laudable lyf/ Andȳ in the seuenȳ andȳ fourthyeste yere of his Bisshoprycke he passydȳ Vnto oure lordȳ/ to whome be gyuen laude andȳ glorye / Amen

Thus endeth the lyf of sayntBryce

Here begynneth the lyf of the holy vyrgyne sayntClare

CHEIE was a meruey lous holy woman in the Cyte of Assyse/ which was namedȳ Clare/ Fyrst ye shalle Vnderstonde/ that her natiuyte was moche worthy/ andȳ noble/ It is redde that as touchynge the worldȳ she was of ryght noble lygnage/ and as touchynge the spyrȳte to the regard of the state of vertues/ andȳ noble maners tolwardȳ godȳ she was of ryght noble reputacyon/ Thenne for to shewe that after her natiuyte she was a deuoute espouse of godȳ/ she is worthy to be of grete recommendacion/ It is redde/ that whan hyr moder was ensayntedȳ / or grete with childȳ of her/ on a tyme as she was before the crucifixe weppynge andȳ praynge/ that of his grace he wolde graunte to hir the delyueraunce of her fruit with ioye andȳ gladnesse / she herdȳ a voice sodenly sayenge to her/ woman/ haue thou no doubte/ For without perill thou shalt be delyuerdȳ of a doughter / whiche shalle by her doctrȳne enlumyne alle the worldȳ/ Andȳ therfor as sone as she was borne/ she dyde do name her at the fonte Clare/ Secondly/ is founden in her lyf & knowen grete plente of vertues/ It is redde/ that this holy virgyne after the tyme of her enfancye was so composedȳ in alle good maners/ in porte/ in maynteme/ andȳ in contynuaunce/ that alle other myght take of her fayr andȳ goodȳ ensample for to maynteme/ andȳ gouerne them/ Andȳ in especial she had so grete pyte of the poure peple / that oftymes she spardȳ her owne mouthe/ andȳ sente by secrete messageres/ suche as she sholdȳ her self haue be sosteynedȳ by/ Also in makynge deuoute prayer she hadȳ so grete playsyr that oftymes it semedȳ to her bynge in orysons / that her spyrȳte was refresshedȳ with the sweetenes of heuen/ She was in her arraye lyke other/ but by peraunce she chastysedȳ her body/ For hou well that for thonnour of her frendes she was noblȳ apparayledȳ/ yet neuer theles she ware alwey the hayr on her bare body / Andȳ from her enfancy her herte hadȳ determynedȳ/ that for to deye she wolde neuer haue other espouse/ than Jhesu Cryst/ Andȳ many other & plente of vertues shone in her/ ȳ which

were ouer longe to recounte / Thyrdely / how saynt Fraunceis shewed to her the wey of treuth / It is redde / that as soone as saynt Clare herd the Renomme of saynt Fraunsois / hit was spradde ouer alle the world / as hit were a newe may sent in to the world / shewynge how we ought to folowe the newe wey of Jhesu cryst She neuer myght haue rest in her herte / tylle she was comen to hym / And that to hym she had openedy her herte / Thenne after she had sweetly vnderstonden hym / and hadde rapued of hym many an holy / swete / and angelyke word / Saint Fraunceis exhortedy her above alle other thynge to flee the world bothe with herte and her body / And to this he enioyned her / that / on palmesonday she sholde haluwe the feste with the other peuple / but the nyght folowynge in remembraunce of the passion of Jhesu cryst / she sholde torne her iope in to weppynge / and affections / For in suche wise to wepe the passion of Jhesu cryst finably she myghte come to heuen / as virgyne / and espouse of god well eurous and happy /

Four thly / how she had no quyetnes in her hert / tylle she had accomplyssheed her thought and purpos

It is redde that saynt Clare thus enformedy of saynt Fraunceis couthe haue no rest in her herte / tylle þ the nyght assigned and the howre she yssued out of the cyte of Assyse in which she dwelled / and cam to the Chirche of oure lady of porciuncula / And there the frers receyued her / which awoke in the sayd chirche / and abode for her to fore the auter of the blessid Vyrgyne Marye / And there her here was cut of / And after they ladde her in to an Abbay of nonnes / And there lefte her /

Fyftly how her frendes despysed this werke ordeyned by oure lord It is redde whanne this lady was thus ordeyned / she laboured and dyd so moche that she dreuve her suster named Agnes in to her company / wherfor as well for that one as for that other / the carnalle frendes of saint Clare had her in indygnacion oute of mesure / wherfor saynt Fraunceis translated them in to the chirche of saynt Dampan / which chirche he by the commaundement of the crucifixe he hadde repayred / And there this lady beganne the Relygyon that was called of poure susteres / and there she was enclosed in a lytell celle which che saynt Fraunceis hadde edifyed /

Sixthly / how she hadde humylyte in her herte / It is redde that saynt Clare gloryfyed her self soueraynly in humylyte / lyke as the wyse may sayth / Of so moche that a creature is promoted / Of so moche ought he be the more humble / Therfor after that she had assembled a grete couente of holy / Bygyne / Vnnethe / and with grete payne yf it had not be for tholedyence of saynt Fraunceis / she hadde neuer rapued the soueraynte of them / And after that she had rapued the domynacion ouer them / and gouernaunce / she was to fore alle other redy to serue them that were seke / as she had ben an handmayde or seruaunt / And was so humble / that she wolde wasshe the feet of her handmaydens and seruaunters Whenne they cam from without two their werke / and dreyde them and kissed them / Seuenthly / how Saynte clare kepte pouerte ; It is redde that for to kepe and to folowe pouerte after the gospell of Jhesu cryst / saynt Clare put therto all her entente / wherfor sith the begynnyng of her holy lyf al that euer that come to her of fader & moder she solde / and gaf it for goddes sake / in so moche þ for her ne for her susters she hadde but symple fedynge and clothynge / ne wolde haue none other / And notwithstondynge that she was assoylled of þ pope of the volwe of pouerte / And ther vpon had rapued lettres of the pope moche sodenly wepyng / she wrote agayne sayenge / I wylle well be assoylled of my synnes / but the volwe of pouerte I shalle kepe vnto the deth / The eyght holy in necessite Jhesu cryste vysyted her / It is redde that on a tyme at the hour of syue in the college of saynte Clare was but one loof of brede / nether myght no more be had / thenne saynt Clare took this loof of the hand of the dispenser / and made thenne her prayer / And after of that loof made as many loues and partyes / as there were susteres / And as soone as euerych had rapued her parte / holy well hit

was but lytel/ the dyuyne grace mul-
typlyed it so moche/ that euerych lefte
somme and hadde ynough/
Item semblably it is rede / that god
dyde for her / whanne in her college the
pottes were fayllede/ Nyntbly/ how in
straytnes sayne Clare was rulyd /
This holy lady was contente with o-
ne poure cote lyned with a mantelet /
She vsed neuer pendauntes ne furres
of skynnes / but dispendyd all her ty
me in keppynge her body in seruage of
the spyryte / And here with thryes in
the weke she fasted in this maner /
that she neuer tasted thynge that was
sodeyn / Item euery yere she fasted two
lentens to brede and water only / sauf
the sonday she wolde a lytell wyn /
and shortely she lyued so straytly /
that she becam so feble/ that saynt Fraū
cis commaunded her by vertu of obe-
dyence/ that she sholde faylle no daye /
but that she sholde take for her refection
an vnce / and an half of brede / She
Was neuer without kepr neyre her
flesshe/ And for a pelowe she toke a
blocke or a grete stone / she laye alwey
on the bare grounde/ Or for to take the
better her reste she laye otherwhyle vp
on the cuttynge of vynes/ vnto the ty-
me that saynt Fraunceis hade commaū
ded her by cause hit was ouer folyse/
that she sholde vse to lye on a sackful
of strawe/ Tenthly/ holy she hath despy
sed thynyquyte of the fende our enemy
It is rede that in especyall she hadde
a custome that from mydday she Was
in prayers/ and remembrynge the pas
sion and suffraunce of Jhesu Cryste
two howres durynge/ And after the
euentyde she was alwey a longe while
in orysons / And it is rede/ that ofty
mes the fende apperyd to her by nyght
sayenge / soo be that ye absteyne yolde
not fro walkyng and weppyng/ ye shalle
for certayne be blynde/ And she answer
de/ he shalle not be blynde that shalle see
oure lorde in his glory / And whenne
the fende herde this answere / anone he
departed alle confused/ ne durste neuer
after tempte her/ ne lette her of her pray
yers/ Enleuenthly/ god of his grace
hade pered her herte / It is rede that
saynt Clare for to dispende amerously
the tyme that god hadde lente her/ In
especyalle she Was determyned / that
fro the houre of myddaye vnto euensong
tyme / / she wold dispende al that tyme
in thynkynge and bylweppynge the pas
sion of Jhesu Cryst/ and saye prayers
and orysons acordynge therto / After
vnto the fyue wounde of the precious
body of Jhesu Cryste / as smetyn and
perced to the herte with the darte of the
loue diuyne/ It is rede that fro the ty
me on a sherthursdaye the houre of the
maundye vnto ester euen the satyrday
she Was remembrynge and thynkyng
on the suffraunce of oure lorde Jhesus
so brennyngly/ that she/ was rauysshed
as all dronkey in the loue of god/ that
she knewe not what was sayd ne do-
ne aboute her/ but as vnmeuable or as
all insensible/ in stondynge she held her
eyen fixed in one place / Welfully /
how in her dysease and payne she was
of god comforted / It is sayd / that
she was by the space of eyght and
twenty dayes in contynuelle langoure
and sekenes/ Neuertheles was neuer
sene in her signe of vnpacyence/ but al
wey swete wordes/ & amyable in pray
syng & thankyng god of all/ and in es
speciall hit is rede that in the sekenes/
in whiche she passyd towardy thende of
her lyf she was seuenteyn dayes without
mete or drynke And neuertheles she
was so swetely visited of god / that
it semed vnto alle them that salwe her/
that she hadde no payne ne dysease/ but
yet more euery creature that come to
her was comforted in god/ and in espe
cial it is rede / that whanne the houre
of deth approched/ she whiche long tyme
hadde lost her speche / beganne to spekе
and saye/ goo oute surely / thou hast a
good saufconduyte/ and whanne one
of her susters kepynge there present her
de that/ she demaunded her to whom she
spack/ And she answerd to my solyle/
whome I see abasshid to departe fro
my body/ for he ought not for to doub
te/ For I see the holy vyrgyne Marye
whiche abydeth for me and this sayd
Our blessid lady entryd in to the cham
bre where saynt Clare laye / And she
was crowned with a crowne ryght cle
re shynyng/ that thobscurite of the nyzt
was chaunged in to clerenes of myd
day/ and she brought with her a ryght

grete multitude of other Syrgyns alle nobly crowned/ amonge whome there was one / that bare a ryche mantell / To whome ſhe ſayd gyue hyder the mã tell / Andy whanne ſhe hadde ſwetely embraced hir / ſhe cladde her with the mantell/ Andy at that ſame tyme was weppynge about her the college of ſuſ ters/ And in eſpecyall Agnes the ſuſ ter of ſaynt Clare makynge grete mo ne andy ſorowe / Thenne ſaynte Clare ſayd ſwetely/ My ſuſteres/ dyſcomforte yow not/ For ye ſhalle haue vnto god of me a goody andy a trewe Aduo ȝ cate / Andy thou Agnes ſhalle ſoone after folowe me in to glorye / Now is it well reaſon andy ryght/ that we ſaye andy shewe of the grete meruayles / that god ſhewed for ſaynt Clare by hyr holy prayers/ For ſhe was verytu ble/ trewe andy worthy of alle honoure That grete tempeſt that was in the ty me of Frederyck themperour / wherof holy chirche had ſoo moche to ſuffre / that in dyuerſe partyes of the worlde was moche warre/ ſo that by the com ȝ maundement of themperour were bata ylles eſtablyſſhed of knyghtes/ Andy with that ſoo many Archers of Sara ȝ ſyns/ as they hadde/ be hylles of flyes For to deſtroye the peple / Chaſtellys & Cytees/ The Saraſyns ranne as wood men tylle they cam to the yates of Aſ ſyſe/ Andy the felon ſaraſyns that ben full of alle cruelte andy falſhede/ And ſeke nothynge/ but for to ſlee andy deſ troye Cryſten mennes blood/ And they cam vnto the Cloyſtre of the poure la dyes of ſaynt Damyen/ Andy the holy ladyes hadd ſo grete fere that theyr her tes malte in theyr bodyes/ andy ronne weppynge to theyr moder ſaint Clare / Andy ſhe that was ſeke without fere / of herte made her to be ladde to fore her enemyes vnto the dore/ Andy dyde doo ker to fore the body of our lord/ ꝑ whi che was in a pixe moche rychely ga ȝ nyſſhed andy deuoutely/ Andy this ho ly lady was on her knees ſayeng with weppynge teres vnto oure lord / Ha fayr lord god plaſe hit yow thenne / that they that ſerue you/ andy ben diſar med/ whome I nourſſhe for youre lo ue be brought in to the handes andy power of the paynyms / Fayre ſwet lord/ I beſeche the that thow kepe thy handmaydens and ſeruantes/ For I may not kepe them in this poynt/ andy our lorde anone ſente of his ſpecyal gra ce a voys/ as it had ben a chyld/ which ſayd to her/ I ſhalle kepe yow alwey O ſwete fayr lord kepe this cyte yf it pleaſe yow / which hath gyuen to vs ſuche thynges / as hath ben nedefulle to vs for the loue of yow/ Andy he an ſwerd the cyte ſhalle haue ſomme gre uaunce/ but neuertheles I ſhalle kepe andy defende hit/ thenne this holy Syr gyne ſaynt Clare arwos fro her prayer Which hadde yet her vyſage al bedwpt andy comforted mocke ſwetely her ſuſ ters that wepte / andy ſayde to them / I commaunde yow fair doughters/ that ye comforte yow in goody fayth/ andy truſte ye only in our lord/ For the ſa raſyns ſhalle neuer do yow harme /

Anone thenne the Saraſins hadde ſoo grete drede andy fere that ouer the wal lys/ andy by tho places that they hadde entryd/ they fledde haſtely/ Andy were in this wyſe by the oryſon and prayer/ of ſaynte Clare deſtroubled / andy put fro their empryſe/ Thenne commaunded ſhe to alle them/ that herde the voys that that in no maner they ſhold diſcouere ne telle it to ony that lyued /

On another tyme it happed / that an old ſquyer ful of vayne glory/ the which was moche hardy in bataylle/ andy was capitayne of a grete hoost which Frederick hadde deſyuerd to hym/ and cam with alle his hoost for to take the cyte of Aſſyſe / he dyde do hewe doune the trees / andy deſtroye the countreye al aboute/ and beſyeged the cyte/ Andy ſwore/ that he wolde not departe thens tyl he had taken the Cyte / Andy thus was the cyte beſyeged for to haue be taken / Andy whanne ſaynt Clare the handmaide of Jheſu cryſt herde the ty dyngs ſhe hadde grete pyte/ and dyde do calle her ſuſter/ andy ſayde to them /

Right ſwete doughters / we receyue dayly many bienfaites of this Cyte / andy ſholde be a grete vnkyndenes to vs/ yf we ſocurred it not in this grete nede/ as moche as we may/ Thenne com maunded ſhe to brynge aſſhes/ and ſaid to her ſuſters that they ſholde diſcouere their heres/ and ſhe hir ſelf fyrſte aſte

grete plente of Assches vpon her hede / & after vpon the hedes of alle the other/ and sayd to them/ Now go fayr doughters/ And with alle your herte requyre and praye ye to oure lord/ that he wyl delyuer this Cyte/ And thenne euerich by hem self in grete wepynges and teerys made their orysons and prayers deuoutely to our lord in suche wyse/ that he kepte and defended the Cyte/ that on the morne the hoost departed oute of the countre/ And it was not longe after that they alle were dede and slayn It sholde not be acordynge / that we sholde hele and kepe secrete the merueylous vertu of her prayer/ the which atte begynnynge of her conuersyon/ she conuerted a soldle to god/ For she hadde a suster yongir than hir self was whos conuersacion she moche desyred/ And in alle her prayers that she made/ she prayd at the begynnyng with all her herte to oure lorde / that lyke as she and her suster hadde ben in the world of one herte and of one wylle/ that it myght please the fader of mercy/ that Agnes her suster whome she hadde lefte in the world/ myght despyse the world and sauour the swetenesse of god / so that she myght haue no wylle to marye her sauf only to god her trewe frende / in suche wyse that bytwene them bothe / they myght espouse their Virginyte to oure lord/ These two susters lued merueylously to gyder / And were moche sorowfulle of their departynge / & that one more than that other / But oure lorde graunted vnto saynt Clare the fyrst yeft that she demaũded / For hit was a thynge/ that moche plesyd hym After the seuenthe day/ that saynt Clare was conuertid Agnes her suster cam to her/ And discouerd her secretenesse to her and wylle/ And sayd vtterly / that she wold serue god/ And whan Saynt Clare herd that/ anone she embraced her/ And sayd for ioye that she had/ My suster ye be ryght welcome / I thanke god that hath herd me for the/ For whome I was in grete sorow Hold be hit that this conuersion was merueylous/ And yet more to be wondred/ how Clare offended her suster by her prayers/ At that tyme were the good blessyd susters saynt Mychell of pambo/ which were ioyned to god / & they folowed the lyf and werkes of Ihesu cryst/ And there was saynte Clare which felte more of god than thother/ And she enforced her suster her nourrice hold she sholde wrle her/ And the parentes and kynnesmen of saint Clare began a newe batayll/ and stryf ayenst the Virgynys/ For whanne they herd saye / that Agnes was gone to duelle with her suster saynte clare / there cam on the morne to the place where saynte clare dwelled twelue of her kinnesmen amd Frendes al fro them self alle arayed/ and shewed not without forth the malyce that they hadde in their hert but gaf them to vnderstonde/ that they cam for good/ And whanne they cam within/ they made no force of saynt clare for to drawe her oute/ for they knewe wel/ that they sholde no thyng eyplopte of their entente/ but they torned to Agnes/ and sayd to her / what maykest thou here/ come oute with vs home to thy howe/ and she answerd/ that she wolde neuer departe fro the companye of saynt clare/ And a tyraunt a kinyght took and drewe her by the here / And the other took her by the armes / And caryen her forth a force/ And she which semed that she was amonge the hondes of a lyon/ and taken fro the handes of god/ beganne to crye and sayde/ Fayre dere suster helpe me/ and suffre not that I be taken awaye fro the holy companye of Ihesu cryst/ But the felons drewe this Virgyn ageynst her wylle ouer the Montayne/ and rente her clothes/ & drewe and racid oute her heer/ And the holy swete Virgyne saynt clare kneled doune/ and putte her self to prayer/ And prayd our lord to gyue her suster a stronge herte and a stable / and that she myght by the puyssaunce of god ouercome and surmounte the puyssaunce of the peple/ and anone the holy ghoost made her so peysaunt and heuy / that it semed that her body were fyxed to the grounde in suche wise/ that for al the force and power that they couthe do they myght not bere her ouer a lytylle broke/ And the men that were in the feldes and ryuer cam for to helpe them but they myght neuer remeue her fro the erthe/ And thenne one of them said

hym mocklynge/It is no wonder though she be kruy/For she hath eten morke le de/Thenne the lordy mouualt her vncle lyft vp his arme for to bete her cruely but anyache and payne wolde hym sodenly/ andy tormentidy hym alongy tyme ryght cruelly/ After that this said Agnes hadde suffredy this long vraselyng of her kynnesmeny andy Frendes / cam saynt Clare/andy praydy them for godes sake/they sholdy loue this kataylle with her suster/ andy go their Waye/ & take hede of them self and she receyued the cure andy charge of Agnes her suster/vohiche laye theroy the grounde my grete dsease / Andy fynaly her kynnesmen departedy in grete angupssshe andy sorvde of herte / Andy thenne anone after she arvos vp mocke gladly/Andy hady mocke grete ioye of that fyrst katayllle/that she had suffredy for the loue of Jhesu Cryst/ Andy fro this tyme forvardy / she ordeynedy her self to serue godi perdurably/ Andy saynt Fraunceys cutte of her heres with his oWne handes/andy endurdy / andy taught her to serue godi/andy so dyd saynt Clare her suster/ Andy by cause we may not shortely acompte with selve vordes/the grete perfection of the lyf/ of Agnes/ therfore we shalle entende vnto the lyf of saynte Clare the Virgyne/ vas hit not grete meruaylle of the orysons andy prayers of sayntt Claw/vohiche vere so strong andy so mocke auaylleth ageynst the malyce of the peple/vohan they fledde/ andy vere puyssaunt to brenne the deuyls/ It happedy on atyme / that a mocke deuoute vomman of the bisshopryche of Ypse cam to one of the ladyes/for to yelde thankynges to godi/andy saynt Clare/vohiche had delyuerdy her fro thandes of/Vdeuyls/For they fledde andy Waylledy that the orysons of saynt Clare brente them all / Andy therfore they myghte no lenger dWelle in that place/The pope gregory had mocke grete fayth & grete deuocion in the prayers of ꝑ holy Virgyne/ Andy not vithoute cause/ For he had preuedy andy felte certayne vertue therof/ vohiche hady holpen many andy dyuerse that hady necessyte andy nede / Andy vohanne he vas Bisshop of hostense/andy after vohanne he vas pope/he sente his lettres to her/by vohiche he requyredy her to pray for hym / Andy anone he felte hym easedy / andy alleged by her prayers/Thenne certaynly yf he vohiche vas Vycayre of Jhesu Cryst by his humylyte as we may see hady so grete deuocion to saynt Clare / of vohome he requyred her ayde/and recommaundedy hym to the vertue of her orysons/Well ought we thenne enseye we vith alle our polver the deuocion of suche aman/ For he kneive vell/ holy mocke loue is myghty / andy holy the pure Virgyns haue delyuerdy entre in to the dore of the herte of oure lordy / Andy yf oure sVete lordy gyue hym self to them that loue hym fermely / Vho maye he denye them / for vohome they requyre hym deuoutely/ Alle Weyse ne/that they requyre hym/ that is nede andy behofull/ The holy vertt sholdeth vell the grete faythe/ andy the grete deuocion that she hady in the holy sacrament of the aultez / For in that grete maladye vohiche had so vexedy her that she lay in her bedde/she arvos/andy dyd her to be borne from one place to another/& dyd spynne a fyn smale clothe / of vohiche she made mo than fyfty corporas / & sente them in fayr tVelkys of sylke in to dyuerse chirches in dyuerse places of Assyse/ vohan she sholdy receyue the body of oure lord/it vas meruaylle to see the teres that she vepte / of vohiche she vas all vete/ Andy she hady soo grete fere vohan she approchyd nyghe vnto her saueour/ that she ne doubtedy hym no lasse vohyche is in semblaunce very god in the forme of breed the sacramẽt/than hym that gouerneth heuen andy erthe/vohiche is al one/
Thus as she hadde alvey souuenaunce andy mynde of Jhesu Cryst in her maladye/so godi comfortedy her/ andy Visitedy her in her Infyrmite and langoure In the houre of the natyuyte of Jhesu cryst at cristmas / vohan the angels & the vorldy made feest & songen & enioyed of litil Jhesus ꝑ vas born/al ꝑ pouure ladies vẽt to matyns in to their monastery/ & left allone their poure moder sore greued in her maladye/ Thenne she began to thynke on litil Jhesus/& vas sorouful that she myght not be at the seruyse & pryse our lord/ And sayd my

sygthynge Fayr lordy godyn / I walke here alone / And anone she beganne to here the freres that songen / and sayntt Fraunceys / and herdy wel the Jubylacion / the psalmodye / and the grete melodie of the songe / how be it / her hedy was not so nygh / that the voys of a man ne of woman myght not be herde / ne vnderstonde / yf godyn dydy hit not by hys curtosye / ory f godyn / hady not gyuen to her aboue al nature of man force and polver to here hit / but thys passyd all / For she was worthy to see in her ornatorye the ioye of ourr lordy On the mornynge whanne the ladyes her doghters cam to her / she sayd to them / Blessyd be ourr lordy Jhesu Crysste / For whanne ye lefte me / ye lefte me not truly / And I saye to yolv / that I haue herdy this nyghte alle the seruyse and solempnyte that hath be done in the chyrche by sayntt Fraunceis thorugh the grace of Jhesu cryst /

Atte paynes of her deth / ourr lord comfortedy her alWey / For she dreWe ourr of the hooly Woūdes of Jhesu criste a bytterneſſe / of Whiche her herte / her Wil And hyr thought Were full of anguyſſhes merueyllouſly bytter / And oftyn as she hadde be dronken of the sorolve and teres that she Wepte for the loue of Jhesu cryste / For oftymes the loue of god / Whiche she hadde empryntedy in her herte within forthe / she made to appere by signes outeWardy / She enfourmedy and taughte the nouyces / and admoneſtedy them / that they haue in theyr mynde the sorolve and payne of the dethe of Jhesu crist / And that she sayd With her mouthe she dydy it in her herte and gaf ensample / Whanne she was secretely alone / to for she myght saye ony thynge / she was al kedeWedy Wyth teres / She was most deuoute / and hadmore feruour of deuocion bytWene Vndernandy none / than ony other tyme / by cause she Woldy / that in the houre that Jhesu cryst Was crucyfyedy in the anlter of the crosse / that her herte sholdy be sacrefyedy to godyn our lordy /

On a tyme hir happedy at the houre of none / that she prayedy to godyn in her cel le / And the deuylle gaf to her suche a stroke Vnder the ere that her eyen and her Vysage Were al couerdy Wyth bloody She hadde lernedy an orysson of the fyue Woundes of Jhesu cryst / Whiche she ofte recordedy and remembredy / by cause her herte and thought Were nourysshedy therin / and myght fele the delytes that ben in Jhesu Cryst / She lernedy thoffice of the crosse of sayntt Fraunceis / Whiche louedy her truly / And she sayd it as gladly to her polver as he dydy / She gyrd to her flesshe a corde / Wherin Were thyrteen knottes / Which Were ful of brochettes of smale nedles / and thron smale rynges / And thys dyde she in the remembraunce of the Woundes of our lordy / It happedy on a tyme on the holy sherthursdaye / Whiche is the day Whanne ourr lord made hys maundy or souper / Where as is remembrydy / how godyn loudy Vnto thende his disciples aboute the houre of euyn / Whanne godyn beganne the Wrastlynge of hys passion / Thenne sayntt clare beynge heuy and sorowful / enclosedy her in the chambre of her celle / And hit happedy / that she prayedy god longe / and Was sorowfull Vnto the dethe / & in that sorowe and heuynes / she dreWe a feruent loue ful of desyre / For she remembryd how Jhesus in that hour Was takeny / estraynedy / haledy forth and mockedy / in so moche that of this remembraunce she Was alle dronken / and satte in her bedde / Al that nyght Was she so rauyshydy and oy the morne that she Wyste not Where her body Was / The eyen of her hede lokedy stedfastly in one place / Wythoute meuynge or lokynge a syde / And the eye of her herte Was so fixed in Jhesu Cryst that she felte no thynge One of her doughters more famylyer and secrete With her than other Wente ofte to her for to see her / and alWey she fonde hyr in one poynte // The nyght of the saterday this goody deuoute doughter brought a candell brennynge / and Wythoute spekynge maade a sygne to her blessyd moder Clare / that she shold remembre the commaundementes of sayntt Fraunceys / For he hadde commandedy that euery day she sholdy ete somWhat / Thenne as she stode tofore her With a candell brennynge / Sayntt Clare cam ageyne to her astate / And her semedy / that she Was comen from an

nother worldy/ And she sayd Fayre doughter what nede is of a candell/ is it not yet day / And she answerd/ Nyght dere fayr moder / the nyght is passed/and the day is goue/and that other nyght is comen /Fayre doughter sayd sayntt Clare/ This slepe that I haue made be blessyd/ For I haue moch desyred it /And god hath gyuen hyt to me /but beware that thou saye it neuer to creature as longe as I lyue whanne our lord kneled and apperyd hold wel and hold mocke this holy Clare louyd hym/And the nyghte grete loue that she had to the very crosse for the loue of hym/ he so enlumyned and pryueleged her in suche maner/ that she hadde power to make tokenes and miracles by the Crosse/ For whan she made the signe of the very crosse vpon them that were seke/anon the malady fledde away/and so many myracles gode shewed for her / Of whyche I shalle telle yow somme/ Fyrst of a fere that was oute of hys wytte / On a tyme it happed /that sayntt Fraunceis sente to sayntt Clare a frere named steuen/and was al madde fro hym self/ that she sholde make vpon hym the signe of the Crosse /For he knelde well/ that she was a woman of grete perfection /And he honoured her moche for the vertue that was in her / And she that was obeyssaunt and good doughter of obedyence /blessid the frere by the commaundement of sayntt Fraunceys /and made hym to slepe a lytelle And after she toke hym by the hond And he awoos al hoole /and wente to sayntt Fraunceys clene delyuerd of al his maladye /Thys blessyd sayntt Clare was a good maystresse and trewe for to enforme yonge peple / that knelde but lytell of relygyon /And she was president and vpperyst of the maydens of oure lord/and enformed them in good customes / and taughte them ryght wel to doo penaunce/ She nourryssed them by so grete loue /that vnneth ouy tongue may expresse /she taughte them pryuely flee alle noyse of the world /by cause they sholde ioyne to our lord /And also she exhorted them/that they sholde put fro them alle carnal affectyon and flesshely loue of their frendes / And that they sholde

le ouer trendw ouer them ne loue them ouermocke/ne holdes/ne bonde/ but make them strong to please and serue god She counceylled them/ and warned/ that they sholde hate to doo the wylle of the body / And that the delytes and flesshely desyres of the flesshe /they sholde with alle theyr herte and good reasonn go ther ageynste/ she sayde to them the fende of helle lyeth in a wayte and kepeth his holes and grynnes subtilly for to take and bynde the holy soules /and yet they tempte more the good peple/than them of the world /She wolde that they sholde wake and laboure with her propre handes in suche werkes as she had establissed to them She wolde that whanne they had done ne theyr bodyly trauaylle/they sholde goo to prayer/ For prayer is a thynge that plesyth moche god/ And she wolde that in prayeng they sholde wchiuf se theyr bodyes/ and that they sholde leue and depresse neglygence and al coldenesse of herte/ and be kyndeled and lyghted in the holy loue of god / soo that in stede of coldenes they sholde be hote in deuocion/ In no place/ ne in no cloyster was seylence better kept ne holden/ther was no lauas in theyr speche ne cuylle/but they were sobre and soo good /that they shewed wel / that in their hertes was none enyl/ but al godenes /The good maystresse sayntt Clare her self spack so lytil/ that she restrayned them/and thought mervayllously on theyr wordes/How be it that in her herte/ne in her thought was but al holynes/This good lady pourueyded to her doughters / the word of god by deuoute prechynges / And hadde so moche ioye and gladnes profoundely in her herte in herynge the wordes of the holy predicacion that al her delyte was in oure lord Jhesu Cryst her espouse / For on a tyme as Frere philyp Adryen prechyd/ a right fayre chyld was to fore sayntt Clare/ and abode there a grete parte of sermon / and beheld merueylously and graciously sayntt Clare /Wherof hit happed that he that was worthy to knowe and see so hyghe thynges of sayntt Clare/ wayued in that syght and beholdynge soo grete a sweetnes in hys hert/and so grete com

fort / that it myght not be sayde / ne eyr
pressyd / And holy be hit that she Was
not lettred / yet herd she more gladly
the sermons in Latyn than in her Vul-
gar tongue / She knewe wel that with
in the shelle was the kernel / she herd
the sermons ententyuely / and assaue
red them more swetely / She coude mo
che wel drawe to her / that was mooste
prouffytable for her soule / And wel
knelve she that it was no lesse cunnyn
ge to gadere fayr flowres amouge the
sharp thornes / than to ete the fruyte of
a fayre tree / that is to saye / that she so
uod better a rude sermon well edyffy-
enge than a fayre polysshed lytell pro-
uffytynge / On a tyme hit happed / that
the pope gregory offended / that no frey
re sholde go to the howes of the ladyes
without his leue / And Whanne the
holy moder saynt clare knelve that / she
had moche sorowe in her herte / by cause
she sawe wel / that she myght not haue
that Whiche was nedefull / Whiche Was
the norture of holy scrypture / And sa
yd to her susters with a soroufull herte
Nowe forthon wel may the pope gregor
rye take fro vs alle the freres / Whanne
he hath taken fro vs them that nourys
shed our soules with the word of
god / And anone she sente ageyne alle
the Freres of her howe to the maystre
or mynystre / For she sayd / she hadde
nothyng to do to haue freres to gete the
body ly birde Whanne they failled them
that nouriſſhed her and her susteres with
the word of god / Anone as the pope
gregory herd this tydynge / he repreued
that / Whiche he had offended / and set
all at the wylle of god / This holy &
good Abbesse lued not only the soul-
les of her good doughters but thought
Wel in her herte oftymes / how she my-
ght serue their bodyes most charytably
For Whanne it was ryght colde / she co-
uerd by nyghte them that Were feble
And vysyted them moche swetely /
And yf she salve ony trouble by ony
temptacion or ony anger / Whiche hap-
peth somtyme / she wold calle them secre
tely / and comforted them alle weppyng
And other whyle she wold falle dou-
ne to the feet of her doughters / that we
re mate and kruy / And knelyd to fo
re them / so that the swetenes & debona-
yrte / that the ladyes salve in her good
moder / that she alleged / and toke alwey
theyr sorow / Wherof the ladyes her dou
ghters couthe her moche thanke /
And thus lerned they to doo wel by
deuocion / and to loue their good moder
more swetely / and folowed by the rizt
weye the werkes of theyr good Abbes-
se / And they meruaylled moche of the
grete habondaūce of holynes that god
hadde gyuen to his spouse / whanne she
hadde ben fourty yere in the state of ry
ght holy ponerte / hit pleased to our
lord to calle her to be rewarded in hey
uen / and sente to her a grete maladye
and multiplyed her languour and
sekenes / She hadde somtyme done so
sharp penaunce / that her body ne her
flesshe hadde no strengthe / And at the
last she was ouer seke / and moche mor
re than she was wonte to be / For as
our lord hadde gyuen to her in helthe
rychesse of merytes / of goode vertues /
and of goode Werkes / Ryght so wolde
god enriche her in her sekenes / to then
de that she sholde suffre for hym ryghte
grete payne and tormentes / For in suf
frynge of sekenes is vertue parfyghte
holy / and in what wyse she was vertu
ous in her maladye and parfyght ye
maye here / For holy be it that she hadde
ben eyght and twenty yere in languo
ur and maladye / yet neuer she grutt
ched ne murmured ne playned / but
alleduye sayd holy wordes / and ren-
dryd thankynges to our lord / holy be
it that she was merueylously agre
ued and sek / so that it semed that she
hasted moche to dwelve to her ende / Hyt
pleasyd neuerthelos to our lord / that
he vysyted her fro the dethe / Vnto the
tyme / that her ende myght be honoured
and enhaunced her by the presence of
the pope and of the cardynals / to who
me she was especial doughter / for When
the pope and the cardynalys hadde abyd
den a grete whyle at lyons / Seynt
clare was thēne merueylously destroy
ned by sekenes / soo that her doughters
hadde grete sorowe at theyr herte / that
them semed that a glayue had perced
them / or that they haue be ryuen with
a sword / But our lord shewed anon
a vysyon to one his hādmayde / which
dwelled at saynt pooles / For hit see-
med to her that she and her susters We
re at saynt Dampans to fore saynt cla-

w whiche was ryght seke/And her se-
medy that this Clare laye in a moche
fayr bedde /and moche precious/ And
her semedy that her doughters wepte /
whanne the soule sholde passe oute of
the body/ And anon she sawe a ryght
fayr lady at the hede of the bedde / and
sayde to them that wepte/ Fayre dough
ters wepe no more for this lady shall
ouercome all / And knowe ye that she
shalle not deye /tyll that oure lord and
his disaples shalle come/ and she shal
not abyde longe after that the pope and
the Caurte of Rome shalle come to pe
wise/ and anone as the Bisshop of
Hostence herde saye /that this holy wo-
man was seke/anone in grete haste he
Wente to see and vysyte the spouse of
Jhesu crist/for he was her ghostely fader
& hed the cure of her soule/& nourissed
her with pure herte/ & pure lyvelle/for he
hadde al weye deuoutely loued the holy
Virgyne/& thēne he gaf to her in her ma
ladye the body of our lord /for that is
the very fedyng of the soule/ And he
comforted the other doughters by hys
sermons and holy wordes/Thenne the
holy goody moder weppynge praid hym
moche swetely that he Wolde take hede
of her doughters ther kepynge / and of
all the other/ And that for the loue of
our lordy he wolde remembre her / And
above alle other thynges / she prayde
hym/that he wolde do so moche that her
pryuelege of pouerte myghte be confer
med of the pope and of the cardynals/
And he that louede verely her/ and the
relygyon/ and that hadde alwey truly
ayded her/promysed that he sholde doo
and dyde hit/ In the yere after cam the
pope and the cardynals to Assyse / for
to see the departyng of the holy Virgy-
ne /and to putte to effect the vysyon/
that hadde he sene and signefyed of her
For the pope is the hyeste man in erthe
Vnder god /and that best representeth
the persone of Jhesu Crist / For lyke
as our lordy hadde his disaples whych
were ioyned to hym in erthe /In lyke
wyse the pope hath his cardynals / the
whiche ben ioyned to hym in the hooly
chirche /Our lordy god hasted hym /as
he that knewe the ferme purpos of his
spouse saynte Clare/ And hasted for to
honoure her and to sette in the palais/
of the kynge of paradys his pore pil
gryme and the goody lady also coueyt-
ed and wysshed with alle her herte /
that she myghte be delyuerd of her mor
tal body And that she myght see in he
uen Jhesu cryst/as she that hadde en-
sielwed hym in therthe With al her hert
in very pouerte / Her membres were
brused /and troubled by grete sekenes
that the body myght not endure / For
it was ouer moche enfebled / soo that
our lordy called her fro this worldy /&
ordained for her helthe perdurable/thēne
pope Innocent the fourthe /& the cardy-
nallis cam with hym for to visyte thād
mayde of god/ of whom he hadde better
proued the holy lyf/than of ony woman
that was in hys tyme/& therfor he kne
we certaynly /that it was reason that
he sholde come & honoure her /with hys
presence/& whanne he cam in to the holde
of the ladyes/ he went thyder/where as
this holy saynte laye/& took to her his
hondy for to kysse / And the pope whe
che was curtoys stode vpon a tree /and
tooke to her his foote to kysse by grete
humylyte /and she took it and kyssed
it moche swetely/and after enclyned
her self to the pope moch humbly /and
requyred hym with a swete chyere tha
he wold assoille her of alle her synnes
To whome he sayde / Wolde godd / that
we hadde nomore nede of absolucion of
synnes that we haue done /than ye ha
ue/ And thenne he assoylled her of all
her synnes and gaf to her largely his
benediction/ And whanne they were al
departed / for as moche as she hadde
receyued that day by the handes of the
mynyster prouyncialle the very body of
oure lordy /She lift vp her eyen to oure
lordy to heuen /and ioyned her handes
to gyder / And sayde thenne / Ha my
right swete & fair doughters /our lord
Jhesu crist by hys debonairte hath done
to me soo grete goody and gyuen to me
so grete a yefte /that heuen ne erthe ma
ye not knowe/ For I haue receyued
this day a moche hyghe lordy / and also
haue sene his vysayre/ The goody
doughters were aboute the bedde/ Which
wepte /and abode for the orphalyns/
whereof they hadde moche grete sorowe/
in their hertes/ For the deth of their mo
der percede their hertes lyke as it were
a swerd/ whych doughters departed not
fro her ne for hongre ne for thurste / ne

for no slepe /ne they thought neyther of
bedde ne of table/ Alle the delytes that
they hady was for to crye to wepe & to
make sorowe / Andy amonge alle the
other /her suster /which was a mocke
deuoute vyrgyne wepte many teres / &
sayd to saynt Clare her suster / Fayre
and ryght swete suster departe not alle
ye fro me/ And leue me not here alone
Andy saynt Clare answerdy to her mo-
che swetely/ Fayre swete suster /It ple
syth to gody / that I departe fro thys
worldy /but wepe no more fayr suster/
for ye shalle come hastely to oure lord
hastely after me/ Andy also I say you
that oure lordy shalle doo to yolu grete
comforte andy consolacion to fore or ye
dye/ After this holy andy goody Clare
drewe fast to her ende / Andy the folke
andy peple hady to her grete deuocion/
Andy the prelates andy cardynals cam
ofte to see her / Andy honourdy her as
a very saynte / But there was a mer-
uey lous thynge to here/ For she was
by the space of twelue dayes/ that ne-
uer entryd in to her body no corporall
mete/ Andy she was so stronge by the
suffraunce andy grace of gody / that she
comfortdy in the seruyse of gody alle
them that come to fore her/ Audy desy-
red andy chargedy them to doo well/
Andy whanne Frere Reynaldy which
was debonayr cam for to see her / And
beheldy the grete sekenes that she hadde
long tyme suffredy/ he prechydy to her/
andy praydy her mocke to haue pacyen-
ce/ Andy anone she answerdy to hym fre
ly andy debonayrly/ syth that the holy
may saynt Fraunceis the seruauut of
Jhesu Cryst hath shewedy to me the we
ye of trouthe / Andy that I haue felte
and knowen the wylle andy grace of
Jhesu cryst by the aduertysement of sa
yut Fraunceis / knowe ye ryght dere
broder /that no paynes displease me/ne
no penauuce/ greueth me/ne no sekenes
ses hey to me hard ne displesen /& then
answerdy she to the frere / whanne she
felte oure lord knocke at her yate for to
haue her sowle oute of this worldy /
Andy requyrdy / that goody folke andy
spyrytuel sholdy be with her / that she
myght here of them the holy wordes of
gody / andy specially the wordes of the
dethe and passyon of Jhesu cryste/
Andy amonge alle other cam a Frere
named Symbers which was one of the
noble prechers that was in erthe /andy
that oftymes spacke andy sayd noble
andy holy wordes ardaunt andy goody/
of whos compynge she was mocke glady
And prayd hym that yf he hadde made
redy ony nelde thynge/ that he shold sa
ye it/ Andy thenne the frere openedy his
monthe /and beganne to saye so / swete
wordes /that they were lyke sparklys
of fyre andy ardaunt feruour or hete
wherof the holy virgyne had mocke gre
te consolacion /Thenne she tournedy her
andy sayd to her doughters/ Swete do
ughters/I recommaude to yow the ho
ly pouerte of our lordy / Audy gyue ye
to hym thankynges for that he hath do
ne to yow/ Thenne she blessyd all them
that hady deuocion to her/ andy to her or
dre/ And gaf largely andy wyssely her
blessynge to alle the poure ladyes of
her ordre that were to fore her there/
The two felawes of sayut Fraunceis
that were there/ of whom that one was
namedy Aungel comfortdy them / that
were ful of sorowe / Andy that other
Frere kyssedy deuoutely andy holyly
the bedde of her that sholdy passe to oure
lordy/ The hooly ladyes sorowedy mocke
the losse of their modre/ andy as mocke
more as they crydy andy Wepte wyth-
out forth/ so mocke more were they ar-
dauntly greuydy wythin forth /Thenne
sayut clare began to speke to her soule
al softely/ Go sayd she/ go surely/ For
thou hast a goody guyde andy conduy-
tour in the waye where as thou shalt
go/ which shal lede the well the ryghte
way So sayde she hardyly/ for he ꝑ ma
de the andy sanctyfyedy the / shalle kepe
the / For he loueth the also tenderly/ as
the moder doth her childe/ Lordy gody sa
yd she /blessyd be thou that madest me
Andy thenne one of her susters demau-
dedy her /to whome she spack /I haue
sayd she spoken to my blessidy soule/
Andy without faylle/ her glorious
conduytour is not fer fro her / Thenne
she calledy one of her doughters / andy
seyd to her/ Fair doughter seest thou the
kynge of glory whome I see /but the
doughter salue hym not/ For the wylle
of gody was that one sholdy see that an
other salue not / For ther was an hap
py whydowe andy comfortable / which
sawe hym with the eyen of her herte a

mong the teres that she wepte / And yet neuertheles she was wounded to the herte with a darte full of swetenes and of sorowe / Thenne she turned her syght toward the dore of the holde / And sawe a grete companye of Vyrgyns entre in to the holde alle clade with whyte clothes / And eche of them bare a crowne of gold on her hede / And amonge alle other there was one more clere and fayrer than the other which bare a crowne of gold wynded wed / oute wherof yssued a ryght grete clerenes / that all the holde was so clerly lyght / that it semed the nyght to be clere day / And this lady that was soo clere approched to the bedde / where as the spouse of her sone laye / And she enclyned vpon her / and embraced her moche swetely / Thenne the Vyrgyns brought a mantell of ryght grete beaute / And the Vyrgyns enforced them / to serue / and to couer the body of saint Clare / And wel to make redy the holde / And on the morne was the feste of saynte Laurence / And thenne depte and departed oute of this mortall lyf the holy lady and frende of our lord / And anone the soule of her / was crowned in euerlastynge ioye / The spyryte of her was moche benygnely and ioyously vysyted and delyuerd fro the flesshe / And whanne the body abode in the erthe / the soule wente with god / Whiche was her lyf / And blessid ben the holy companye of gode / that fro the valeye of this worlde conduyted the hooly soule of this lady in to the montayne of heuene / where the blessyd lyf is / Nowe is the blessyd Vyrgyn in the companye of them / that ben in the contre of heuen / nowe hath she chaunged her poure lytel lyf / whiche hath brought her for to sytte at the table where the gretes delytes ben / Nowe hath she for the lytyll lyf of humylyte and of sharpnes the blessyd Regne of heuen / where as she is clade and arayed with the robe of perdurable glorye / Anon the tydynges were spredde abrode / that the blessyd Vyrgyn was departed / And when the people of Assyse herd therof / they cam to the place bothe men and Wymmen by so grete companyes / that hit semed that in the cyte abode neither man ne womman / And alle cryenge / O dere lady and Frende of gode / and there with they prysed her / and wepte moche tendyrly / The potestate and the prouost of the Cyte ranne moche hastely thyder And with them many companyes of knyghtes and of people armed whyche alle that daye and alle nyghte kepte the body of the holy Vyrgyne moche honourably / For they wolde in no wyse / that the wolfe shold not haue by ouy auenture dommage / or hurte in takyng alwey the tresour that laye there On the morn cam the Vycayre of Jhesu Eryst and alle the cardynals wyth hym with alle the Cite of Assyse vnto the Chyrche of saynt Dampan / And whanne it cam ther to that they sholde begynne the masse for the blessyd saint clare / hit happed / that he that beganne wolde haue begonne thoffice of them / that were dede / And anone the pope sayde / that they ought better doo thoffice of Vyrgyns / than thoffice of dede folke So that it semed that he wolde canonyse her to fore she thas buryed / Thenne answerd the wyse man the bisshop of hostense / and sayde hit Was more a customed to saye of them that ben dede in this caas / And thenne they sayd the masse of Requiem / and alle the prelates and the Bisshop of Hostense began to preche and toke their matere / how al the worlde is vanyte / and begonnen to preyse moche grekely thys swete saynt / saynt clare / And how she hadde dispysed the world and alle that was therin / Thenne the cardynals that were there wente fyrst / and dyde holyly the seruyse about the holy body and thoffice lyke as it is acustomed / And by cause that them semed neyther rightne reson / the precious body shold not be fere fro the cyte / they bare it to saynt Georges with so ryght grete feste synggynge & preysynge god in ymnes and layndes / and in so grete melodye ther ther was honour ynough / And in the same place was fyrst buryed the body of saynt Francis And fro this tyme forthon cam moche peple euery day to the tombe of saynt Clare / & gyuynge prayseynge and layde to our lord god / / and verytably / thys is a ryght very saynte and glorious Vyrgyne regnynge wyth the companye of Aungels / to whome god hath gyuen

so moche honour in erthe/ Da swete Virgyne /praye thold to Jhesu Cryste for vs / For thold were the first flour of the holy poure ladyes/ whiche hast dra wen to penaunce without nombre/ and that ꝑ may conduyte vs to the lyf permanable / Amen/ It was not longe after gretely that Agnes suster of saincte Clare was somoned and callyd to weddynge of the tray lambe Jhesu Cryst / And also sayntt Clare ladde her suster vnto the ioye perdurable full of delyces/ther he nold the two doughters of syon/ whiche were susters germayns of grace and of nature / and ley nold fereyours of the ioye of heuen / there where they sele the swetenes of God/ and enioye with hym Nold is Agnes in the ioye and in the consolacion/ that Clare her suster had prmysed to her / to fore that she deyde/ For lyke as Clare brought her oute of the world / soo brought she hir self in the Crosse of penaunce /by whiche she is shynyng in heuen/ Thus wente Agnes after her suster ryght soone oute of this mortall lyf full of wepyng and of sorowe vnto oure lord whiche is lyf of the sowle in heuen whiche regneth with the fader and holy ghoost / Amen/

Here folowen myracles whiche were shewed after her deth

The tokenes and myracles of sayntes ought to be shewed preysed and honoured / And also whytnessyd/ whanne the werkes in the lyf were holy and full of perfection/ we fynde not many sygnes / ne myracles that sayntt Johan the baptiste dyde / Neuertheles he is a moche holy saynte / and gretter than suche one as haue he shewed for many myracles / And therfore I saye that the ryght holy lyf and the grete perfection of saynte Clare/ whiche she vsed and demened here in erthe /ought well to suffyse and whytnesse that she is a very sayntt /yf it were not for the peple/ which haue the more grete deuocion /and more gretter fayth vnto the sayntes Whanne they see the signes and myracles that god shetheth for them /I knowe well that sayntt Clare was in the weye full of merytes/ and that she was mayssted in the perfoundnes of the grete clernesse and lyght of heuen / Nenertheles thoughe she were splendissaunt/ well sauerous /and ryght full of grete myracles /as is well declared by the cardynalys of Rome /Myn othe of trouthe that I haue made and my conscyence constrayneth me /that I wryte to my power the lyf truly/ and the myracles of her /how well I passe ouer many fayre thynges /

Of one that was delyuerd of the fende

There was a chyld named Jaquemyn of peronse /whiche had in his body the deuyll/ in suche wyse that this Jaquemyn fylle in the fyre/ as he that couthe not kepe hym / Somtyme he hurtled strongly agaynste the grounde/ Somtyme he bote the stones/ soo that he brake his teeth / and other whyle brake his hede/ that alle his body was blody / and sowled his mouthe / and put oute his tongue/ And somtyme he laye and walkowed and was wounde/ soo that ofte he leyde his thye in his necke/ And euery day tho wes this maladye cam to hym /and two persones myght not kepe hym ne holde hem /but that he wolde despoylle and vncloothe hym maulgre them bothe/ ther coude no phisicien ne wyse man / that was in alle the contre fynde ony remedye ne gyue counceylle to ease hym/ But the fader / whiche was named quyndebor whanne he salwe that he coude fynde no counceylle /ne remedye for this maladye/ beganne to crye and calle on sayntt clare the holy vyrgyne/ and sayde to the that arte worthy of all honours I auowe my childe/ whiche is meschaunte and captyf / And pray the ryght swete sayntt/ that thow wylt sende to my childe helthe / And forthwith wente to her tombe full of byleue to haue his requeste /and leyde the childe vpon the tombe of the vyrgyn/ and made his prayers /And anone he was delyuerd of the maladye/ ne neuer was seke after of that sekenes / ne neuer hurte hym after by reason of that maladye

Another myracle

Alleyandryne of Peroule had in her body a ryght felonnous deuylle whiche had soo vtterly polver oner her that made her departe from a roche that stode vpon a Ryuer of water/and ma de her to flee ouer the water / as she shuld ben a byrde/and made her to lygh te vpon a lytell bough of a tree whyche stenge ouer the Ryuer / And coude not to playe there/ also for her synne / hyt happed that she lost her lyft syde / and was lame of that one hande/ And she assayed moche yf she myghte be holed by ony medycyne /but alle the medy cynes that she took auayled her not/ And thenne she cam to the tombe of sa ynt clare with grete repentaunce of hert And began to requyre saynte clare/ that she wolde helpe her/ And anone she was holed and redressyd in alle thinge/ And her syde was hole and hon de also /and delyuerd of the posses sion of the deuylle whiche was in her / And of many other sekenesses and ma ladyes to fore the sepulcre of saynt cla re/

Of one beynge madde that she holed

A man borne in Fraunce cam on a tyme fro the courte /and fylle in a maladye / that he was oute of his wytte/and myght not speke/and so de menedy his body that he myght haue no reste /and was moche ouer straun ge and hydous to loke on / Noo man myght so holdy hym/but that he brake fro them maulgre them that helde hym and brake a sondre cordes/ or ony other thynge that they bonde hym with/and they of his countre brought hym to sa ynte clare/ and anone he was holedy/ and wel delyuerdy of his maladye/

A nother myracle

There was a man named Va lentyne despole/whiche hadde an horry ble maladye /that he fylle of the forbe euylle wel sey tymes in a day / And therwith he was lame of one thyt/soo that he myght not goo / but was sette vpon an Asse /whyche brought hym where as seynt clare lyeth/and he was sette to fore her tombe thre nyghtes and two dayes /and on the thyrdy day with oute touchyng of ony body/his thye he ganne to comble and made soo grete a noyse/that it semedy that the bone brac ke/and forthwith he was hole of bothe dyseases

O a blynd man that had his light ageyne

Jacob the sone of Spoletyne had ben two yere blynd so that he muste be ladde/ For whanne he hadde no le dar /he wente here and there/and on a tyme the child that lady hym lete hym go alone/and he fyll/so that he brake his arme/ And a grete wonnde in his hede/ And hit happedy on a nyght as he slepte by the brydge of marque/ ther appierdy to hym in his slepe a bo dy/and seydy to hym/Jacobel/wherfor comeste thou not to me for to be hoole/ And on the morne he recountedy hys dreme vnto two other blynde men alle tremblynge/ And the blyndy men tol den to hym/that ther was nedely dede a lady in the Cyte of Assyse/ For whō me godyr shelwedy many myracles to them/that camen to hir tombe seke and dyseasedy/ And whanne they sholdy de parte were alle hole/ and anone as he herdy that he was not slowe/but hasted hym/and cam fyrste to poletre/ And that nyght he salde the same vpon that he hadyr fyrste sene that other nyghte to fo re/ On a tyme he wente and ranne by the waye/ And for the desyre to haue his syght/he wente that nyght to As syse / And whanne he cam thyder/he fonde so moche peple in the monasterye/ And lyenge to fore the tombe of the ho ly Vyrgyne/ that he myght not entre/ ne come in to the monasterye /ne to the tombe where the Vyrgyne laye / And thenne he lepedy a stone vnder hys hede/ and abode there with grete deuocion sor wynge and angry /that he myghte not entre/ And the same nyght as he slepte/he herdy a voys that saydy to hym Jacobel /yf thou mayst come and entre here in /godyr shalt do welt to the/ And on the morne whanne he was awaked he beganne to praye with grete teres/ that the peple wold gyue and make wayne for the loue of godyr/and besought the peple eryenge them mercy that they woldy brynge hym in /And the peple beganne to make hym waye/ And anone he opd of hys hosen e sho

ne/and despoylled hym by grete deuo cion /And he put his gyrdle about his necke/and so wente to the tombe/ And there kepnge in grete denocion fylle a slepe a lytel /And saynte Clare appie red to hym/and sayd to hym / Aryse vp /for thou art all hoole/And anone he awoos and salue clerely/ And whey he salue that he was enlumyned /And salue the clerenes of the day by the me ryte of saynt Clare/ he preysed & glo ryfyed oure lord that hady done to hym so mocke bounte/ and prayd the goody peuple to gyue prayfynges and thans gynges to gody/

Of a man that was heled of his hõde

Ther was a man of Perou se/whiche was namedy Goody Johan / the sone of martyn/ audy Wente for to fyghte ageynste them of Fulmes/ and as that one part andy that other began the stryf /andy beganne to caste stones/ so grete andy fast/that this Johan had his one handy al to fruslhedy andy bro ken of a stone /Andy by cause/he hadde grete desyre to be heledy/he dispended mo che money on maystres andy surgyens but he couthe fynde none that coude he le hym/but that he abode alweye lame on his honde/ne myght do nothyng/ne werke therwith/ therof he had so grete sorowe/that he hastedy hym for to haue hit smetyn of many tymes /but whan he herdy the grete meruey lles that oure lordy hady done for saynte Clare/ he a uowedy that he sholdy vysyte her/And thenne cam to the sepulture of saynte Clare the holy Vyrgyne /andy bare thy der an ymage of wax in his hond/and keydy hym doune vpon the tombe /Andy anon he was parfyghtely heledy of his honde /

A nother myracle

There was a man named petrius of the castel of byconne whiche hadde ben thre yere seke /andy was soo febled that by the strengthe of hys ma ladye he was al dryedy vp/andy hadde so mocke payne in his raynes/ that he was becomen so croked that he went ly ke a breest / For whiche cause hys fadre ladde hym to the best maystres andy me dycynes that he myght fynde and kno we/ audy also to suche as entremetted of brokeny bones & the fader wold well ha ue spente all hys goodes on the condici on to haue hys sone hool/& when he he de say of ꝑ maystres /that no physyque no man myght hele hym of his malady Thenne he thought to go to saynt cla re/andy lede hys sone thyder /Andy soo he dyde andy kepd hym to fore the sepul ture of the holy Vyrgyne /Andy he had not ben longe there/but by the grace of god /andy by the merytes of the holy Vyrgyne/he was al hoole / andy arose vp guarysshedy of alle hys maladye/ andy gaf laude thankynges and pray synges to oure lordy godz andy to saynt Clare /Andy prayd the peple to doo in lyke wyse /by cause of his helthe/

A nother myracle

There was also a chylde of the age of two yere in the toune of seynt quyryke in the Bisshoprycke of Assyse /whiche was borny crokedy in the backe/andy lame/whyche his thy es andy feet torned thwart/andy wente in suche wyse / that it was all oute of ordre/Andy whanne he was falleny/ he couthe not aryse /Hys modre hadde of tymes auowedy hym to saynt Fraun cis /andy was not ther by holpen/ Andy whanne she herdy/that godz shew wedy nelde myracles for saynt Clare/ she bare her chyldy to her sepulture /andy abode there certayne dayes/ but within a selde dayes his legges beganne to growde/And his thyes within the skyn were redressedy naturely/ Andy he wen te vpryght / Andy was all guarysshid and made al hole / And thus he that hady ben dyuerse tymes at saynt fraun cis was heled by the merytes of hys good disciple saynte Clare by the ver tu of oure lordy Jhesu /

Of a lame chyld that neuer had gone

A Burgeis of Angu lem namedy Jaques de Franque had a chyldy of fyue yere of age / whyche hady no feet for to bere hym / ne hadde neuer gone /ne myght go/wherfor hys fader ofte wepte/andy sorowedy mocke at his hert /for his deformyte/andy tho ught it a reproche to hym to haue suche

one diffygured borne of hys blood/ for he laye on the erthe and in the assises wasshyng and adressyng hym ayenst the walles desyrynge by nature to helpe hym /but myght and polder fayled hym /Thenne his fader and moder a uolyed hym to sayncte Clare/ That he sholy be her seruaũt yf by her prayers and merytes he myghte be heled/ and assone as the fader and moder had ma de their auolde/ the holy Ghoste heled her seruaunt/ soo that he hady his ryght lymmes and wonte Vprysht /And a; none the fader and moder ledde hym to sayncte Clare/ whyche wonte leppynge & wennynge praysynge oure lordy / and thankynge hym/ And thenne the fader and moder offeryd hym vnto our lordy

A notiꝛ myracle

There was a woman of the castelle of Bruane namedy plenie; re/ whiche had bey longe sette in her ray nes/ in suche wyse /that she myght not goo without helpe ne adresse her/ but with grete payne /and was al croked Hit happedy/ that on a fryday/ she dyd her to be borne to the tumbe of saint cla re/ And prayd her ryght deuotely/ that she wold helpe her/ And it happed as she prayd/ she was sodenly maade al hole / And on the morne/ that was saturday she wente Vprysht all hole-on her feet home to her hous /where as the day to forne she was borne for feblenes

Of her that was heled of theſcroles

There was a mayde of the lond of perouse/ whyche hady her throte gre te ly swollen of a maladye/ called the es crowles/ whyche she had longe and had aboute her necke & throte a twenty bot thes called glaundres /so that her neck semed gretter than her hede / And ofte she hadde be ledde to sayncte Clare /and the fader and moder of the mayde hady prayd her deuoutely to hele her dough; ter And it happedy on a nyght as the mayde laye to fore the tombe/ she began to swete /and theſcroales and the ma ladye beganne to mollyfye/ and to re; meue / and anone after the maladye vanysshed away al clene /and soo net that by the merytes of sayncte clare ther nas sene signe ne token therof /

Of a suster of thordre

One of the susters of thyrdre of sayncte Clare in the tyme/ that she lyued hadde suche a maladye/ in her throte /whiche suster was named Andree/ but it was of one thyng mer; uaylle /how that amonge the susters / whiche were as precious stones al ful of the feruent loue of the holy ghoost/ that such one that was so colde myght dwelle among them/ as Was thys An dree so folysshe/ that dishonoureth the o; ther Vyrgyns /Thenne hit happedy on a nyght that she distraynedy her self by the throte/ that she was almoste estran; gledy/ whyche thynge sayncte Clare salde and kneldy by the holy ghoost / and se ydy to one of her susters/ now go haste ly/ and take a softe egge/ and brynge hit to suster Andree of ferriere for to vnme her throte/ and come ageyne/ and bryn ge her With the hyder to me /And then ne she hastedy her/ And fonde the same Andree/ that she myghte not speke/ for she hadde almooste strangled her with her owne handes/ and she releued her as well as she myght/ and brought her to her goody moder /Thenne sayncte Clare sa ydy to her/ thold caytyf goo and confes; se the of thyn cuylle thoughtes/ And I wote wel that oure lordy wylle hele the but amende thy lyf/ that thou mayst de ye of somme other maladye/ than thys Whiche thold hast suffrdy so longe/ And anone as sayncte Clare hadde saydy these Wordes/ she beganne to repente her with good herte/ And amendedy her lyf mer ueylously / And was al holy heledy of theſcroales/ by the grace of god/ but she dyde anone after of another ma ladye/

Of a wulf that bare awey a child

In the land of Allyle ther Was a wulf ouer sore cruell whi che tormentid the countreye and the pe ple/ and ranne vpon them and slewe and ete them/ soo there was a woman namedy Gallane of the Mount of gal lum; whiche had children and the wulf hadde rauysshedy and borne awey one of them /and hadde eten hym/ wherfore she wepte ofte / And on a tyme the wulf cam for hys praye as he hadde do ne to fore/ for to deuoure somme chyld And it happedy that this woman was besy in her werke /whiche she hadde in

honde and one of her sonnes went out And anone the wulf caught hym by the hede/And ranne with hym tolward the wode/ And a man that was amōg the vynes labourynge herd the chyldr braye other wyse / than he had herd ony cam rennyng to the moder of the chyldre/ & bad her see/ yf she had al her chyldren/ for he sayd ꝑ he had herde the crye of a chyld/ other wyse/ than they be wonedy to crye / And anone the moder bledy and salue/ that the wulf had rauysshedy her childy/ And went tolward ꝑ wode With hym lyke as he dyd With that other/ And cryedy also lyke as she myght crye/ O glorious vyrgyn saynt clare saue my childy / & kepe hym and yf thou do not I shalle go downe my self /and therwith the nyghbours cam oute and ronnen after the wulf/ and fonde the chyldy whome the wulf had lefte/ and ay hounde besyde hym lyckynge hys woundes / For the wulf had fyrst take hym by the hede/ And after toke hym by the raynes for the more eselyer to bere hym/ And the bytyng of his trethe applicdy both in the hede and raynes / And thenne the moder went with hym to saynt clares that hady soo wel holpen her / and brought her with her her nyghbours/ and shewedy the woundes of the chyld to al them/ that wold see them/ And thanc tedy god and saint Clare/ that she had her childy ageyne rendrydy to her/

HERE was a mayde of the Castel conuary / whyche satte on a tyme in a feldy / And another woman hadde kembd her hede in her lappe/ And in the mene whyle / there cam a wulf whiche thas acustomedy to renne on the peple and cam to this mayde & slaboWedy the vysage/ & all the mouth And so ranne with her tolward the wode / And the goody woman that restedy in her lappe/ whan she salue it/ was moche abasshedy/ and beganne to calle on saynt Clare / and sayd/ he lpe/ helpe saynt Clare and socoure vs/ I recommande to the at this tyme this mayde/ And she whome the wulf hare sayd vnto the Wulf / Arte not thou afeerdy to bere me ony ferther/ that am recommaundedy to so grete and worthy lady/ And wyth that word that the mayde sayd / the wulf al confusedy and shamedy sette softely the maide douue/ and fled alle ye lyke a theef/ And soo she was delyuerdy / Thenne late vs pray vnto thys glorious vyrgyn saynt Clare to be our Aduocate in alle our nedes / And by the merytes of her we maye so amende our lyf in thys worldy/ that we may come vnto euerlastynge lyf and blysse in heuen/ Amen/

Thus endeth the lyf of Saynt Clare

Here begynneth the lif of saint barbara

IN the tyme that maxymyen regned/ there was a ryche man / a paynym Whiche adouredy and worshyppedy the ydolles/ whyche man was named dyoscorus /thys dyoscorus had a yonge doughter whyche was namedy barbara/ for whome he dyd doo make an hygh and stronge toure / in Whiche he dyd do kepe and close this Barbara to the ende that no man sholdy see hyr by cause of hyr grete beaulte / Thenne came many prynces vnto the sayd dyoscorus for to treate wyth hym for the maryage of hys doughter/ Whiche went anone vnto hir & sayd my doughter certeyn princes ben comen to me Whiche requyre me for to haue the in maryage / wherfore telle to me thyn entente and what wylle ye haue to do / Thenne saynt barbara retorned al angrye to Ward hyr fader and said

my fader I praye you that ye wyl not conſtreyne me to marye / for therto I haue no wylle ne thought/
After thys he departed fro hir & went in to the towne Where there was one makyng a cyſterne or a pyſcyne/ For he had many werkmen for to perfourme thys Werke / And alſo he hady before ordyned how he ſholde paye vnto eche of theym theyr ſalayre /and after this he departed thens and went in to a ferre contrey where he longe ſoiourned

Thenne ſaynt barbara the ancylle of our lordy Jheſu cryſte deſcendy fro the tour for to come ſee the Werke of hyr fader /and anone ſhe perceyued that there were but two wyndowes onelye That one ageynſte the ſouthe / & that other ageynſte the northe / wherof ſhe Was moche abaſſhed & admeruaylled and demaūded of the werkmen why they hady not made no moo wyndowes and they anſwerdy that hyr fader hady ſo commaunded and ordeyned /

Thenne ſaynt barbara ſaydy to them make me here another wyndowe/ They anſwerdy /dame we fere and drede to angre your fader /which commanded vs to make no moo/ne we dar not therfore make no moo/ The bleſſyd mayde saydy/do and make that I commaunde you/and I ſhal contenty my fader/and ſhal excuſe you ageynſt hym/
Thenne dydy they that ſhe commaunded to thom by the maner that ſhe enſeygnedy and ſhewedy them/ whan the holy ſaynt barbara walkedy and came vnto the cyſterne / ſhe made with hir fyngre towardy thorient a croſſe wyth hyr thombe in the ſtone of marble the which croſſe is there yet vnto thys day/
Whych euery man may ſee that cometh thyder by deuocyon/ & whan ſhe came vnto the ſyde/ where as the water deſcendy in to the ſayd cyſterne/ ſhe bleſſyd it /& made the ſigne of the croſſe and incontynente the water was habondy in which al they that Were ſeek recouredy helthe/ yf they hady parfyte byleue in godye & in the bleſſedy mayde/
In thys ſame cyſterne was this holy mayde baptyſedy of an holy man/ andy lyuedy there certeyn ſpace of tyme / in takyng onelye for hyr refection honyſockes and locuſtes /folowyng the holy precurſour of our lordy Saynt Johan baptyſte / thys cyſterne or pyſcyne is ſemblable to the fontayn of Syloe / in whyche he that was borne blynde wonderd there hys ſyght/ Hit is alſo lyke to the piſcyne namedy probatyca/ In which thymwolente by the worde of godye was made hole / Thyſe pyſſynes or pecynes ben fontaynes perpetuelles in which al maner ſeek men in what ſomeuer maladye they were greuyd or tormentedy that went therin/ recouredy fulle theyr helthe/ In thys fontaygne is lyuyng water/ andy it is the water that the ſamaritane required of our lordy to haue of the holy pecyne/
On a tyme thys bleſſydy mayde went vp vpon the toure / & there ſhe behelde the ydolles to which hir fader ſacrifyed and worſhyppedy / and ſodeynlye ſhe receyuedy the holy ghoſt / andy became merueyllouſly ſubtyl andy clere in the loue of Jheſu cryſte / For ſhe was enluminned with the grace of god almyghty of ſouerayn glorye and of pure chaſtyte/ Thys holy mayde Barbara aournedy wyth feythe ſurmountedy the deuyl /for whan ſhe behelde thydolles ſhe crachedy them in theyr viſages /in deſpyſyng them alle andy ſayengy/ alle they ben made lyke vnto yon / which haue made you to erre /andy alle them that haue affyaunce in you / & thenne ſhe went in to the toure/ Andy worſhepedy our lordy / Andy whenne the werke was ful parfourmedy/ hyr fader returnedy from hys viage / & whan he ſalue there thre wyndowes / he demaundedy of the werkemen / wherfore haue ye made thre wyndowes/and they anſwerdy your doughter hath commandedy ſo /Thenne he made his doughter to come afore hym / andy demaundedy hyr why ſhe hady do make thre wyndowes / and ſhe anſwerd to hym andy ſaydy /I haue doon them to be maady by cauſe thre Wyndowes lyghteny alle the worldy andy alle creatures / but in make derkeneſſe / Thenne hyr fader toke hyr & went doun in to the pyſcyne demaundyng hyr how thre wyndowes gyue more lyght thenne two/ & ſaynt barbara anſwerdy/ Thyſe thre feneſtres or wyndowes betokene clerely/ the fadey / the ſone /andy the holy ghoſt/ the Whyche ben thre perſones & one verray godye/ on whome we ought

to byleue and worshyppe / Thenne he
kyng replenysshed wyth furour / In-
contynente dreue hys sweorde to haue
slayne hyr /but the holy Virgyn made
hyr prayer /and thenne meruaylously
she was taken in a stone and borne in
to a montaygne on whiche two shepher
des kepte theyr sheep /the Whiche salue
hyr flee/ and thenne hyr fader whyche
purseued after hyr/ wente vnto the
shepherdes and demaunded after hyr
And that one whiche wolde haue pre-
serued hyr sayd that he had not seen
hyr / but that other whyche was an
euyl man shewed and poynted hyr
wyth his fyngre / whome the holy
Saynt barbara cursyd /and anone hys
sheep became wowstes / And he consu-
med in to a stone/and thenne hyr fa-
der wolt hir by the heer and drewe hir
doun fro the montayn and shytte hyr
faste in pryson / and maad hyr to be
kepte there by hys seruauntes vnto the
tyme that he had sente to the Juge/ For
to delyuer hir to the tormentes /And
whan the Juge Was aduertysed of the
feythe and byleue of the mayde he dyd
hir to be broughte tofore hym/ hyr fa-
der wente with hyr accompanyed wyth
his seruauntes / threteny3e hir wyth
his sweorde/and delyuerd hir vnto the
Juge and coniured hym by the puys-
saunce of hys goddes that he shold tor
mente hyr with horryble tormentes/
Thenne satte the Juge in Jugemente &
whan he salue the grete beaute of saynt
barbara he sayd to hyr /nold chese whe-
ther ye wyl spare your self /& offre to
the goddes / or ellys dye by cruel tor
mentes/ Saynt barbara answerd to
hym/ I offre my self to my god Ihesu
cryste/the whyche hath created heuen &
erthe/and al other thynges / and fye
on you deuyles whyche haue mowthe
and can not speke/they haue eyen and
can not see /they haue eeres and here
not /they haue noses and smelle not /
they haue handes and may not fele/
And they haue feet and may not goo/
they that make them/be they made sem
blable to them / and al they that haue
fyaunce and byleue in them/ Thenne
became the Juge al wode and angry
and commaunded to vnclothe hir/and
bete hir wyth synewes of bulles /and
swote hir flessh wyth salte /and whan
she had longe endured this / that hyr
body was al bloody / the Juge dyd do
close hir in a pryson vnto the tyme that
he had delyberd of what tormentes he
myght make hir deye/ and thenne at
mydnyght descended a grete light and
clerenesse in to the pryson / in whyche
our lord sente hym to hyr sayeng/
barbara haue confydence and be ferme
and stedfaste/ for in heuen & in therthe
thon shalte haue grete ioye for thy pas
syon /therfore doubte not the Juge for
he shal be wyth the /and I shal delyuer
the fro al thy paynes /that ony shalle
make the suffre /and incontynent she
was al hole/& thenne whan our lord
had sayd thus /he blessyd hir /and re-
mounted in to heuen /thenne saynt bar-
bara was gretely vrioysed by the grete
comforte of our lord/and on ꝑ morne
the kynge commaunded that she shold
be broughte tofore hym /and whan she
was come he sawe that hyr wounde
apperyd not /but was al hole / and he
said to hir beholde barbara the bounte of
our goddes/ and holy mocke they loue
the / For they haue heled thy woũdes/
Thenne the blessyd barbara marter of
Ihesu cryst answerd to the Juge / thy
goddes be semblable to the /wythoute
entendemente / holy may they hele my
woundes they may not helpe them self
he that hath heled me is Ihesu criste the
sone of god /the whyche wyl not hate
the /by cause thy herte is so indurate &
harde wyth the deuyls/thenne the iuge
replenysshed of yre commaunded that
she shold be hanged betwene two for-
keed trees /and that they shold breke
hir raynes with staues / and brenne
hir sydes wyth brennyng lampes/ and
after they made hir strongely to be beten
and hurted hir body wyth a maylet
Thenne saynt barbara beheld and loked
vpward to heuen sayeng Ihesu Cryste
that knowest the hertes of men / and
knowest my thought /I beseche the to
leue me not/Thenne commaunded the
Juge to the hangman that he shold cut
of with his sweorde hir pappes & whan
they were cutte of /the holy saynt loked
ageyn toward heuen sayeng Ihesu criste
torne not thy visage fro me/& whan she
had longe endured this payne/the iuge
commaunded that she shold be ladde be
tyng thorugh the stretes/and the holy

Hyrdyn the thyrd tyme behelde the heuen and sayd/ lord god that couerysi heuen with cloudes I praye the to couer my body to thende that I be not seen of the euyl peple/ & when she had maad hir prayer/ our lord came ouer hir and sende to hir an aūgel whiche clade hir with a whyte vestement /& the knyght tres lade hir vnto a tolvne called dalka syon /& there the Juge commaunded to sle hir with the swerde/ & thēne hir fa der alle arageth woke hyr oute of the hondes of the Juge / and lade hir vp on a montayne / and Saynt barbara tryoysed hir in hastyng to receyue the sakayre of hyr byctorye/ and thenne whan she was drawen thider/ she made hir oryson sayeng / lord Jhesu Cryste Whiche hast formed heuen and erthe I beseche the to graunte me thy grace & here my prayer/ that al they that haue memorye of thy name & my passyon I praye the that thou wylte not remem bre theyr synnes/ for thou knowest our fragelyte/ Thenne came there a voys down fro heuen sayeng vnto hyr Come my spouse barbara and reste in the chambre of gode my fadre / whyche is in heuen /and I graunte to the that thou hast requyred of me /

And whan thys was sayd she came to hyr fader and receyued the ende of hyr martirdom with Saynt Julyan But whan hyr fadre descended from the montaygne /a fyre fro heuen descen ded on hym and consumed hym / In suche wyse that there coude not be foūde ony asshes of alle hys body/

Thys blessyd byrgyne saynt barbara re ceyued martirdom with saynt Julyen the seconde nonas of decembre/ A noble man called valentyne buryed the bodyes of thyse two martirs and layd them in a lytel tolvne / in whyche many myracles were shewed in the louyng and glorye of gode almyghty and saynt barbara the holy mayster suf fred passyon in the tyme of maximyen emperour of Rome /and marcyen the Juge /whome we praye and beseche to be our aduocatrye vnto almyghty gode/ /that by hyr merytes he brynge vs after thys shorte and trauaylyng lyf in to his glorye perdurable amen/

Thus endeth the lyf of saynt barbara

Here begynneth the lyf of saint alexis

Lexis is as moche to say as goyng oute of the lande of maryage for to kepe virgynyte for gode des sake / and to renoūce alle the pompe & ryches of the worl de/ for to lyue in pouerte/

Of saynt Alexis

In the tyme that ar chadyus and honorius were emperours of Rome there was in rome a right noble lord named Eufes myen /whyche was chyef and aboue alle other lordes aboute themperours/ and had vnder his power a thousand knyghtes / He was a moche Juste man vnto alle men /and also he was pytous and mercyful vnto the poure For he had dayly thre tables sette and couerd for to fede the orphanes/ poure wydowes and pylgrymmes /And he eet at the hourr of none with goode & relygyous persones / Hys wyf that was named Aglaes lede a relygy ous lyf /but by cause they had noo chylde /they prayed vnto god to sende them a sone that myght be theyr heyre after them of theyr auoyr and goodes Hyt was so that god herde their pray ers and behelde theyr bounte and good lyuyng /and gaf vnto theym a sone whyche was named alexis / whome they dyd to be taught and enformed in alle scyences and honoures /

After thys they maryed hym vnto a fayr damoysel whyche was of the lyg nage of the emperour of Rome/ whan the day of thespousayles was comen to euen/ Alexys beyng in the chambre with his wyf alone/ beganne to en fourme and induce hyr to drede god and serue hym / and were alle that nyght to gyder in right good doctryne and fynably he gaf to hys wyf hys rynge/ and the locke of golde of hys gyrdle/ bothe bounden in a lytel clothe of purple and sayd to hyr/ Fayre suster haue thys /and kepe it as longe as it shal plese our lord god/ And it shal be a token betwene vs/

And he gyue you grace to kepe trewe

ly your Byrgynyte/ after this he toke of golde and ſyluer a grete ſomme and departed allone fro Rome / and fonde a ſhyppe in whyche he ſayled in to grece/ and from thens went in to ſurrye and came to a cyte called edyſſya /and gaue there alle hys money for the loue of god / and cladde hym in a cote and demaunded almeſſe for goddes ſake lyke a poure man tofore the chyrche of our lady /and what he lefte of the almeſſes aboue hys neceſſyte / he gaue it vnto other for goddes ſake/ and euery ſonday he was houſelled and receyued the ſacramente/ ſuche a lyf he ledde longe / Somme of the meſſegers that his fader had ſente to ſeche hym thorugh alle the partyes of the worlde / came to ſeche hym in the ſayd cyte of edyſſya and gaue vnto hym theyr almeſſe /he ſyttyng tofore the chyrche with other poure people/ but they knewe not hym /& he knewe wel theym/ and thanked our lord/ sayeng I thanke the fayr lord Ihesu cryſte /that vouchest ſaufe to calle me and to take almeſſe in thy name of my ſeruauntes / I praye the to parfourme in me that / which thou haſte begonne /When the meſſageres were retourned to Rome/and eufemyen hys fader ſawe that they had not founden his ſone /He layed hym doun vpon a matras ſtratchyng on the erthe / waylyng and ſayd thus / I ſhalle holde me here & abyde /tyl that I haue tydynges of my ſone/

And the wyf of hys ſone alexys ſaid weppyng to eufemyen / I ſhal not departe out of your holde/but ſhal make me ſemblable and lyke to the turtle which after that ſhe hath loſte hir fe/ laude /wyl take none other / but alle hyr lyf after lyueth chaſte

In lyke wyſe I ſhal refuſe alle fe/ lawſhyp vnto the tyme that I ſhalle knowe where my right ſwete frende is becomen/ After that alexis had done his penaunce by zyghte grete pouerte in the ſayd cyte / and ledde a zyghte holy lyf by the ſpace of ſeuentene yere there was a voys herde that came fro god vnto the chyrche of our lady and ſayd to the porter / make the man of god to entre in / for he is worthy to haue the kyngdom of heuen / and the ſpyryte of god reſteth on hym/ when the clerke, coude not fynde ne knowe hym emonge the other poure men/ He prayed to god to ſhewe to hym who it was and a voys came fro god and ſayd /he ſytteth without tofore the dore of the chyrche/ And ſoo the clerke fonde hym/and prayed hym humbly that he wolde come in to the chyrche/ When this myracle came to the knowleche of the people/ and Alexys ſawe that men dyde to hym honour and wor ſhyp /anone for treſchewe vayngloryе he departed fro thens /and came in to grece /where he toke ſhyppe & entryd for to goo in to cecyle / But as god wolde there aroos a grete wynde whyche made the ſhyppe to arryue at the porte of Rome / When alexys ſawe thys anone he ſaid to hym ſelf / by the grace of god wyl charge noo man of Rome / I ſhal goo to my faders holde in ſuche wyſe as I ſhal not be beknowen of ony perſone / and when he was within come he mette eufemyen his fa der Whyche came fro the paleys of the emperour with a grete meyne folowyng hym /& alexis hys ſone like a poure man ranne ayenſt and ſayd / Serge anute of god haue pyte of me that am a poure pylgryne/ and receyue me in to thy holde for to haue my ſuſtenaunce of the relef that ſhal come from thy borde / that god bleſſe the and haue pyte on thy ſone whyche is alſo a pyl grym/

When eufemyen herde ſpeke of hys ſone/anone his herte beganne to melte and ſayd to his ſeruauntes / whyche of you wyl haue pyte of thys man & take the cure and charge of hym/ I ſhal delyuer hym from hys ſeruage and make hym free /and ſhalle gyne hym of myn herytage / And anone he commyſed hym vnto one of hys ſer uauntes /and commaunded that hys bedde ſholde be maad in a corner of the halle / where as comers and goers myght ſee hym /And the ſeruaunte to whome Alexys was commaunded to kepe maad anone hys bedde vnder the ſtayer and ſtappes of the halle /And there he laye right lyke a poure wrecche / and ſuffred many vylonyes and deſpytes of the ſeruauntes of hys fa der /whyche oftyeem caſte and threw

on hym the wasshyng of dysshes and other fylthe /and dyd to hym many euyl tornes and mocqued hym / but he neuer complayned / but suffred alle pacyently for the loue of god / Fynably whan he had ledde thys ryght holy lyf within hys faders holde / in fastyng in prayeng and in doyng penaunce by the space of seuentene yere / and knewe that he sholde sone dye / he prayed the seruaunte that kepte hym to gyue hym a pyece of parchemyn and pnke / and therin he wrote by ordre al hys lyf / and how he was maryed by the commaundemente of hys fader / and what he had sayd to hys wyf / and of the tokenes of hys rynge and kocle of hys gyrdle that he had gyuen to hyr at hys departyng / and what he had suffred for goddes sake /
And alle thys dyd he for to make his fader to vnderstonde that he was hys sone / After thys whan hyt pleasyd to God for to shewe and manyfeste the vyctorye of our Lord Jhesu Cryste in hys seruaunte Alexys /

On a tyme on a sonday after masse herynge alle the people in the chyrche there was a voys herde from god cryeng and sayenge / as is sayd Mathei vndecimo capitulo / Come vnto me ye that laboure and be trauayled / I shal comforte you / Of whyche voys alle the people were abasshed / whiche anone fyl doun vnto the erthe / And the voys sayd a geyn / Seche ye the seruaunt of god / For he prayeth for alle Rome / and they soughte hym but he was not founden /
Alexis in a mornyng on a good fryday gafe hys soule vnto god and departed oute of thys worlde / And that same day alle the people assembled at Saynt petrs chyrche / And prayed god that he wold shewe to them where the man of god myght be founden that prayed for Rome / And a voys was herde that came fro god that sayd ye shal fynde hym in the holde of Eufemyen / And the people sayd vnto Eufemyen / Why haste thou hyde fro vs / thou hast suche grace in thyn holde / and eufemyen answerd god knoweth that I knowe no thynge therof / Archadyus and honorius that thenne were emperours at Rome / And also the pope Innocente commaunded that men sholde goo vnto Eufemyens holde for to enquyre dylygently tydynges of the man of God
Eufemyen wente wfore wyth hys seruauntes for to make redy his holde a geynste the comyng of the pope and Emperours / And whan Alexis wyf had vnderstande the cause / and how a voys was herde that came from god / sayeng / Seche the man of god in enfemyens holde / anone she sayd to Eufemyen / Syr see yf thys ponre man that ye haue so longe kepte and herberwed be the same man of god / I haue wel marked that he hath lyued a ryghte fayre and holy lyf / He hath euery sonday receyued the sacramente of the aulter / He hath ben ryght relygyous / In fastyng / in wakyng / and in prayer / and hath suffred pacyently and debonarrly of our seruauntes many vylonyes /
And whan Eufemyen had herde alle thys / He ranne tofward Alexis and fonde hym dede / He dyscouerd hys vysage / whyche shone & was brighte as the face of an aungelle / And anone he retorned tofward themperours and sayd we haue founde the man of god that we soughte / and tolde vnto them how he had herberwed hym / and how the holy man had lyued / And also how he was dede / and that he helde a bylle or letter in hys honde / whyche they myghte not drawe oute / Anone themperour with the pope went to Eufemyens holde and came wfore the bedde where alexis laye dede / and sayd / holy wel that we ben synneres / yet neuertheleſſe we gouerne the world and loo here is the pope the generalle fader of alle the chyrche / gyue vs the letter that thou holdeſt in thyn hande / for to knowe what is the wrytyng of hyt / and the pope wente wfore & toke the letter / and toke it to hys notayre for to rede / and the notayre redde hyt wfore the pope / the emperours / and al the people / and whan he came to the poynte that made mencyon of hys fader / and of hys moder / and also of his wyf / and that by thenſeygnes that he had gyuen to his wyf at his departyng hys rynge and kocle of his gyrdle wrapped in a lytel purple clothe

at his departyng / Anone eusemyen fyl doun a swoolone / and whanne he came ageyn to hym self / he beganne to drawe hys heeres / and bete hys breste and fyl doun on the corps of alexys hys sone and kyssed it weppyng and cryeng in syght grete sorowe of herte sayeng / Alas syght swete sone wher fore hast thou made me to suffre suche sorowe / thou salvest what sorowe and bruyneſſe we had for the / alas whi hadest thou no pyte on vs in so longe tyme / hold mygtest thou suffre thy moder and thy fader wepe soo moche for the / and thou salvest it wel with outē takyng pyte on vs / I supposed to haue herde somtyme tydynges of the and nold I see the lye dede in thy bedde which sholdest be my solace in myn age / alas what solace may I haue that see my syght dere sone dede / me were better deye thenne lyue ! When the moder of alexys salve and herde thys / she came rennyng lyke a lyo neſſe / and cryed alas alas / drawyng hyr heer in grete sorowe cratchyng hir pappes with hyr nayles sayeng /

Thyse pappes haue gyuen the soūke and whēn she myght not come to the corps for the foyson of peple that was come thyder / She cryed and sayd make rome and waye to me sorowfull moder / that I may see my desyre and my dere sone that I haue engendryd and nouryſſhed / and assone as she came to the body of hyr sone / she fyl doun on it pytously and kyssed hyt sayeng thus / alas for sorowe my dere sone the lyghte of myn eage / why hast thou maad vs suffre to moche sorowe thou salvest thy fader / and me thy so rowful moder so ofte wepe for the / & woldest neuer make to vs semblaunce of sone /

O alle ye that haue the herte of a moder / wepe ye with me vpon my dere sone Whome I haue had in my holde seuentene yere as a poure man / To whom my seruauntes haue done moche vylonye / a fayre sone thou hast suffred them ryght swetely and debonayrlye Alas thou that were my truste / my comforte and solace in myn olde eage hold mygtest thou hyde the from me that am thy sorowful moder / who shal gyue to myn eyen frō hens forth a fon tayn of teeres for to make payne vnto the sorowe of my herte / and after thys came the wyf of alexys in weppynge throwyng hir self vpon the body / and with grete syghes and bruyesse sayd right swete frende and spouse whome longe I haue desyred to see / and chas tely I haue to the kepte my self lyke a turtle / that allone without make waylleth and wepeth / And loo here is my ryght swete husbonde whome I haue desyred to see a lyue / and nold I see hym dede / Fro hensforth I wote not in whome I shal haue fyaunce ne hope / Certes my solace is dede / and in so wolde I shal be vnto the dethe /

For nold forthon I am the moost vn happy emonge alle wymmen / And reklenyd emonge the sorowful / wydo wes / And after thyse pytous com pleyntes the people wepte for the dethe of alexys / The pope made the body to be taken vp and to be put in a sperter / and borne vnto the chyrche And whan it was borne thorugh the cyte / ryghte grete foyson of peple cam ageynst it and seyd the man of gode is founden that the cyte sought /

What someuer seek body myght touche the sperter / he was anone helpyd of his maladye

There was a blynde man that recouerd hys syght / and lame / and other he lyd / The emperour made grete foy son of golde and syluer to be throwen emonge the people for to make waye that the sperter myght passe /

And thus by grete labolde and true rence was borne the body of Saynt A lexys vnto the chyrche of Saynt bones face the glorious marter / And there was the body put in to shryne moche bruvrably made of golde and syluer the seuentene day of Juyl / and alle the people rendred thankynges and labde to our lord god for his grete myracles / vnto whome be yeuen ho noure labde and glorye In secula se culorum Amen /

Thus endeth the lyf of Saynt alexis

Here folowyth the lyf of Saynt Elyzabeth / And fyrste of hyr name/

Elyzabeth is expowned and as mocke to saye as my god knowyth hyr or she is sayd the seuenth of my god/or the fyllyng of my god/ Fyrst god knowyth hyr/ for he knewe hir good wylle/ & prouyd it/and he gaue to hir knowlege of hym self/ Secondly she is sayd seuenth of god /for she had seuen thynges in hyr /she had the seuen werkys of mercy / or by cause she is nold in the vij age of them that reste /and to come to the vij of the general resurrexyon / or for the seuen estates that were in hyr/ she was in the estate of vyrgynyte/ in estate of maryage/in estate of wydowhede/ in estate of actyon / in estate of contemplacion /in estate of relygyon and she is nold in estate glorious / And thyse seuen estates ben appertelye contynued in hir legende / Soo that it may be sayd of hyr /lyke as it is said of nabugodonosor/that is to wete / vij tymes ben chaunged in hir / and also she is sayd the fyllyng of my god/ for god hath fylled and replenyssed hyr with the resplendour of trouthe/ of swete sauour / and of the vygour of the trynyte / wherof saynt austyn sayth /she woke in the pardurabilite of god /she shone in the bounte of god And she enioyed in the bounte of god

Of saynt Elyzabeth

Elizabeth was doughter of the noble kynge of hũgarye and was of noble lignage/but she was more noble by hir feyth & relygyon than by hir right noble lignage she was right noble by ensaumple /she shone by myracle / & she was fayre by grace of holynes / for thaccyr of nature enhanced hir in a manere aboue nature/when this holy maide was nourissed in delyces royal / she renounced al chyldyssshenes /and sette hir self al in the seruice of god/ thenne it apperith clerely as hir tendre Infance enforced in symplesse / & began to vse good customes fro than forthon/ and to despyse the playes of the world and of fantyes /and flee the prosperytes of the world /& alwey to prouffyte in the honour of god / for when she was yet but fyue yere olde she abode soo ententyfly in the chyrche for to praye that hii felawes al hir chamberers myght vnneth brynge hir thens /and when she mette ony of hyr chamberers or felawes/she wold folowe them toward the chapel as it were for to playe / for to haue cause to entre in to the chyrche/ & When she was entred anone she knelyd doun and laye doun to the erthe / hold be it that she knewe not yet onyletters /& she opened of the psaulter tofore hyr in the chirche for to fayn that she redde /by cause she shold not lette & that she shold be seen occupyed / and when she was with other maydens for to playe/she consyderyd wel the maner of the game / for to gyue alwey honour to god Vnder occasyon/& in playe of rynges & other games/she set al hir hope in god / & of al that she wanne/& had of ony parte proffite when she was a ponge mayde/she gafe the ye to poure maydens/& ledde them oftyme with hir for to say pater noster/or for to sale We onr ladȳ /& lyke as she grewe in age by tyme /so grewe she by deuocion for she chaas the blessyd vyrgyn marye to be hir lady/& hyr aduocate/& saynt Iohan the euangelyst to be wardeyn of hir vyrgynyte/& on a tyme ther were sedles laye on the aulter/& in euery exdule was wryten the name of apostle and eche of the other maydens wold

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at alle aduenture suche a erdnle / as happyd to hyr / And she made hyr oryson / and thryse she toke the same that she desyred / in which was wry-ten the name of Saynt Peter
To whome she had soo grete deuocion that she nener warned thynge to them that demanndd hyt in hys name /
And by cause that the good aduentures of the world sholde not preyse hir oner moche / She withdrelbe euery day somme thynge of hyr prosperytees /
And whan she toke in ony game ony pleasure / anone she left it / and sayd she Wold playe / nomore / but she wold say / I leue you the remenaunt for godres sake / She went not gladly to ha rollys / but Wythdrelbe other maydens fro them / She doubted alwaye to were ioly clothynge / but she vsyd alwaye to haue them honeste / She had ordeyned to say euery day certeyn nombre of orysons and prayers / and yf she were occupyed in ony manere that she myght not performe them / but that she Was constrayned of hyr chamberers to goo to hyr bedde / she wold there say them watkynge / This holy Virgyn honoured alle the solempne festys of the yere / with soo grete reuerence that she wold not suffre hir sleeps to be lacyd / tyl the solempnyte of the masse was accomplyssh'd / and she herde the offyce of the masse with so grete reuerence / that when the gospel was redde or that the sacrament was lyfte vp / she wold take of the brochys of golde and the aournementes of hyr heed as sercles or chapeletes / and kepe them doun / And When she kepte in Innocence / the degree of Virgynyte she was constreyned to entre in to the degre of maryage / For hyr fader constrayned hyr therto / by cause she sholde brynge forth fruyte / And hold be it that she wold not haue ben maryed / yet she durst not gaynsay the commaundement of hyr fader / Thenne she auoWed in the handes of mayster contade which was a good man / and hyr confessour and promysed that yf hyr husbond deyed / and she ouer lyued hym / that she wold kepe perpetuel contynence / Thenne was she maryed to the bond-graue of thirynge / lyke as the deuyne pourueaunce had ordyned / by cause she sholde brynge moche people to the loue of our lord / and drelbe the rude people / and hold be hit she chaunged hyr estate / yet she chaunged not hyr wylle in hyr thought / and she was of grete humylyte and of grete deuocion to god / and was toward hyr self of grete abstynence and of grete mercy / She was of so ryght ardaunte desyr of prayer / that she ofte went sonner to the chyrche thenne hyr meyne to the ende that by hyr prayers secrete she myght Impetre and gete grace of god / She awos ofte by nyght for to make hyr prayers / and hyr husbond wold praye hir that she wold lye and reste hir a lytel / she had ordeyned that one of hyr wymmen which was more famylyer with hyr thenne another that yf peraduenture she were ouertaken with slepe / that she sholde take hyr by the foote for to awake hyr / and on a tyme / she supposed to haue taken hyr lady by the foote / and toke hyr husbondes foote / whyche sodeynlye awoke and wold knolbe Wherfore she dyd soo / and thenne she tolde to hym alle the caas / and when he knelbe it be lete it passe / and suffred it pesybly / And by cause she wold render good sacrefyse to god hyr prayers / she wette ofte hyr body with habundaunce of teris / and lete them flolbe out of hyr eyen gladly without chaungynge of semblaunte / soo that often she wepte with grete sorolbe / and she yet enioyed in god / She was of so grete humylyte / that for the loue of god she kayed in hyr lappe a may horrible seek whyche had his visage stynkyng like carayn / and she shoke of the ordure & fylthe of his heed / and Wyssh hit Wherof hyr chamberers lothed & lought hyr to scorne / and she wold in vogacion tyme folowe the procession barefote and without lynnen smocke / and at the prechynge she Wold sytte emonge the poure peple / she wold not araye hir with precyous stones as other / The day of puryfycacion of our lady ne were riche vesture of golde / but after the ensaumple of the blessyd Virgyne

marye / ſhe bare hyr ſone in hyr armes and a lambe and a candel / and offred it vp hmmbly / and by that ſhe ſhes wyd / that the pompe and bobaunce of the wokd ſhold be eſche wyd /
And that ſhe confermed hir vnto the vyrgyne marye / and whan ſhe came home / ſhe gaſe to ſomme poure woman the clothes in whiche ſhe went to chirche She was of ſo grete humylyte / that by the conſentyng of hyr huſbond / ſhe ſubmyſed hyr ſelf in the obedyence of mayſter conrade / a poure man and a ſmalle / but he was of noble ſcyence and parfyte relygyon / and ſhe dyd it with ioye and trueterne / that whyche he commaunded / for to haue the merite of obedyence / lyke as good wyfe obedyent vnto the dethe / On a tyme it happed that ſhe was called for to goo to prechyng / and the marquyſe of meſſenie came / vpon hir / by whome ſhe was letie and myght not goo thyder wherfore he helde hym euyl apayed and wold not releue hir obedyence / tyl that ſhe was deſpoyled to hyr ſmocke / with ſomme of hir chamberers whyche were culpable / and that he had ſtrongely beten them / ſhe dyd ſo grete abſtynence / that at the table of hyr huſbond emonge the dyuers metes that were there / ſhe wold not ete but bred She toke ſoo grete rygour on hir ſelf / that ſhe wepyd lene / for maiſter conrade deffendyd hyr that ſhe ſhold not touche the metes of hir huſbond / of whiche ſhe ſhold not haue an hole conſcience / and ſhe kepte thys commaundemente with ſo grete dylygence / that whan other habounded in delyces / ſhe ete with hir chamberers groſſe metes / On a tyme whan ſhe had ſore trauey-led in goyng / there were brought to hyr and to hir huſbond dyuers metys and were ſuppoſed not wel goodry of good and Juſte labour / wherfore ſhe refuſed them / and took hyr refectyon of an harde browne loof tempryd with water / and for this cauſe hir huſbond aſſygned a pencyon to hyr by whyche ſhe and hyr chamberers conſenty for to lyue by / and hyr huſbond ſuffryd al in pacyence / & ſaid he wolde gladly do ſoo / yf he doubted not to angre hys meyne / and ſhe that was in ſouerayn glorye / deſpyſed the eſtate of ſouerayne poueite / to thende that the world ſhold haue no thynge in hyr / and that ſhe ſhold be poure lyke as Jheſu Cryſte had ben / and whan ſhe was allone with hyr chamberers / ſhe wold clothe hir with poure veſtementes / and vyle and ſette a poure vayle vpon hyr hed / and ſayd / thus ſhal I goo whan I ſhal come to the eſtate of poueite /
And though ſhe dyd abſtynence / yet was ſhe lyberal to the poure / ſoo that ſhe myght not ſuffre that ony had myſ eaſe / but gaue to theym alle largely She entended with alle hyr power to the ſeuen werkys of mercy / ſhe gaue on a tyme to a poure woman a right good veſture / and whan thys poure woman ſalue that ſhe had ſoo noble a preſte / ſhe had ſoo grete ioye that ſhe fyl doun as deed / and when the biſ-ſyd elyſabeth ſalue that / ſhe was ſory that ſhe had gyuen to hir ſoo noble a preſte / and doubted that ſhe was cauſe of hir dethe / and prayed for hyr / and anone ſhe arose alle hoole /
And ſhe ſpanne ofte wulle with hyr chamberers / and made therof clothe / ſo that of hir propre labour that ſhe gaſe to the chyrche / ſhe wrought gloryous fruyte / and gaſe good enſaumple vnto other / On a tyme whan hyr huſbond landegraue was goon to the court of the emperour / Whyche was thenne at tremoue / ſhe aſſembled in a garner alle the whete of the yere / and amy-nyſtred parte to euerych that came from alle partyes / and that tyme was grete derthe in the contree / and ofte whan hyr lacked mony ſhe ſolde of hyr aornementes for to gyue to the poure peple / but for al that ſhe gaue the garners mynyſſhed not ne laſſed / She dyd doo make au hows grete vn-der the eſtek / where ſhe wrought and nolbryſſhed grete multitude of poure people / and viſyted theym euery day and ſhe lefte not to viſyte them for ony ſekenes ne maladye that they had But ſhe weſſhe and wyped them with hyr olwne handes / hold be hyt that hir chamberers wold not ſuffre it
And yet more ouer thenne ſhe dyde

do nourysshe in hyr holde powre thym-
mens chyldren soo swetely / that they
alle called hyr moder/
She dyd do make sepultures for pour
people and went deuoutly vnto the
dethe of them / and wold burye them
with hyr owne handes / in the clothes
that she had made / And ofte tymes
brought the shete wherin she laye for
to wynde the dedy bodyes therin / and
was at the dethe of them moche deuou
tly / and emonge thyse thynges the
deuocyon of hyr husbondˉ was moche
to be prysedˉ/ for bold wel he was oc-
cuppedˉ in hys other thynges/ Neuer-
theles he was deuout in the seruyce
of godˉ/ and by cause he myght not
hym self entende personably vnto hys
thynges / he gaue ful power to hys
wyf to alle that sholdˉ be to the honour
or to the helthe of theyr soules/
And the blessydˉ sayntˉ elysabeth hadˉ
grete desyre / that hyr husbondˉ sholdˉ
employe hys puyssaunce to deffende the
feythe of godˉ/ and admysedˉ hym by
resonayr admonestemens/that he shold
goo byfyre the holy londe / and thyder
he wente /and whan he was there this
deuonte and noble prynce ful of feyth
and of deuocyon rendrydˉ hys spyryte
vnto almyghty godˉ and so deyedˉ / re
ceyuyng the glorious fruite of his wer
kys / and thenne she receyued wyth
deuocion the state of Wydolwedˉ / and
whan the dethe of hyr husbondˉ was
publyssshedˉ and knowen thorugh alle
thuryngeˉ/ Somme of the kynssalles
of hyr husbondˉ held hir for a fool / &
a wasteresse of hyr goodes /and threwe
hyr out of hyr herytage /andˉ by cause
hir rachynge were more clere / and that
she hadˉ the peuerte that she had longe
desyredˉ/ She wente thens by nyghte
in to the holde of a tauerner in the
place where the pottes laye/and gaue
grete thankynges to godˉ / and at the
hour of matyns came in to the holde
of frere menours / and prayedˉ them
that they wold gyue lalde and than
kynges to godˉ for hyr trybulacionˉ/
Andˉ/the day folowynge she came wyth
hyr lytel chyldren to a place / and in
to the holde of one hys enemye / and
thenne was delyuerdˉ to hyr a straye
place for to dwelle in / andˉ whan she
salde that she was moche gruydˉ of
the hoost andˉ hosteesse /thenne she sa-
lewedˉ the walkes andˉ saydˉ /I sholdˉ
gladly salewe the menˉ / but I fynde
them not/& thus she beyngˉ constraynte
by neessyte /she sente hir smale chyl-
dren here andˉ there for to be nouris-
shed in dyuers places / and retornedˉ hyr
self in to the fyrst place / andˉ as she
wente there was a straye weye vpon
stones/andˉ a depe myre vndre andˉ ful
of fylthe /andˉ as she passedˉ she mette
an olde woman / to whome she hadˉ
doon moche goodˉ tofore/andˉ thys olde
woman woldˉ gyue hyr no weye/ soo
that she fyl in the depe myre andˉ fylth
andˉ thenne she awoos andˉ scrapedˉ
hir vesture /andˉ lawghedˉ /andˉ after
thys / one hyr auntˉ hadˉ grete pyte
of hyr /andˉ sentˉ hir wyselyˉ to hyr
vncle byssshop of lanebergenence /
whyche receyuedˉ hyr moche honestlye
andˉ retreynedˉ hyr in entente to marye
hyr ageyn /andˉ whan hir chamberers
herde therof whiche hadˉ auowedˉ con-
tynence wyth hir /were passyng wroth
and wepte / Andˉ she comforted them
and saydˉ I truste in our lordˉ for the
loue of whome I haue auowedˉ conty-
nence perdurable / that he shal kepe me
in my purpos /andˉ shal take awey
alle vyolence / andˉ shal vomyte alle
counceyl humayn /andˉ yf myn vncle
woldˉ marye me to ony man /I shal
wythstonde it to my power / andˉ shal
gaynsay it wyth wordes / andˉ yf I
may not soo escape I shal cutte of my
nose/ so that euery man shal hate me
for my lothelynes / andˉ thenne the
byssshop dydˉ doo lede hyr in a castell
ageynst hyr wylle for to abyde there/
tyl that somme man sholdˉ demandˉ
to haue hyr in maryage / Andˉ she
commandedˉ to our lordˉ hyr chastyte
alle weppyngˉ / andˉ thenne our lordˉ
ordeynedˉ that the bones of hir husbond
sholdˉ be broughte from oner see/
Andˉ thenne the byssshop maadˉ hyr to
come andˉ goo deuontelye to mete the
bones of hyr husbondˉ/
Andˉ thenne the bones were receyued
of the byssshop with righte grete ho-
noure/and of hyr with grete deuocion &

weppyng of teerys / And thenne she sayd to our lord / Syr I rendre to the graces and thankynges / of thys that I may receyue the bones of my swete husbond / and that thou haste vouchsauf to comforte me pour myn lyf / Syr I louedy hym moche / whyche loupdy the / and lordy for the loue of the I suffredy wel his presence / And I sente hym vnto the helpe of the holy londe / and I calle the to wytnes that hold be it that hit were a delectable thynge to me to lyue yet wyth hym / so that he were poure / and I also a poure beggar thorugh the worldy / but that agaynste thy wylle I woldy not lye hym agayn wyth an heer / ne I wolde not retorne agayn to mortal lyf / lordy I commaunde me and hym in to thy grace / and thenne she cladde hyr With habyte religyous / and kepte perpetuel contynence after the deth of hir husbonde and obedyence performedy she toke Wyl ful pouerte / and hyr clothyng was cours and vyle / she ware a russet man tel / hyr golvne of another foule colour / The sleuys of hir cote were brokey and amendedy with pyeces of other colure / Hyr fader kynge of hongarye / whan he herde that his doughter was comen to the estate of pouerte / he sente an erle to hir for to brynge hyr to hir fader / and whan the erle salve hyr sytte in suche an habyte and spynnyng / he escryedy for sorowe and saidy there was neuer kynges doughter that ware suche an habite / ne seen spynnyng wulle / and whey he hady doon hys message and desyred to haue brought hyr to hyr fader / She in no wyse Wold accorde to hit / but hady leuer to be nedy emonge the poure peple / thanne to abounde in grete rychesses / wyth ryche peple / to the ende that she sholdy not be empesshedy / but that hir wylle & mynde shold be alle weye in our lordy /
And she prayedy our lordy that he wold gyue to hir grace to despyse al erthely thynges / and take alweye fro hir herte the loue of hyr chyldren / & to be ferme and constaūte agaynst the persecucions And When she hady accomplyssheds hir prayer / she herde our lordy sayeng thy prayer is herde / and thenne seydy she to hir chamberers / our lordy hath herde my Boys / For I repute alle erthelye thynges as donge andy fylthe / And sectes nomore by myn owne chyldren thenne I doo by other mennes andy my neyghbours / ne I loue none other thynge but our lordy / mayster contradydy to hir ofte / thynges contrarye & greuous / andy suche thynges as he salde that she louydy / that remeuydy he andy toke alweye fro hyr companye /
And took fro hyr two maydens / hyr chamberers byloued emonge alle other andy hady ben nourisshedy wyth hyr fro hyr chyldehode / And thys holy mandydy thys for to breke hyr wylle / soo that she sholdy sette al loue in our lord andy to the ende that she sholdy not remembre hyr fyrst glorye / In al thyse thynges she was hasty for to obeye / andy constaunte to suffre / that by pacyence she myght possesse hyr solde / and by obedyence to be maady fayre andy ennobledy / She sayd yf I onely for goddes sake drede soo moche a man mortal / how moche more ought I to drede andy doubte the heuenly Juge / Therfore I make obedyence to mayster contrade a poure man andy a beggar / & not to a ryche bysshop / by cause I wold put alweye fro me alle occasyon of temporal comforte / On a tyme by cause she wente in to a cloyster of nonnes / whyche prayedy hir dyligently for to visyte them / wythout lycence of hir maister / he lete hir so sore therfore / that the strokes apperyd in hir thre wekes after by whiche she shewedy to our lordy that hir obedyence was more plesyng / than the offeryng of a thousandy hostyes /
Better is obedyence thenne sacrefyse She was of soo grete humplyte that she woldy suffre in no wyse that hyr chamberers sholdy calle hir lady / but that they sholdy spekte andy say to hir as to the lowest andy leste of them / She wesshe otherwhyle the dysshes andy the vessel of the kechyn / andy she hydy hir otherwhyle that the chamberers sholdy not lete hir / & she wold say yf I coude fynde another lyf more despisyd I wold haue taken it / she chase the best / she had a special grace to wepe habondantly teris for to see alle synal dyssyons / andy

for to enflamme the hertes of other to the loue of godʒ/ Onʒ a dayʒ of the holy lentʒ she was in the chirche/ Andʒ she beheldʒ ententyfly the aulter lyke as she had benʒ in the presence dewyne/ andʒ there she was comfortedʒ by reuelacion dewyne /yndʒ thenne she retornedʒ to hir holfe/andʒ prophecyed of hir self / that she sholdʒ see Jhesu cryste in heuen/andʒ anone as she layʒ doun for feblenes in the lappe of hyr chamberer / she begayn to ryse vp in to henen /audʒ she was soo gladʒ / that she began debonayrlye to laughe /andʒ whan she hadʒ ben longe ioyeful /she was sodeynly tornedʒ in to wepyngʒ/ andʒ thene she loked vp to heuenward agayn/and anone she retornedʒ in to hir fyrst ioye / andʒ whanʒ she closedʒ hir eyen she began to wepe /& in thys maner she abode tyl complyn & hadʒ dyuyne vysyons /andʒ thenne she was stylle a whyle andʒ saydʒ thus after/ lordʒ wyl thou be with me and I with the / ne I wyl not departe fro the/

After these thynges the chamberere despredʒ hir to telle to them why she hadʒ so laughedʒ andʒ wepte /andʒ she said I haue seen heuen open/andʒ Jhesu crist whiche enclynedʒ hym debonayrlye to me /andʒ I was gladʒ of the vysyon andʒ wepte for to departe fro hit /and he saydʒ to me yf thou wylt be with me I shal be wyth the/andʒ I answerd lyke as ye herde / Hyr prayer was of soo grete ardeur/that she dwelbe other to good kyupngʒ / Onʒ a tyme sir salbe a ponge manʒ / andʒ she calledʒ hym to hyr andʒ saydʒ to hym/thou kyuest dissolutely / andʒ thou oughtest to serue godʒ / wylt thou that I praye for the/ I wyl wel/andʒ requyre it of you desprously / andʒ thenne she prayedʒ for hym/ audʒ the ponge man also prayed for hym self / andʒ anone the ponge man began to crye / seest ye lady andʒ leue of / but she prayedʒ al wepe more ententyfly / andʒ he began to crye/ceest lady ceest / for I begyn to fayle andʒ am alle drente / andʒ he was espryseʒ wyth so grete hete that he swette / andʒ fledde as he hadʒ ben from hym self / So that many manne whiche despopledʒ hym for hys grete hete / andʒ they hem self myght vnnethe suffre the hete of hym / andʒ whan she hadʒ accomplysshedʒ hyr prayer the ponge man lefte his hete andʒ came agayn to hym self andʒ by the grace that was gyuen to hym he entrydʒ in to the ordre of the frere menoures / andʒ whan he hadʒ taken habyte of relygyon/she prayedʒ for hym so affectuously that by the feruent prayere /made hym that so brennydʒ to be colde / andʒ lefte his dyssolute lyf/ andʒ toke vpon hym a ghostly & spyritual lyf / andʒ thenne thys blessydʒ elysabeth prayuedʒ thabyte of relygyon andʒ put hyr self dylygently to the werkys of mercy / for she prayued for hyr dowayr two hondredʒ marke/ whereof she gaue a parte to poure peple/and of that other parte she made an hospytal / andʒ therfore she was calledʒ a maisteresse andʒ fole/ whyche alle she suffredʒ ioyously/ andʒ whan she hadʒ made this hospytal she became hyr self as on humble chamberer in the seruyce of the poure peple / andʒ she bare her so humbly in that seruyce /that by nyght she bare the seek meny bitwene hyr armes for to lede them doo theyr necessytees / andʒ brought theym agayn / & made clene theyr clothes andʒ sheetes that were foule / She broughte the meselres a bedde andʒ wyssh theyr sores andʒ wypedʒ them / andʒ dydʒ alle that longedʒ to an hospytaller /

And whan she hadʒ no poure men /she woldʒ spynne wulle whiche was sente to hyr from an abbey /andʒ suche as she gate therof she gaue to the poure peple andʒ whan she hadʒ be in moche poueree she prayuedʒ fyue hondredʒ marke of her dowayr / whyche she gaue vnto the poure moche ordynately / andʒ thenne she made an ordenaunce that who someuer remeuydʒ his place in preiudyce of another whanʒ she gaue hyr almesse / sholdʒ haue hys heerys cut of or shorn Thenne came a maydʒ namedʒ Radegounde whyche shone by the brankes of hyr heerys / andʒ passydʒ by / not for to haue almesse/ but for to dyspyte hir suster whyche was seek / Andʒ she commaundedʒ anone that hir heer sholde be cut of / andʒ she wepte andʒ ageyn saydʒ it/

And there was a man whiche sayde that she was innocente / Thenne saynt elysabeth sayde / thenne at the leste sayde she / she shal swere / that she shal nomore be cause of hir here goo to dames ne lawkys / ne hannte suche lanyeres / And saynt Elysabeth demaunded of hir yf euer she was dysposyd or were in purpoos to vse the weye of helthe / & she answerde / that yf she hadˉ not hadˉ that fayre heer / she hadˉ longe syth ta ken thabyte of religyon / and she said I had leuer that thou sholdest lese thyn heer / than my sone were made empereur and thenur anoue the mayde tolde hir thabyte of religyon with saynt Elysabeth and fynysshedˉ hyr lyf laudably /

When the tyme approchedˉ that godˉ hadˉ ordeynedˉ / that she whiche hadˉ despysed the trygne mortel / sholde / haue the trygne of aungelys / She laye seek of the feuers / and tornedˉ hyr to the walle / and they that were there herde hyr put out a swete melodye / and whan one of the chamberers hadˉ enquyredˉ of hyr / what it was / she answerdˉ and sayd a byrde came betwene me & the walle / and sange so swetely / that it prouokedˉ me to synge with hyt / She was alweye in hir maydye glad and ioconde / and ne cessydˉ of prayer / The laste day tofore hyr departynge she saydˉ to hyr chamberers / what wyl ye doo yf the deuyl come to you / and after a lytel whyle she cryedˉ with an hygh voys / fle / fle / fle / lyke as she hadˉ chacedˉ alweye the deuyl / and after she sayd the mydnyght approcheth / in whiche Jhesu cryste was borne /

It is nowe tyme that godˉ calle hys frendes to hys heuenly weddynges / and thus the yere of our lordˉ a thousandˉ two hondredˉ and xxvj she caste vp hir spyryte and slepte in our lordˉ and though the body laye foure dayes vnburyed / yet came there no stynche fro hit / but a swete odour aromatyke came whyche refresshed alle them that were there / Thenne there was herdˉ and seen a multytude of byrdes soo many that there hath not be seen lyke tofore ouer the chyrche / and beganne a songe of right grete melodye lyke as it hadˉ ben the obsequyes of hyr / and theyr songe was / Regnum mundi / whiche is songe in the prayseng of Virgyns / There was a grete crye of poure people for hyr / andˉ mocke deuocion of people / so that somme tolde an other of hyr heedˉ / and somme a parte of hyr clothes whiche they kepte for grete relyques / and thenne hyr body was put in a monumente / whyche after was foundenˉ to redaunce in oyle / and many fayr myracles were shewedˉ at hyr tombe after hyr dethe / It was wel shewedˉ in the deyeng of saynt elisabeth of what holynes she was / as wel in the modulacion of the byrde / as in the expulsion of the deuyl / That byrde that was bytwene hyr and the walle and prouokedˉ hyr to synge / is supposedˉ to be hir good aungel / whiche was deputedˉ to hyr / and brought hyr tydynges that she sholdˉ goo to the euerlastynge ioye / and he lyke wyse is shewedˉ to cursydˉ men otherwhyle theyr euerlastynge dampnacion /

In the partyes of sayone there was a monke that hyghte hemer whyche was falle in soo grete a seknes that he cryedˉ / and wouldˉ suffre no creature to haue reste aboute hym in the howe /

On a nyghte apperydˉ to hym an honourable ladyˉ cladˉ in whyte / whyche adwysedˉ hym / that he shouldˉ auowe hym to saynt Elysabeth yf he wouldˉ haue hys helthe / andˉ the nexte nyght she apperydˉ to hym in lyke wyse / And thenne by the counsayl of hys abbot he made the auowe / The thirdˉ nyght she apperydˉ to hym ageyn / andˉ made the synge of the crosse vpon hym / andˉ he thenne wexyedˉ anone full helthe and was parfytely hool /

And whan the abbot and the emprycur came to hym / they were gretly admerueylledˉ / and doubted moche the accomplyssemente of the auowe / andˉ the prycur saydˉ that oftymes vnder the lykenes of goodˉ cometh illusyon of the fendˉ / andˉ counsayledˉ hym to be confessydˉ of hys anone / And the nyght folowynge the same persone apperydˉ vnto hym andˉ saydˉ / Thou shalte be alweye seek tyll thou haste accomplyssedˉ andˉ fulfylledˉ thyn auowe / andˉ anone his Infyrmyte tolde hym ageyn andˉ wouldˉ not leue hym /

And afterwarde by the lycence gyuen

of his abbot he acomplissshed his auow and was made al hool / There was a mayde demaundey drynke of a seruaunte of hyr faders/and she gafe hir drynke/and sayde the deuyl mote thou drynke/ and she dranke / & hir semede that fyre entryde in to hir body/
Thenne began she to crye / & hir belye to swelle lyke to a barelle/so that eche man salde that she was demonyake/ & she was two yere in that estate / and after was broughte to the tombe of sayntt elysabeth and was made parfytely hool/ and delyuerde of the fende/
There was one herman a man of the dyosyse of colayn /whych was holden in pryson / and he callyde/with grete deuocion sayntt elysabeth vnto his helpe and the nyght folowyng she apperyde to hym and comfortede hym / and on the morne sentence was gyuen ageynst hym that he shold be hangede /and the Juge gaue lycence to his frendes to take hym doun of the galowes / and they bare hym alweye al dede & began to praye sayntt elysabeth for hym / and anone he awoos fro deth to lyf tofore them alle A chylde of foure yere olde was fallen in to a pytte & drowned / and a man came for to take water & espyede the dede chylde/& was drawen out / and thenne they auowede hym to sayntt Elysabeth/and he was anone restablyssshede to hys fyrst lyf & helthe There was one frederyk a mawnner whiche was comyng in swymmyng/ and on a tyme bygned hym in a water/& he mocquede a poure man whiche sayntt elysabeth hade enlumyned / and yeuen ageyn to hym hys syght/ And the poure man sayde /Thys holy lady whiche hath helpyde me wyl auenge me on the / so that thou shalt neuer come out of the Water but dede/ and anone the swymmer loste al hys strengthe & myght not helpe hym self / but sanke doun to the bottom lyke a stone and was drowned / & thenne was drawen out of the water/and forthwith some of hys frendes auowede hym to sayntt Elysabeth / and she gafe to hym hys lyf ageyn / There was a man namedy dyeryk Which was greuously seeyde in hys knees and in hys thyes so that he myght not goo / and he auowede that he sholde goo to the tombe of sayntt elysabeth /and was viij dayes on goyng thyder /and abode there a moneth and hade no remedye and wente ageyn to his holde/and thenne he salde in his slepe a woman sprynge water vpon hym / and awoke wythal and was angrye and sayde to her /Wherfore hast thou awakedy me and caste water on me /and thenne she said I haue wette the/and thys wetyng shaal doo to the prouffyte and ease/ and thenne anone he awoos al hool and gaue thankynges to gody and to sayntt elysabeth /
Thenne lete vs praye to hir that she praye for vs/for suche thynges as shal be for the moost prouffyte of our solles / Amen/

Thus endeth the lyf of sayntt Elysabeth

Here folowyth the lyf of sayntt Edmonde confessour.

Saynt Edmonde the confeſſour and byſſhop whiche reſteth at pountenay in fraūce was borne in englond in the towne of abendon/his moder was named maryly the ryche/ſhe was ryzt holy bothe wyf and wydowe/& thys ſayd ſaynt edmond hir ſone was borne on Saynt edmondes day the kynge and marter and in hys byrthe no clothe was folwed by hym/and he was borne in the fyrſt ſpryngynge of the day/and laye al that day tyl nyght/as he fond been deed/ſo that the mydwyf wold haue had hym buryed/but hys moder ſayd nay/and ſone after he wuyued/ and was borne to chyrche and cryſtenyd & named edmond by cauſe he was borne on ſaynt edmondes day/ / as he grewe in eage ſo encreced he in vertues / He had a brother named robert/ and the moder ſette theym bothe to ſcole / Alſo ſhe had two doughters/that one Was named marye/and that other alyce/ whiche were bothe made nonnes at catſby in northamton ſhyre / by the labour of theyr broder edmonde / And the moder gaue to them gyftes to faſte the fryday /and drewe them to vertuous and holy lyuynge by yeftes and fayre byſtoyes /ſo that whan they cam to more parfyte age/it greuyd theym not / Theyr moder ware harde heyre for our ladyes loue / and lade hyr lyf in grete penaunce / and dayly labourd/and on a tyme as ſhe put out wulle for to ſpynne/ſhe delyuerd ſoo moche for the pounde that the ſpynners myght not lyue therby / wherof com/ pleyned therof to hir ſone edmond/ and he toke the yarne that was ſpōne for a pounde and takyd it in the fyre and a certeyn tyme after he toke hyt out of the fyre / and the Juſte pounde was not hurt ne laſſed/but as moche as was more than a pounde was waſted and/brente by the fyre/ And whan ſhe ſalve this ſhe repentyd hyr gretly /and dyd ſo neuer more after After this ſhe ſente hyr two ſones to parys to ſcole and delyuerd to them money for theyr coſtes and ſcolehyre / and alſo two ſhyrtes of heyre / and prayed theym for goddes ſone & hers that they wold were tho ſhyrtes ones or twyes in the weke / and they ſhold lacke no thynge nedful to them/and they graunted gladly to do after their moders deſyre/in ſo moche that wythin a whyle of cuſtome they ware the heir euery day /& laye therin euery nyght This was a bleſſyd moder that ſo vertuouſly brought forth hyr chyldren and in ſhorte tyme ſaynt edmond encreaced ſe gretely in vertue / that euery man had ioye of hym/gyuynge laude to god therof/ And on a day as his felaWes and he Wente to playe/ He lefte their felaſhyp and went allone in to a medowe/ and vnder an hedge he ſayd his deuocions / and ſodeynly there apperyd to fore hym a fayr chylde in whyte clothynge/Which ſayd hayle felalde that goeſt allone / and Saynt edmond beynge abaſſhed meruayled fro whens this chylde came/ To whom the chylde sayd/edmond knoldeſt thou not me/and he sayd nay/I am thy felawe in the ſcole /and in alle where thou goeſt I am euer on thy right ſyde and yet thou knoldeſt me not / but loke in my forhede / and there thou ſhalt fynde my name wryten /& thēne edmonde loked in his forhede/ & ſalve wryten therin with letters of golde Jheſus nazarenus rex iudeorum / and thenne the chylde sayd drede the not edmond / for I am Jheſu Cryſte thy lord /and I ſhal be thy deffendour here whyle thou lyueſt / & thenne edmond fyl doun meekely thankynge hym of his grete mercy and goodnes/ And thenne our lord taught hym to ſay When he ſhal goo to hys bedde or aryſe /and blyſſe hym with this prayer/ Jheſus nazarenus rex Judeorum fili dei miſerere mei /in remembraūce of my paſſyon /and the deuyl ſhal neuer haue poWer to ouercome the & thenne anone thys chylde vaniſſhed awaye and saynt edmond thanked humbly our lord / that it pleaſyd to hym to ſchewe hym in thys maner/ and euer after bothe euenynge and mornynge he vſed contynuelly to bleſſe hym wyth that holy prayer to hys lyues end/ and dyd moche penaunce euer after for goddes ſake / and when he had contynued at ſcole a longe tyme at parys/ he came home & went to oxenford

to scole / and dayly alwaye in thys tyme he was chaste in his lyuyng and a clene virgyn in wylle and dede / and neuer consented to the synne of the flesshe /

And on a day he made hys prayers deuoutely before an ymage of our lady and he put a ryng vpon hyr fynger and promysed to hyr feythfully neuer to haue other wyf / but onely hyr durying his lyf / and humbly gretc our lady with thyse foure wordes / Aue maria gracia pleua / whyche wordes were wrytten on the sayd ryng / and his hoost had a doughter that laboured gretely to make Saynt edmondy to synne with hyr flesshely / and longe tyme he put hyr of / and she laboured soo sore / that at the laste he graunted hyr to come to his bedde / and thenne she was right glady / and she espyed hir tyme and came to hys chambre / & anone made hyr redy to come to hys bedde / and she stood naked tofore hym and thenne he toke a sharpe rodde and bete the mayde that the blody tanne ran on euery syde of hyr body / and sayd to hir / thus thou shalte lerne to lese thy solde / for the foule lustes of thy flesshe / and soo with betyng he put alwaye alle hir foule luste / and euer after she lyued a clene virgyne vnto hyr lyues ende / And sone after the good modr sente for edmonde and hyr other childrn / For she knewe that she shold shortely passe out of this worldy / and charged edmond to see that his brother and susters shold be well gouerned / and after she gaue to them her blessyng and departed out of thys wold / and is buryed at abendon in saynt nycholas chyrche in a tombe of marble before the rode / where is writen / here lyeth mabely floure of wydowes / and after saynt edmondy dyd doo make a chapel at garsby in whych bothe his susters were buryed / & one of them was preposse of the place or she deyed / and was an holy woman for whome god shewyd many myracles and saynt edmond dwelled longe after at oxenforde lyuyng an holy lyf & werid a sherte of heyr ful of harde knottes and a gurdle of the same / and the knottes stacke in the flesshe that it made hys body rede / and he bonde the sherte to his body with a corde soo strayte that vnnethe he myght bolde his body / and on a tyme when hys sherte of heyr was right foule / he toke it to his seruaunte for to brenne in the fyre / but the fyre myght not perysshe ne hurte hit / Thenne hys seruaunte toke it out of the fyre & bonde a stone therto / & threwe it in to a ponde / and tolde his mayster that he had brente hit saynt edmond & his felawes on a day as they came fro lewstenor to abendon salde in a valeye many blacke foldes lyke crowes or rauens / emonge whom was one whiche was al to rente and torne with the other blacke byrdes / & threwe hym fro one to another / that it was a pytous syght to see / and they that accompanyed saynt edmond were almoste fro theym self for fere of the syght / but thenne saynt edmond comforted them / & sayd to theym what it ment / he sayd that thyse were wicked fendes of helle / that were with them a mannys solde / which deyed right nold at chalfgraue / whiche solde is dampned for his wycked lyuyng / & thenne he & his felawes went to chalfegraue and founde alle thynge as he had sayd Saynt edmond was acustomed to saye euery day vnto our lady & saynt Johan the angelyste the prayer Jo intemerata and on a day for certeyn besynesse that he had he forgate hit / and sayd it not / wherfore saynt Johan apperyd to hym in a grateful maner blamyng hym gretely for that he had not sayd it / & after that he sayd it euery day vnto hys lyues ende / and after this as he satte in a nyght in hys studye labouryng in dyuers of the seuen sciences the spirite of his modr apperyd to hym in a vysyon & charged hym to leue to studye in partyculer sciences / but that he shold fro than forthon labone in dyuynyte onelye / for that was the wylle of god & hath sente to the worde by me /

And thys sayd she vanysshed alwaye / & euer after he laboured in dyuynyte / so that he proffyted therin meruey lously so that men wondred of hys connyng and whan he radde in scoles dyuynyte his scolers and freres prouffyted more in one day / thenne they dyd of other mennys techyng an hole weke / And

many of hys scolers by his techyng & ensaūple of lyuyng forsoke the worlde & became relygyous men and on a day he came to the scole for to dyspute of the blessyd trynyte / and was there or ony of his scolers came / and fyl in sombrynge sytting in his chayer / & a whyte douue brought hym the body of our lord & put it in to his mouthe and the dowue assendyd vp in to heuen ageyn / and euer after saynt Edmond thought that the swete sauour of our lordes flesshe was in hys mouthe / by whiche he knelde grete deuocyons of our lord in heuen / For he passyd alle the doctours in oxenford in connyng / For he spake more lyke an aungel than a man / and in alle hys lessons he remembred euer our lordes passyon / and in a nyght as he studyed longe in his bookes / sodeynly he fyl a slepe and forgate to blesse hym & to thynke on the passyon of our lord / and anone the deuyl laye so heuy on hym / that he myght not blesse hym with neyther hande / and wyst not what to do / but thorugh the grace of god he remembrid his blessyd passyon / & thenne the fende hadde nomore power but fyl down from hym anone / & saynt edmond thenne chargedy the fende by the vertu of our lordes passyon / to telle to hym hold he sholde beste defende hym / that he sholde haue no power ouer hym / and thenne the fende answerdy & saydy that the remembraunce of the passyon of our lordy Ihesu cryste / for whan ony man remembrythe the passyon of Ihesu cryste / I haue no power ouer them / and euer after saynt edmondy had ful grete deuocyon to the passyon of our lordy Ihu cryste / and was contynuel in holy prayers and medytacions / for al the delytes of the worldy was but heuynes to hym / he was a man of grete almesse / and ofte prechydy & exhortyed the peple / and al the peple hady grete deuocion to here hym /

In that tyme the pope sente out a croysye ageynst the turkes & mescreauntes in to engfondy / and thys holy man edmondy was 'chosen to publysshe it thorugh the royame / and he stered moche people to receyue the croysye / and to goo to the holy londe to fyght ageynst the enemyes of godly / and as a yonge man came with other for to receyne the crosse / a woman that boudy hym letteldy hym of his purpoos / and dreue hym alweye fro thens with hir hondes and anone hir handes were made styff and harde as a borde & also crokydy /

And thenne she made grete sorowe & cryedy god mercy ful mekely & prayd saynt edmondy to praye for hyr to our lordy / & he sayd to hir woman whyche thou take the crosse / & she sayd ye syr ful fayne / & thenne she receyuedy it / & anone was made parfytly hool / & she thanked godly & saynt edmonde / & for thys myracle moche the more peple toke the crosse / And in a tyme as thys holy man prechyd at oxenforde in the chyrcheyerde of al halowen & moche peple beyng there to here hym / Sodeynly the weder chaunged & weye alle derke in suche wyse that the peple were agaste & aferde / & began faste to flee alweye fro the sermone / & thys holy man saydy to the peple / abyde ye stylle here / For the power of god is stronger thenne the fendes power / For thys he doeth for enuye to dystrouble goddes worde /

And thenne saynt edmonde lyfte vp his handes & his mynde to almyghty godly & besoughte hym of his mercy & grace / & whan he had endedy his oryson & his prayer / the weder began to wyth drawe by that other syde of the chirche yerde / & al they that abode stylle & meuyd not / but herde the prechyng / hady not one droppe of rayne / & they that wente alweye fro the prechyng / were thorugh wette / for there fyl soo moche rayne in the hyghe strete / that men myght not goo ne ryde therin /

Wherfore the peple thanked godly & hys holy sayntfor thys myracle / And at wynchester another tyme as he preched there was shewyd a lyke myracle / for there he chaced alweye suche a darke wether by his holy prayer

After for hys blessyd lyuyng he was chosen to be an hyghe chanon of salysbury / and by the chappyter was made comyn tresorer / where he lyuedy full blessydly in gyuyng almesse largely vnto the poure peple in so moche that

Vnnethe he kepte ony thynge for hym
self / for whiche cause he wente to the
abbay of stanley & soiourned there tyll
his vntys came in/ & the abbot namedy
mayster stephen layton was somtyme
his scoler in oxenford / he was a man
of grete abstynence & ete so lytel mete
that men wondred wherby he lyued
he ete but selde flesshe / Fro shroftyde
tyl ester he wold ete no thynge that
suffred dethe/ne in aduent he ete neuer
but erule mete / & whan tharchebisshop
of cauntrburye was dede/ he was elected
& chosen by al the coueute to be theyr
bysshop /whiche election was sente to
hym by thre messagers to salysburye/
But thenne he was at calue whyche
was a prebende of his / & was solitary
ye in his chambre allone in his prayers / and one of his chapeleyns came
to hym & tolde to hym that he was cho
sen to be archebysshop of cauntrburye
that the messagers were comen to hym
for the same cause / but saynt edmounde
was no thynge glad of the tydynges/
and thenne the messagers came & dyd
theyr message / and delyuerd to hym
letters whyche he redde and vnderstood
& after sayd to the messagers I thanke
you of your labour and good wylle /
but I am no thynge glad of thyse ty-
dynges /Notwythstondyng I wyl goo
to salysburye & take counceyl of my fe
lawes in this matere/and anone as he
was come he leyde tofore the hole chap-
pytre this matr & shewyd to them his
letters/and alle the chappytre aduysed
hym to take it vpon hym /& he alweye
excusyng hym refused it to his power /
but atte laste the bysshop of salesburye
wyth the chappytre commaunded hym
by vertu of obedyence that he shold take
it on hym / and thenne he humbly sore
Weppyng agreyd to receyue it / & forth
wyth they ladde hym to the hye aultre
& sange deuoutely Te deum laudamus
And alle the whyle thys holy man
wepte ful bytterly & shedde many a
tere / & prayed deuoutely to our lord to
haue mercy on hym/ and besought our
blessyd lady and saynt Johan euange-
lyst/ to praye for hym/& to helpe hym
in his nede / and thenne after he was
brought to cauntrburye/and there in
tyme and space was consecrat & stalled
in to the see of the archebysshop / And
soo welwyd the chyrche of englond/ that
al men spake good of hym / And he
dyd grete penaunce and yaue grete al
mes to poure peple / And on a tyme a
poure tenaunte of his dyed / and the
kaylye tolde his beste beest for a mortua
rye/ & thenne the poure wydowe whiche
had lost hir husbonde / & also hyr beste
beest /came to this holy man saynt ed-
monde /and complayned to hym of hir
grete powerte / & prayed hym for the
loue of god yf he wold yeue hyr ageyn
hyr beest/ & he sayd ye knowe wel that
the chyef lord must haue the beste beest
but yf so be that I delyuer to the ageyn
thys beest/ wylt thou kepe hym wel to
my behoof tyl I aye hym ageyn ano-
ther tyme/ To whome she sayd ye syr
wyth a good wylle to your plesure / or
elles god deffende/ and praye for you
also that ye voucheſauf to do soo moche
grace to me a poure wrecche / & thenne
he commaūded his kaylye to delyuer it
to hyr /and she kepte it after to hyr ly
ues ende / Thys holy man was mercy-
ful to poure peple /and ful trwely to
his power mayntayned alle the ryght
of holy chyrche / & the dayly hauyng
euer enuye on good werkys / sette a
delute bytwene the kynge ynd hym /
Whiche was henry the thyrd sone of
kynge Johan / Whiche despyted certeyn
poyntes ageyn the lybertees of holy
chirche / but thys goody archebysshop
wythstoody hym to his power & prayed
the kynge to spare holy chyrche for the
loue of god / and maynteine theym /
as he was bouuden & hady prompsed/
but the kynge wold not here hym but
expresly dyd certeyn thynges ageynst
the ryght of the chirche & menaced gre
tely saynt edmonde / & whan saynt ed-
monde salue the kynge so cruel ageynst
the chirche / he spake sharpely vnto the
kynge / & atte laste excuted the sensu-
res ageynst theym that kepyd it/ and
cursed them that took awaye the lybe
tees of hit & whan the kynge herde of
thys cursyng he was gretely moeuyd
ageynst saynt edmonde /hold he it thys
holy man was ferme and constaunte
in his holy purpos/which was redy

to put hys lyf in ieopardye for the right of the chirche / and saynt Thomas of cauntirbirye apperyd / to hym and bad hym to mayntene and holde the right of the chyrche to hys polder and rather to suffre dethe thenne to lese ony of the lybertees and fraunchyses of holy chyrche / lyke as he dyd / and after that saynt edmond was more bolde to abyde and mayntene the lybertees of the chyrche / and he takyng ensaumple of saynt Thomas / sholde he went in to fraunce to the ende that the kyng sholde be better dysposed / and in lyke wyse dyd saynt edmonde and went ouer see / trustyng to god that the kyng wolde better be dysposed and forsake his opynyons / and was in the abbey of pountenay in hye fraunce vij yere prayeng for the goode state of the chyrche of englond / and lyuyd there soo holy and parfyte a lyf that euery man had ioye of hym / and in shorte tyme after he became seek & feble and his frendes counceylyed hym to remeue thens / and thenne he departed & went to a place called soly whyche is yll myle thens / but the monkes of pountenay made grete sorowe for hys departyng / but he comforted hem and sayd I promyse you to be with you at Saynt edmondes day kynge and marter / and as he came in to Soly he wexed so seek / that he knewe wel that he sholde hastely departe out of thys worlde / and thenne he desyred to receyue the sacramētes of the chirche which whā he had receyued with grete reuerence / he passyd out of thys lyf vnto our lorde ful of vertues /

In the yere of our lorde a thousand clxo hondred and xlij / and from the wombe of soly he was brought ageyn to pountenay vpon saynt edmondes day kynge and marter / and where he myght not kepe his promyse a lyue / he performed it whan he was deed / and the monkes of pountenay receyued hym worshypfully / and buryed hym solempnely / and afterward for the grete myracles that god shewed for hym there / his bones were taken vp and layed in a worshipful shryne vpon the hyghe auter in the sayd abbey / where our lord hath shewed many a fayre myracle for his holy seruaunte saynt Edmonde / Thenne lete vs deuoutely praye to almyghty god that by the merytes of thys holy man Saynt edmonde he haue mercy on vs / and pardone vs our synnes amen /

Thus endeth the lyf of saynt Edmonde bysshop and confessour /

Here folowyth the lyf of saynt Hughe bysshop and confessour .

Saynt hughe of holy remembraunce was somtyme bysshop of lyncoln he was borne of the vttrest partyes of burgoyn not fere fro the alpes otherwyse called the montayns / and was of noble parentele and lygnage / for he came of kynghtes / and thys holy man whan he was yonge and tender of eage he was sette to scole / and whan he was ten yere olde he was put in to a monastery for to lerne the rule of dyscyplyne / and there was made and professyd a chanon reguler / wherin he lyued soo deuoutely that whan he was xij yere olde / he was deputed for to be pryour of a certeyn celle / & he rewled it in suche wyse that alle thynges that was vnder his gouernaunce prosperyd as wel in spyritual thynges as in temporal thynges / After this he thought adaunce and put hys flesshe to more penaunce / and by the dysposycyon of our lorde he entrid in thordre of charterhows / where he was receyued / and was there so vertuous in his lyuyng / that emonge / the straungers he was soo frendly and so wel lykuyd

that after a lytel whyle he was made procuratour of the holde / In that tyme henry kynge of englonde/ dyde do bylde and foundede an holde of charterholde in Englonde/ wherfore he sent in to burgoyn to the charterholde for to haue one of them to haue the gouernaunce and rule of hyt / and at the grete instaunce and the prayer of the kynge vnnethe coude he gete this sayde Sayntt Hughe/ but at the laste by the commaundemente of hys ouerysse and requeste of the kynge he was sente in so the royame of Englonde/ and there maade procuratour of the same holde / And there lyuede an holy and deuoute lyf /lyke as he dyde tofore/ that he stoode soo in the kynges grace / that the kynge namede hym to be bysshop of lyncoln / and was electe by the chapytre of the channons of the chapytre of lyncolne / whyche bysshoprych the kynge had holden longe in hys honde / and was calledе therto by the sayde chapytre/ and the bysshoprych to hym presentede / whiche dygnyte he vtterly refusede and sayde playnly that in no wyse that he wold not receyue ony pontyfycal dygnyte without assente / and also commaundemente of the pryour of the charterholde / whiche was consentede and also the hole electyon of the chapytre of lyncolne to hym declarede / he toke vpon hym the offyce and was sacredе bysshop of Lyncolne and the neyte nyght after he herde a voys sayenge to hym /Thou arte gone out in to the helthe of thy peple/

And after this he withstoode myghtyly the power of woode people that entendede to hurte the preuylege of the chirche / and put his body in peryle lyke as he hade despysede it / for to brynge the chirche fro seruytude / and recouerede many droytes and ryghtes whiche hade ben taken awaye from the chyrche / Thys holy man maade many good statutes and ordynaunces in his dyocyse /and wente and vysytede the chirches and places of hys cure and charges and lyuede an holy lyf/

And he wolde vysyte the holdses of lepres & lazars/ and was wonte ofte to entre in to theyr howses/ and by his commaundemente the wymmyn were departede from the men /and alle the men that were foule and desformede in theyr vysage he wolde kysse of humylite/ and there was that tyme in the chirche of lyncolne an honourable man a chanon namedе Willyam whiche was chaunceller of the chirche/ a goode man and wel letterd and wold preue and essaye yf there were ony elacion or pryde were in his couage /and sayde to this holy man/ Sayntt martyn by kyssyng of a man that was a foule lazar/ heledе hym and ye hele not the lepres ne lazars that ye kysse

Who anone answerde to the chaunceler Sayntt martyn expresly heledе a lepreous man by kyssyng/ & this kyssyng that I kysse the lepres hele my sowle This was an humble and a meke answer / This holy man sayntt Hughe in al his lyf was mocke dylygent in curyenge of vnclene men /and of his humanyte wolde gladly do the office about their sepulture/ wherfore our lorde gaf and rendrid to hym by retribucion condygne honourable sepulture / for what tyme he departed out of thys worlde/ and the same day that his body was brought to the chirche of lyncolne/ It happed that the kynge of englond / the kynge of scotlond / with three archebysshoppes / barons & grete multitude of peple were gadrede at lyncolne / & were present at his honourable sepulture/ where god hath shewed for hym dyuers myracles / Thenne lete vs praye vnto thys holy man sayntt Hughe of lyncoln to praye for vs/

Thus endeth the lyf of sayntt Hughe bysshop of lyncolne

Here folowyth the lyf of saynt Edmonde kyng and mayter·

In the prouynce of Engelond of olde tyme were dyuers kynges / for the londe was departed Emonge whome / ther was Saynt Edmond kynge of norfolke & Suffolke / Whiche toke hys byrthe of the noble and auncyent lygnage of the saxons / and was fro the begynnyng of hys fyrst age a blessyd man softe / vertuous / and ful of mekenes and kepte truly the veray relygyon of crysten feythe / & gouerned his kyngdom ful wel to the plesure of almyghty god / In his tyme it happed that two wycked tyrauntes / that one named hynguar and that other hubba / camen out of denmarke / and arryued in the contre of northumberlonde / and robbed and destroyed the contre / and slewe the peple without mercy in euery place where they came / Thenne the one of hem named hynguar came in to the contre where thys most cristen saynt edmond regned / and vnderstode that he was in his floury̆nge age / stronge and myghty in bataylle / and demaunded of the people / where theyr kynge was resydente / and dwelled where that was moste abydynge in a tolvne named thenne egleſdon / and nowe is called burye / Now the danes had all weye a custom that they wold neuer fyghte bataylle sette ne apoynted / but euer lye in a wayte hold they myght by slevght and derayte preuented falle on goode crysten men / and so slee and destroye them / lyke as theuys lye in awayte to robbe and slee goode trewe men / wherfore whan he knewe where thys holy kynge was / he adressyd one of his knyghtes to hym for to espye what strengthe he had and what peple aboute hym / and hynguar hym self folowed with al hys hoost / to thende that sodaynly he sholde falle vpon this kynge / vnaduysed / & that he myght subdue hym vnto his lawes and com/maundementes / Thenne this sayd knyght came to thys holy kyng saynt edmonde and made hys legacion and message in thys wyse / Our most drady lord by londe & by see hynguar which hath subdued dyuers contrees & londes in this prouynce vnto his seygnorye by strengthe of armes / & purposeth with alle his shyppes and armye to wynne hym in thyse marches / sendeth to the hys commaundemente / that thou incontynente come and make alyance and frendshyp with hym / And that thou departe to hym thy paternal tresours & ryches̄es / in suche wyse that thou mayst regne vnder hym / Or certeynly thou shalt deye by cruel dethe /

And whan the blessed kynge Saynt Edmonde had herde this message anone he spake / and called to hym one of his byssshoppes / and demanded counceyl of hym what & how he sholde answer vpon thys demande that was axyd of hym / whyche byssshop sore dredyng for the kynges lyf / exhorted hym by many exaumples for to consente and agree to thys tyraunte hynguar / and the kyng a while sayd no thynge / but remembryd hym wel / and after many denoute wordes atte laste

he anſwerdy to the meſſager in thys wyſe andy ſayd / This ſhalt thou ſaye to thy lordy / knowe thou for trouthe / that for the loue of temporal lyf / the cryſteny kynge edmonde ſhal not ſubdue hym to a paynym dne/ Thēne Vnnethe was the meſſager gone out/but hym guar mette hym /& lady hym vſe ſhorte wordes / andy telle hym hys anſwer / Whiche meſſage tolde vnto hynguar/ A none the cruel tyrañe commaundedy to ſlee alle the people that were wyth ſaynt edmonde/and deſtroye them / but they ſholdy holde andy kepe onelye the kynge / whome he knelde reſelle vnto his wyckedy lalbes /Thenne this holy kynge was takeny / and boundeny hys handes behynde hym / andy is broughte tofore the duc / andy after many obproſ kryes wordes / at the laſte they ladde hym forthe vnto a tree whiche was therby / To whyche tree his aduerſa ryes borde hym / andy thenne ſhotte arowes at hym / ſo thycke andy many that he was thorngh woundedy / andy that one arowe ſmote out another/and allwepe thys bleſſedy kynge eſſydy not for all his wounds to gyue lalde & pryſynge vnto almyghty gody/

Thenne thys wycked tyraunte com maundedy / that they ſholdy ſmyte of his hedy/Whiche they ſo dydy he allwey prayenge andy sayenge his oryſons to our lordy gody / Thenne the danes lefte the body there lyenge /and tolde the hede & bare it in to the thycke of the woody & hydy it in the thyckeſt place emonge thornes and breryes / to thende that it ſholdy not be foundeny of the cryſteny men but by the pruicaunce of almyghty gody there came a wulfe / whiche dylygently kepte the holy hede fro deuoury ryngy of breſtys andy foules/ Andy after whan the danes were departedy the cryſteny men fonde the body / but they coude not fynde the hedy wherfore they soughte it in the woody / & as one of them ſpake to another/ where arte thou /whiche were in the thycke of the woody / andy cryedy Where arte thou/ The hedy anſwerdy andy saydy here /here here/ande anone thenne alle they came thyder andy ſawe it / and alſo a grete wulfe ſyttyngy & embracyngy the hedy betwene his forleggys/keppyng it fro alle other beeſtys / andy thenne anone they tolde the hedy and broughte it vnto the bodye/andy ſette it to the place where it was ſmyteny of/ andy anone they ioyned to gyder /andy thenne they bare thys holy body vnto the place where it is nowe buryedy / & the wulfe folowedy hymbly the body tyl it was buryedy/ andy thenne he hurtyngy no body returnedy ageyn to the woody / andy the bleſſydy body andy hedy ben ſo ioynedy to gyder / that there apperyth no thynge that it hady be ſmyteny of /ſauſe as yt were a redy ſtynyngy threde in the place of the departyngy where the hedy was ſmyteny of/& in that place where he nowe lyeth ſo buryedy /is a noble monaſterye made /andy therin monkes of the ordre of ſaynt benet / Whiche ben richely endowedy/ In whyche place al myghty gody hath ſhewedy many myracles for this holy kynge and martr

Thus endeth the lyf and paſſyon of ſaynt Edmond kyng and martyr.

Here folowyth of ſaynt Cecyle vyrgyne and marter and cyrſte of hyr name.

CEcylle is as moche to ſay as the lylye of heuen/or a waye to blynde men / Or ſhe is sayd of celo and lya/ or celys & alia as lackynge blyndenes/Or ſhe is sayd of celo that is heuen / and leos that is peple/ſhe was an heuenly lylye by clennes of vyrgynyte / a weye to blynde men by Informacion of exam/ple / heuen by deuoute contemplacion lya by besy operacion /lackynge blyndenes by ſhynynge of wyſedom / andy heuen of the people/ For the people beheld in hyr as in folowynge the

spyrytuel heuen /the sonne / the mone and the sterrys / that is to say / shynyng of wysedom / magnanymytee of feythe / and dyuersyte of vertues /
Or she is sayd a lylye for she had the whytenes of clennesse / a good conscyence / and odour of good fame / Or she is sayd heuen / for ysodore saith that the philosophres sayen / thyt heuen is meuable / rounde / and brennyng / In lyke wyse was she moeuyng by hesy operacion / rounde by persecuacion / and brennyng by fyry charyte /

Of saynt Cecylye

Saynt Cealye the holy vyrgyn was comen of the noble lygnage of the romayns / and fro the tyme that she laye in hir cradle she was fostrid and nourisshed in the feythe of cryste / and alle weye bare in hir breste the gospel hyd / and neuer ressyd day ne nyght from holy prayers but recommaunded to god all weye hir virgynyte / and whan thys blessyd virgyne shold be spousede to a yonge man named valeryan / and the day of weddyng was comen / & was cladde in ryal clothes of golde / but vnder she ware the hayre / and she herying the organes makyng melodye she sange in hir herte onelye to god sayeng / O lord I beseche the that myn herte and body may be vndefoulede so that I be not confounded / and euery second and thyrd day she fasted commendyng hir self vnto our lord whome she dredde / the nyght cam that she shold goo to bedde with hir husbond / as the custome is / and whan they were bothe in theyr chambre allone / she sayd to hym in thys manere / O my beste beloued and sweete husbond / I haue a counceyll to telle the / yf so be that thou wilt kepe it secrete / and swere that ye shal nelvreye it to no man / to whom valeryan sayd / that he wold gladly promyse and swere neuer to nelvreye it / and thenne she sayd to hym I haue an aungel that loueth me / which euer kepeth my body whether I slepe or wake and yf he may fynde that ye touche my body by vylenye or foule and polute loue / certeynly he shal auone slee you and so shold ye lese the floure of your yongthe / and yf soo be that thou loue me in holy loue and clennesse / he shall loue the as he loueth me & shal shewe to the his grace / Thenne valeryan corrected by the wylle of god hauyng drede sayd to hir / yf thon wylte that I beleue that thou sayest to me / shewe to me that aungel that thou spekest of and yf I fynde verytable that he be the aungel of god / I shal do that thou sayest / and yf so be that thou loue another man than me / I shal slee bothe hym and the with my swerde / Cecylle answerd to hym yf thou wylt byleue & baptyse the / thou shalt wel wold see hym / goo thenne forth to via appia which is thre myle out of this towne and there thou shalt fynde pope vrban with poure folkes / and telle hym thyse wordes that I haue sayd / and whan he hath purged you fro synne by baptesme / thenne whan ye come ageyn ye shal see the aungel / and forthe wente valeryan and fonde this holy man vrbane lobbyng emonge the buryelys / to whom he reported the wordes that cecylle had sayd / and sayut vrbaue forioye gan holde vp his honde and lete the teres falle out of his eyen / and sayd o almyghty god Ihesu criste sower of chaast counceylle and keper of vs alle / Receyue the fruyte af the seed / that thou hast sowen in cecylye /
For lyke a besy bee she serueth the For the spouse whome she hath taken whyche was lyke a wode lyon / She hath sente hym hyther lyke as a meke lambe / and whyth that word apperyd sodeynlye an olde man y cladde in whyte clothes holdyng a book wrytten whyth letters of golde / whome valeryan seyng for fere fyl doun to the grounde as he had ben deed / whome the olde man reysed and toke vp and redde in this wyse / One god one feythe / one baptesme / One god and fader of alle / aboue alle / and in vs alle euery where /

And whan this olde man had redde this / he sayd byleuest thou this or dou tst thou it say ye or nay / Thenne Valeryan cryed sayeng / ther is no thynge trwer vnder heuen / thenne vanysshed this olde man alwey / Thenne Valeryan receyued baptesme of sayntt Vrbane and retorned home to sayntt Cecylye whome he fonde thynkyn hir chambre spekyng with an aungel / and thys aungel had two crownes of roses and lylyes / whiche he held in hys honde / of whiche he gaf one to cecylye and that other to Valeryan sayeng / kepe ye thyse crownes with an vndefowled and a clene body / for I haue brought them to you fro paradyse / and they shal neuer fade ne wydder / ne lose theyr sauour / ne they may not be seen but of theym to whome chastyte pleasyth / and thou Valeryan by cause thou hast vsed pronffytable counceyl / demaunde what thou wylt / To whom Valeryan sayd There is no thynge in thys worldy to me leuer thenne my brother / whome I wold fayne that he myght knowe this feray trouthe with me / to whome the aungel sayd / thy petycyon pleseth our lord / and ye bothe shal come to hym by the palme of martirdom / and anone tyburce his brother came and entryd in to thys chambre / and anone he felte the swete odour of the roses & lylyes / and marueylled fro whens it came / Thenne Valeryan sayd we haue crownes whyche thyn eyen may not see and lyke as by my prayers hast felte the odour of them / so yf thou wylt beleue / thou shalt see the crownes of roses and lylyes that we haue / Thenne cecylye and Valeryan began to preche to tyburcyen of the ioye of heuen / and of the foule creaunce of paynyms / the abusyon of ydolles / and of the payns of helle whyche the dampned suffre and also they prechyd to hym of the Incarnacion of our lord and of hys passion / and dyd so mocke that Tyburcyen thas conuerted and baptysed of sayntt Vrbane / and fro than forthon he had so mocke grace of god that euery day he salwe aungelkys / and alle that euer he requyred of our lord he optey ned / After almachyus prouoste of rome / which put to deth many crystey men / herde say that tyburcyen & Valery en buryed cristen men that were mar tyrd / & gafe al theyr good to pour pe ple / he called them tofore hym / & after longe dysputacion he commaundyd that they shold goo to the statue or ymage of Jupyter for to doo sacrifyse / or ellys they shold be byheded / & as they were ledde they preched the feyth of our lord to one called maxyme / that they con uerted hym to the cristen feyth / & they promysed to hym that yf he had veray repentaūce & ferme creaūce that he shold see the glorye of heuen / which their sow les shold receyue atte hour of their pas syons / & that he hym self shold haue the same yf he wold beleue / Thenne maximus gafe leue of the tormentours for to haue them home to his holde / & the sayd maximus with al his holde / and alle the tormentours were tornedy to the feyth / thenne came sayntt cecylye thyder with prestys & baptysed them / and afterward whan the mornyng came sayntt cecylye sayd to them / Nold ye knyghtes of criste / caste alwey fro you the werkes of derknes & clothe you With the armes of lyght / & thenne they were ledde four myle out of the towne & brought tofore thimage of Jupyter / but in no wyse they wold do sacrifyse ne encence to thydolle / but humbly With grete deuocion kneelyd doun & there were byheded / & sayntt cecylye tok their bodyes & buryed them thenne maximus that sawe this thyng sayd that he sawe in the houre of theyr passyon aūgels clere shynynge / & her soules aseende in to heuen Whyche the auugels bare vp / Wherfore many were conuerted to the cristen feythe / & whan almache herde that maxime was cristened / he dyd do bete hym with plommet tes of leed so longe tyl he gaue vp his spyryte & deyed / whos body Saynt Cecylye buryed by Valeryan and Tyburcyan / & after almache commaūded that cecylye shold be brought vnto hys presence for to doo sacrifyse to Jupyter & she so prechyd to them that came for thir that she conuerted them to the feyth Which wepte sore / that so fayr a mayde & so noble shold be put to deth / thenne she sayd to them / o ye goode ponge men it is noo thynge to lese the ponghe /

but to chaunge hit / that is to gyne
claye and take therfore golde / To
gyue a foule habytacle and take a
precious / To gyue a lytel corner and
to take a rygth grete place / God re-
wardeth for one symple / an hondred
folde / byleue ye thys that I haue said
And they sayd / we beleue cryste to
be verray god which hath suche a ser-
uaunte / thenne saynt Vrbane was cal
lyd and four hondred and moo were
baptysed / Thenne almachyus cal-
lyng afore hym saynt cecylye sayd to
hir / of what condycyon arte thou / &
she sayd that she was of a noble kyn
rede / To whome almachyus sayd / I
demaunde the of what relygyon arte
thou / thenne cecyle sayd / thenne be-
ganneste thou thy demaunde folyly that
woldeste haue two answeres in one de-
maunde / To whome almache sayd /
Fro whens cometh thy rude answer / &
she sayd / of good conscience and feyth
not fayned / To whome almachyus
sayd / knowest thou not of what pow-
er I am / and she sayd thy power is
lytel to drede / for it is like a blader
ful of wynde / whiche with the pryk-
kyng of a nedle is anone goon alwey
and come to nought / To whome
almache sayd / my wronge blaspheme thou
and my wronge thou persecutyste /
Knowest thou not how our princes
haue gyuen me power to gyue lyf and
to slee / & she sayd now shal I proue
the a lyar ageynst the verray trouthe /
Thou mayst wel take the lyf fro them
that lyue / but to them that been dede
thou mayst gyue no lyf / Therfore thou
arte a mynyster / not of lyf / but of
dethe / To whome almachyus sayd
now laye a parte thy madnes / and do
sacrifise to the goddes / To whome ce-
cylye sayd / I wote neuer where thou
hast loste thy syght / forthem that thou
sayest been goddes / we see them stones
put thyn hande / and by touchyng thou
shalt lerne that which thou mayste
not see with thyn eyen / Thenne
almachyus was wrothe and commaū
ded hyr to be ladde in to hyr howse / &
there to be brente in a brennyng fayne
which hir semed was a place colde &
wel attempred / thenne almachius
herynge that / commaunded that she
sholde be byheded in the same bath
Thenne the tormentour smote at hyr
thre strokes / and coude not smyte of
hyr hed / & the fourth stroke he myght
not by the halfe smyte / and so lefte hir
there lyeng halfe a lyue / and halfe dede
and she lyued thre dayes after in that
maner / and gaue al that she had to
poure peple / and contynuely preched
the fayth al that whyle / & alle them
that she conuerted she sente to Vrbane
for to be baptysed / and sayd I haue
ayed respyte thre dayes that I myght
commende to you thyse sowles /
And that ye sholde haue of myn
howse a chyrche / and thenne at the
ende of thre dayes she slepte in our lord
and saynt Vrbane with his dekenes
buryed hyr body emonge the byssh-
opes / and halowed hir howse in to a
chyrche / In whyche vnto thys day is
sayd the seruyce vnto our lord /
She suffred hir passyon aboute the yere
of our lord two hondred and xvij
in the tyme of alexaundre themperour
and it is redde in another place / that
she suffred in the tyme of marcii aur-
elij whyche regned aboute the yere
of our lord two hondred and twenty
Thenne lete vs deuoutely praye vnto
our lord that by the merytes of thys
holy Virgyne and marter saynt cecyl
we may come to his euerlastyng blysse
in heuen Amen /

Thus endeth the lyf of saynt Cecylye
vyrgyne and marter

Here folowyth the lyf of saent cle-
mente Pope and marter and first of
hys name

Clemente is sayd of cleos that is glorye / and mens that is mynde / as it were a glorious mynde he had a glorious mynde purged fro all fylthe / ornate with all vertue / and decorate with all felycyte or he is sayde of clemence / whiche is mercyful / It is sayde in the glosarye that clemente is sayd rightwys / swete rype / and meke / rightwys in dede swete in speche / rype in conuersacyon / and meke in intencion / hys lyf he hym self sette in hys book named Itynerarye / specyally vnto that place / whyche he succeded to sayntt peter in the papacye / The remenaunte of his actes that comynly they had / they taken in dyuers places /

Of sayntt clemente Pope

Clement the bysshop was borne of the lignage of the romayns / and hys fader was named faustin and his moder matydyan / he had two brethern / of whom that one was named faustyn & that other faustynyen / and mathydyane was of meruayllous beaute / hyr husbondes brother brennyd in the loue of hir by the dysordynate concupyscence of luxueye / and dayly he prayd hir in dysyrryng hir to accorde to his foule luste but she in no wyse wold consente to hym / and she denyed to shewe it to hir husbond / by cause there shold noo debate ne enemyte falle betwene the brethern / Thenne she thought to absente hyr by somme mene fro hym soo longe that he shold forgete thys dysordynate loue / for the syght of hir presence sette hym a fyre / and by cause she myght haue lycence of hir husbond she fayned a dreme subtylly / Whyche she tolde to hir husbond in thys wyse sayeng / There is a vysyon comen to me thys nyght / by whyche I am commaunded to departe out of thys cyte of rome with my two sones faustyn & faustynyen / and that I shold abyde out so longe / tyl I were commaunded to retorne / and yf I dyd not I shold deye and my chyldren also / and whan hir husboud herde this he was sore abusshed and aferde / & sente his wyf and his two soues to athenes with moche other meyne / and that she shold abyde there / & sette hir sones to scole / & the fader helde clemente at home with hym whiche was the leste & was but v yere olde for his solas / & as the moder sayled on the see with hir sones there woos a grete tempeste / & brought the shyppe to wracke / & was alle to broken / & the moder was throwen by the walwes of the see vpon a rocke & escaped wenyng that hir two sones had be perisshed / & for sorowe & dyscomforte wold haue dwolned hir self in the see / yf she had not had hope to fynde hir sones / & whã she salwe that she coude not fynde them a lyue ne dede / she cryed & brayed stongely & bote hir handes / & wold not be comforted of no body / thenne cam to hir many wymmen / which tolde to hyr the fortunes that they had had / but she was comforted by none / & emonge tholher there came one that said that she had loste hir husbond a ponge man in the see & that she wold neuer after be maryed for the loue of hym / & she comforted hir / how it was & dwellid with hir / & gate dayly theyr lyuyng with theyr handes / but anone after hyr handes that she had beten bleam soo sore & braken out / that she myght not werke and she that herbewed hyr had the palseye and myght not ryse out of hir bedde / and thus was mathidyan constrayned to begge and aye hir lyuyng fro dore to dore / & of suche as she coude gete she fedde hir self and hir host esse & whan the yere was passed that she was departed with hir chyldren / hyr husbond sente messageres to athenes for to knowe how they dyd / but them that he sente retorned not / and he sente other messageres after which retorned and sayd that they had founde none and thenne he lefte clemente hys sone vnder the keppyng of certeyn tutours and wente for to seek his wyf and his chyldren / and took hys shyppyng but he came not ageyn /

Andy thus clemente was yy yere or-
phalyn /andy neuer hady tydynges of
fadyr ne modyr/ne of hys brothern/
andy he went to studye/andy became a
souerayn phylosophyr/andy serchyd /e
enquyred dylygently/in what maner
he myght knowe the Immortalyte of
the sowle/and therfore haunted he ofte
the scoles of phylosophyrs / andy whan
he herde what it was concludyd in the
dysputacyon that the sowle was Im-
mortal/ he was glady andy ioyous/
Andy whan they sayd that it was mor
tal/ he went al hevy andy confusyd/
andy at the laste whan barnabe came to
rome prechyng the feythe of Jhu crist/
the phylosophers mocquyd hym as he
hady ben madde or out of hys wytte
andy as somme sayn clemente was the
fyrst phylosophyr that mocquyd hym
andy despysyd hys predycacyon /andy in
scorne put to hym thys questyon say-
eng / what is the cause that culey
whyche is a lytel beest hath vj feet / e
two wynges / andy an olyphaunte
whyche is a grete beest hath but foure
feet andy noo wynges/To whome bar
nabas sayd/ Fool I myght lyghtelye
answer to thy questyon yf thou demall
dest it to knowe the trouth/but it sholdy
be a rude andy a deef thynge to saye to
you ony thynge of creatures/ whan ye
knowe not the maker of the creatures
andy by cause ye knowe not the crea-
tour of al/ it is ryght that ye erre in
the creatures Thys worde went moche
to the herte of clement the phyloſophre
in suche wyse that he was enformed of
barnabe in the faythe of Jhesu cryste/
andy went anone in to Judee to sayne
Peter / whyche taughte hym the feyth
andy shewyd to hym clerely thynmor-
talyte of the sowle alle clerely /andy in
that tyme symon thenchaunteur hady
two dysciples / that is to wete aquyle
andy nycete /andy whan they vnderstode
endy knewe hys fallaces /they forsoke
andy lefte hym / andy fledde to Sayne
Peter andy were his dysciples/
Thenne sayne peter demaundyd of cle-
mente of what lygnage he was / andy
he tolde to hym al by ordre what was
happenedy to hys fadyr/to hys modyr/e
to hys brethern /and sayde that he sup
posedy that hys modyr with brethern
was drowned in the see /andy that hys
fadyr was ded for sorowe or drowned
also in the see / andy whan sayne Pe-
ter herde thys he myght not kepe hym
from weping/ On a tyme peter cam
in to the yle where mathydan the mo-
dyr of clemente dwellyd/ in whych yle
were pylers of glasse of meruayllous
lengthe / andy as sayne peter behelde
thyse pylers he salde mathydan beg-
gyng/ whome he blamedy by cause she
labouryd not with hir handes/andy she
answerdy e sayd syr I haue no thynge
but the forme andy lykenes of my han
des/ For they ben so febledy by my by-
tynge that I fele them not /andy me re
penteth that I drowned not my self
in the see/ that I sholdy no lenger
haue lyuedy / Tho peter sayd What
sayst thou woman/ knowest thou not
that the sowles of them that slee them
self ben moost greuously punysshedy/
To whome she sayd Woldy gody that I
were certeyn that saulles sholdy lyue
after the dethe / For thenne woldy I
slee my self / to the ende that I myght
but one houre see my sweete chyldren/
and whan peter had demaundyd of hir
the cause andy that she hady tolde to hym
al the ordre of the thynges doon/
Thenne peter sayd there is a ponge mā
wyth ys namedy clemente whych sayth
lyke as thou sayest/ that it so happedy
to hys fadyr andy modyr andy to his bre
theryn/and whan she herde that/she was
smyten wyth so grete wondyr that she
fyl / andy whan she was comen to hyr
self / she sayd weping to sayne peter
I am certeynlye moder of that ponge
man/ e knelyng down tofore sayne pe
ter she prayed hym that he woldy haste
lye shelve to hir hyr sone e peter sayd
to hir/abyde a whyle tyl we be out of
thys yle / e when they were out of the
yle /Peter toke hyr by the hande/ andy
brought hir to the shyp where clemente
was in/andy whan clement salw peter
holdyng the woman by the honde/ he
began to laughe /andy anone as the wo
man was nygh by clemente / she
myght absteyne hyr no lenger /but em-
braced hym about the necke andy kys-
sed hym / andy he put hyr a backe/
lyke as he hady ben frantyke / e was
moche augrye agenst peter/

And peter sayd to hym what someuer thou doest/put thou not awaye thy mo ther /and whan clemente herde that a none he began to wepe/ and adressed hym and toke vp hys moder whyche was fallen doun a swolone & began to knolge hyr /and than thoste sse that laye on the palseye was brought forth by the commaundemente of peter / and he helyd hyr anone / and thenne the moder demaunded clemente of his fa ther /and he sayd to hir that he wente to seche hir/ and that he sythe neuer salue hym/& whan she herde that she syghed and comforted hyr other sorowes by the grete ioye that she had of hyr sone In the mene whyle nycete & aquyle came whyche were not there whan she came/and whan they salue thys wo man /they enquyred what she was/ Thenne clemente sayd she is my mo der whome god hath gyuen to me by my lord peter /Thenne peter tolde to them al by ordre /and whan nycete and a quylle herde that/they awoke and were all abasshed and sayd / lord maker of al thynges /is this true that we haue herde or is it a dreme / Thenne peter sayd to them /yf ye be not out of your mynde/ thyse thynges ben alle true/ Thenne sayd they we ben faustyn and faustynyen whome our moder had sup posed had ben perysshed in the see / & thenne the moder ranne and enbraced them about the necke / & sayd what may thys be/and peter sayd thyse ben thy sones faustyn and faustynyen/ whome thou supposedest had ben perys shed in the see/and whan she herde that she fyl doun a swolone for ioye / And whan she was comen ageyn to hyr self she sayd to them say ye to me holy ye escaped/ and they sayd whan our shyp was broken/ we were borne vpon a table/and other marouners fonde vs and toke vs in to theyr shyppe / and chaunged our names/ and solde vs to a woman named Justyne/whyche hath holden vs as hyr sonnes /& hath made vs to lerne the artes lyberalle/ & after we lerned philosophye / and sythe we ioyned vs vnto symon an enchaun tour /whyche hath be nourisshed with wes/and whan we knewe hys falsed we lefte hem alle / and were maad dyscyples of peter / and the neyte day folowyng peter with his thre dyscyples clemente / nycete and aquyle wente in to a more secrete place for to praye / & a mocke auncyent & honourable man but right poure was there/ and began to resonne and saye to them/ I haue pyte on you bretheryn / For vnder the lyknes of pyte I conspyre you grete ly to erre/ for there is no god //ne none worshyppyng here / ne no prouydence in the world/but fortune onely of en gendrure and happe doth al / lyke as I haue founden expertely of my self in the see whyche was enformed in the dyscyplyne of mathesys more than ma ny other /thenne praye ye nomore /for whether ye praye or praye not / that whyche is ordeyned to you by deslyne shal falle/ and clemente beheld hym and hys herte iuged that he had seen hym tofore tyme/and whan clemente aquyle and nycete had longe disputed with hym by the commaundemente of peter / and they had shewed to hym what prouydence was /by open resons and for reuerence callyd hym ofte fader aquyle sayd what nede haue we to calle hym fader /whan we haue in commaũdement/that we ought to calle no man fader vpon erthe / and he beheld thys auncyent man and sayd/ thou holdest the Iniuryed fader by cause I blamed my broder that called the fader / we haue in commaũdement /that we shold calle no man by suche name / & whan he had said so al they of the company laughed/and they axed them why they laughed/and clemente sayd thou doest that /for whyche thou blamest other/in callyng thys olde man fader/ And whan they had ynough dysputed of prouydence/ The olde man sayd/ I had wel byleued prouydence / but myn owne conscience denyeth me it / that I may not byleue it/ I knowe my deslyne & my lyues / & that whyche fortune hath deslyned is ordeyned to eche body Nowe harken ye what fortune happed to my wyf/ she had in hyr natyuyte mars with venus vpon the centre / & the mone wanynge in the holde of Mars / and ende of saturne/

And thys aduenture maketh the ad uenturers to forsake theyr wedlok and

to loue theyr seruaunces / and to goo
wyth them in to straunge contreyes / &
to be drowned in waters / and soo is
it fallen by my wyf / for she fyl in the
loue of hyr seruaunte / and fledde with
hym / and perysshed in the see / for as
my brother hath reconnted to me / she
loued hym fyrst / and he wold not con
sente to hyr / and thenne she torned
her lecherous loue in hir seruaunte / &
it ought not to be layed ony blame in
hir / for hyr destynee hath made hir to
do soo / And thenne he tolde how she
fayned a dreme / and how in sayllyng
toward Athenes she perysshed / And
thenne his sones wold haue ronne to
hym and haue discouered the matere
but Peter deffended them and said suf
fre ye tyl it plese me / and thenne pe-
ter sayd to hym / yf I shelde to the this
day thy wyf right chaste wyth thy thre
sones / wylt thou byleue that destyne
is no thynge / and he sayd lyke as it
is a thynge impossyble to shelde that
thou hast promysed / Soo impossylle
is it to doo ony thynge aboue destynee /
And thēne sayd Peter / this is Cle-
mente thy sone / and thyse two been
thy two sones faustyn and faustynyen
Thenne the olde man fyl doun for ioye
as he had been wythout soule /
Thenne his sones came vnto hym and
kyssed hym / and were aferde that he
shold not haue comen to hym self a-
geyn / and whan his swoldnyng was
goon / he herde of them alle by ordre /
how alle thynge had happened /
Thenne his wyf came sodeynlye and be
gan to crye / and wepe strongely say-
eng / O my husbond & my lord where
is he / and thus said she as she had been
al fro hir self / and the olde man that
herynge ranne to hir and embracyd
hyr straynyng wyth grete weppynge
and thenne as they thus were dwell-
lyng to gyder / there came a messager
that tolde how that appon and anuby
on which were grete frendes vnto this
olde man faustynyan / Were lodgyd
wyth Symon magus / of whome this
olde man was moche glad and went
to vysyte them / and forthwyth came
a messager / which sayd that there
was comen a mynystre of thēperours
vnto antyoche and sought al the ens
chaunteurs for to punysshe theym to
dethe / Thenne symon magus by cause
he hated the sones of faustynyen by
cause they forsoke hym / he enpryntyd
hys symplytude and lykenesse in this
olde man faustynyan / in suche wyse
that of euery man he was supposed to
be Symon magus / and thus dyd sy
mon magus by cause he shold be taken
of the mynystres of the emperour and
be slayne in stede of hym / and symon
thenne departed fro tho partyes / and
whan this olde faustynyan cam ageyn
to saynt peter and to hys sones / The
sones were abasshed which salue by
hym the symplytude and lykenesse of
symon magus / and vnderstood the
lyes of their fader / but saynt Peter
salue the naturell lykenes of hym / and
hys wyf and his sones blamed and
reprouyd hym / and he sayd wherfore
blame ye me / and flee fro me / that
am your fader / and they sayd We flee
fro the / by cause the lykenes of symon
magus apperyth in the / Nold this sy-
mon hath composed an oynemente / and
enoynted hym wyth al / and hath en
pryntyd the forme of hym self by arte
magyke in thys olde man / whyche
wepte and sayd / what myshappe alas
is falley to me / I haue but one dy
be knowen of my wyf and of my chil
dren / and may not be ioyeful wyth
them / and his wyf and hys chyldren
wepte sore & tare theyr heer / & symon
magus whan he was in antyoche de-
famed strongely saynt peter / & sayd
that he was a cursed enchaunteur and
an homycide / & had so moeuyd the pe-
ple ageynst peter / that they pnrposed
to slee hym yf they myght ones holde
hym & thenne sayd saynt peter to this
olde faustynyen by cause thou arte like
& semest symon magus / goo forth in to
antioche & excuse me tofore al the peple
of suche thynges as Symon hym self
hath said of me & after I shal come in
to antioche / & shal take from the thys
straunge likenes / & shal gyue to the
ageyn thy propre and naturel symply-
tude tofore al the peple / but it is not
to suppose that saynt peter had hym to
lye / for god hath no nede of lesynges
And thenne sholde the boke of clement
callyd Itineratyum be appocryphum

as who sayth of none auctorite / in whiche thyse thynges ben wryton /and ought not to be taken in suche thynges but as it pleaseth to somme men/ Neuertheleſſe it may be sayd /yf thyse wordes be dylygently conſyderyd that he ſholdy say that he were symon magus/but that he ſholdy ſhewe to the peple the semblaunce of Symony magus vysage ſhewyng sayntt peter in the perſone of symon and ſholdy truoke the wordes that he hady sayd / and yf he sayd that he was symon / that was not as wolcthyng the trouthe/ But vnto the apparence and lykeneſſe/ Thenne faſtynyen sayd I am Symon as who sayd I am lyke vnto Symon and was ſuppoſed to be symon of the peple / Thenne thys old man fauſtynyen went in to antyoche and aſſemblyd the peple and sayd / I Symon ſhewe to you and confeſſe that I haue deceyued you of all that I haue sayd of peter thappoſtle/ for he is no trayture ne enchaunteur but is sente for the helthe of the world /wherfore yf euer I hereafter ſhal say ony thynge agenſt hym/ that ye take me as a trayter & wycked and put me alweye fro you for I doo no wrongꝰ for that I knowe lecke me to haue said falſely and cupl of hym/ I warne you therfore that ye byleue in hym /that ye ne your cite peryſſhe not /and whan he hady sayd this that peter hady commaundyd hym and hady ſtyred the peple in to the loue of peter/ sayntt peter came to hym and made hys prayer/and after toke alweye fro hym the lykence of symon/ and he came in his naturell lykeneſſe/ Thenne al the peple of antyoche receyued deuonayrlye sayntt peter/ and with grete honour enhanncdy hym and ſette hym in a chayer as a byſſhop/ And whan symon magus herde thys he came and gadredy the people to gyder and sayd I merueyle whan I haue enſeygnedy and taughte you the commaundementes of helthe /and haue warnedy you that ye ſhold kepe you fro the trayter peter /and ye haue not onely herde hym /but ye haue enhaunced hym and haue ſette hym in the chayer of a byſſhop / Thenne al the people awoos in a grete furye agenſt hym and sayden Thon arte no thynge but a monſtre / thou sayeſt that other day / that thou repentedeſt of that thou hadeſt sayd agenſte sayntt peter /and nowe thou woldeſt ouerthrowe vs and thy ſelfe/ and al attones they woos agenſt hym and caſte hym out of the towne / alle thyse thynges sayntt clemente telleth of hym ſelf in his book / and hath ſette in it thys hyſtorye/ After thys whan sayntt peter came to rome /& salue that hys paſſyon approchedy/he ordeyned clemente to be byſſhop after hym/ And whan sayntt peter prynce of thappoſtles was dede / Clemente whyche was a man pouruеyedy and toke hede of the tyme to come / ſo that leeſt by his enſaumple euery byſſhop wold chuſe a ſucceſſour after hym in the chirche of our lordy /and ſo poſſede the see of gody by heritage /he gaue it ouer to lyne /and afterwardy to clete /and after theym clemente was choſen / and compelledy to take it vpon hym /wherin he ſhone by vertuous lyuyng & goody maners/ that he pleaſydy wel vnto the Jelwes/ crysteny meu and paynyms / He hady the poure peple wryton by name of euery cite relygyon / for to gyue theym theyr neceſſyte / he kepy mocke poure peple /and them that he sayntefyed by baptеſme /he ſuffredy them not to begge compnly / and whan he hady sacredy a damoyſel with a ſeyke whyche was a vyrgyne and nece of dompcien the emperour /and hady conuertedy to the feyth Theodore wyf of ſyſynne frende of the emperour /and ſhe hady promyſedy to be in purpoſe of chaſtyte/Syſynne had doubte of his wyf / and entredy after hir in to the chirche priuyly for to knowe what ſhe vſedy to doo there/and whan sayntt clemente hady sayd orayſon /and the people hady anſwerdy amen/Syſynne was made deef and blynde /and he sayd to his ſeruauntes bryngе me hens and lede me out /and they ledde hym wounde aboute the chirche and coude not come to the dores ne gates /and whan theodore ſalue theym erryng ſoo /ſhe went to the fyrſt dore wenyng that hir huſbondy had knowen hir /and after ſhe axedy of the ſeruauntes /what they dyde / And they sayd to hir /our mayſter woldy here &

see that was not leeful/ and therfore he is maad to the blynde and deef/
And thenne she gaf hir self to prayer and prayed god that hir husbonde myght goo out fro thens / and after hir prayers she sayd to the seruauntes goo ye hens and bryngе my lord home to his hous / & they went & brought hym thyder / and theodore went vnto sayntt clemente and told to hym what was happened/ and thenne thys holy man came to hym / and sonde his eyen open/ but he sayd not he herde no thynge thenne sayntt clemente prayed for hym and anone he receyued his syght and his heeryngе / and whan he salue Clemente stondyngе by his wyf he was wode / and supposed that he had been Iluded by arte magyke / & commaunded his seruauntes to holde faste Clemente / he hath made me blynde by arte magyke / for to come to my wyf / and commaunded to hys mynysteres that they sholde bynde clemente / & so drawe hym / and they bonde the pylers and stones / weenyngе to fysynne that they had bounden sayntt clemente and hys werkys / and drawen them forth /
Thenne clemente sayd to fysynne / by cause thou worshyppest stones for goddes and trees / therfor hast thou deserued to drawe stones and trees / & he whyche supposed hym to be bounden straply sayd I shal doo slee the / and thenne clemente departed / & he prayed theodore that she shold not cesse to praytyl that our lord had vysyted hyr husbond / Thenne sayntt peter apperyd to theodore prayenge / and sayd to hir Thy husbond shal be saued by the / for to accomplysshe that / that poule my broder sayth / The man myscreaunte shal be saued by his treWe wyf /
And thys sayenge he vanysshed awey and anone fysynne called his wyf to hym / and prayed hir to praye for hym and that she sholde calle to hym sayntt clemente / and whan he was comen he was Instructe in the feythe and was baptysed wyth thre hondred and xiij or his mayne / and many noble men and frendes of themperour byleueden in our lord by thys fysynne/
Thenne the erle of the sacrefyses gaue moche money and moeuyd grete treson and dyscorde ageynst sayntt clemente / thenne mamertyn prouoste of the cyte of rome myght not suffre this dyscorde but made sayntt clemente to be brought tofore hym / and as he reprouyd and assayed to drawe hym to his lawe / clemente sayd to hym I wold wel rather that thou Woldest come to reason For yf many dogges haue barked ageynst vs / and haue bytten vs / yet ther may not take fro vs but that we be men resonable / and they ben hounddes dysresonable / This dyscencyon whiche is moeuyd it semeth that it hath no certeyn ne trouthe / and thenne mamertyn wrote vnto traian emperour of clemente / and he had answer that he sholde doo sacrefyse / or to be exyled in to the deserte that was beyonde the cyte ouer the see / Thenne the prouoste sayd to hym weppyng / thy god whome thou thorshyppest purely / he helpe the / Thenne the prouoste delyuerd to hym a shyppe and alle thynge necessarye to hym / and many clerkes and laye peple folowed hym in exyle / & the prouoste fonde in that yle moo than ij thousand peple cristen / whiche had ben longe there dampned for to helue the marble / in the wodes / and anone whan they sawe sayntt clemente they beganne to wepe and he comforted them and sayd Our lord hath not sente me hyther by my merytes / but he hath made me partyner of your crowne / And whan he vnderstood of them that they fette water fyue myle thens and bare it vpon theyr sholdres / he sayd to them lete vs al praye vnto our lord that he opene to vs his confessours in thys place here the vaynes of a fontayn or of a welle / and that he that smote the stone in deserte of Synay / and water flowed habondantlye / he gyue to vs renyng water / soo that we may be enioyed of his benefaytes and whan he had made hys prayer he loked here and there and sawe a lambe stondyngе whiche lyfte vp his right foot & shewed a place to the byssshop / and he vnderstandyngе that it was our lord Jhesu crist / whome he onely sawe / and went to the place and sayd/ In the name of the fader and of the sone / & of the holy ghoste smyte in thys place / & whan he sawe

that no man wolde smyte in the place where the lambe stoode / he toke a litel pykoys and smote one stroke lightely in the place vnder the fote of the lambe & anone a welle or a fontayn sprange vp and grewe in to a grete flode/

Thenne vnto al them ioyeng sayntt clemente sayde/the comyng of the flode gladeth the eyen of gode/& for the fame of thys myracle moche peple came thyder/and fyue hondred and moo receyued baptesme of hym in one day /and they destroyed the temples of thydolles thorugh alle that prouynce/& within one yere they edefyed lxxv chyrches/ to the honoure of our lorde / and thre yere after Traiane the emperour vnder stondyng thys/which was the yere of our lorde lxvi/and sente thyder a duc and whan thys duc salve that al they wolde gladly deye for godes loue/ he lefte the multitude and toke onely clemente and bonde an ancre aboute hys necke/ and threwe hym in to the see & sayde / Nowe they may not worshyp hym for a gode /and al that grete multitude of the peple wente to the ryuage of the see and behelde the cruelte of the tyrannte/and thenne coruelye & pheebus dyscyples of saynt clemente commaunded to alle the other to praye to our lorde that he wolde shewe to theym the body of his martyr /and anone the see departed thre myle weye ferre / So that all they myght goo drye fote thyder /and there they fonde an habytacle in a temple of marble whiche gode had made and ordeyned /and fonde the body of saynt clemente layed in an arke or a cheste/and the ancre therby / and it was shewed to his dyscyples that they shold not take awey the body fro thens /Euery yere in the tyme of his passyon the see departed by seuen dayes durynge foure myle ferre / whyche gafe drye weye to them that came thyder/ In one of the solempnytees there was a woman wente thyder with a litel chylde/ /and whan the solempnyte of the feste was accomplyssshed the chylde slepte / and the noyse & sowne of the watre was herde whyche came and approched faste /and the woman was abasshed and forgate hir chylde and fledde vnto the ryuage with the grete multitude of peple/ & afterwarde she remembred hir sone / and beganne strongely to crye and wepe / & ranne hyther and thyder brayeng by the ryuage /for to knowe yf by aduenture the body of hyr sone myght be caste vp on the ryuage /and whan she salve no socour /ne no hope/ she retorned home and was al that yere in weppynge and in henynes/and the yere after forthynge whan the see was departed / and the weye opene /she ranne tofore alle the other / & came to the place for to knowe yf by aduenture she myght haue eny knowlecke or fynde ony thynge of hyr sone/& whan she knelyd doun tofore the tombe of saynt clemente/and hadde made hir prayers she arose vp & salve hir sone in the place || where she hadde lefte hym slepynge /Thenne she suppofed he hadde ben dede/ and wente nerre for to haue taken the body as it hadde be without lyf/but whan she saw hym slepynge /she abooke hym and took hym in hir armes tofore alle the peple al hool and sauf/and enquyred of hym where he hadde ben al that yere / & he sayde that he wyste not / but that he had slepte there but one nyght swetely Sayntt ambrose sayth in his preface in this wyse/ whan the mooste wycked persecutour Was constrayned of the deuyl for to tormente by paynes the blessyd clemente /he gafe to hym no payn but victorye/The martyr was caste in the floode for to be drowned / & therfore came he to a goode hauene / by whiche peter his mayster came in to heuen/Cryste approuyng the mynde of them bothe in the flodes / he callyd clemente fro the bottom of the see to the palme of victorye / & he releuyd saynt peter in the same clement that he shold not be drowned vnto the heuenly royame/ Lyon the byssshop of hostyense recounteth that in the tyme that mychel the Emperour gouerned the empyre of rome /a preest named philosophre cam to hersone / and demaunded of them that dwellyd in the contre of the thynges that ben rehersed in the hystorye of saynt clemente/and by cause they hadde not be of that tyme but wer strannge they sayde that they knewe no thynge therof / For for the synne of them of

the contrey that dwelled in that place the watir had longe ressyd for to with drawe as it was wonyd to doo/
In the tyme of martyn the emperour the chyrche had be destroyed of the tirrans /and the arke with the body of the martir was wrapped in the floods of the see for the synne of them that dwelled there / and thenne the preest was al admerueyled of thyse thynges /and came vnto a litel cyte named georgye/ & whenne with the byssshop and the clerkes with the people for to seche the holy relyques in the yle/ where as they supposed that the body of the holy martir had ben /and there they dygged & songe ympnes and canticles and thenne by reuelacyon deuyne they fonde the body of the holy saynt / & the ancre by hyt/ which was caste in to the see with hym /& thenne they bare it to terssone/ and after thys same preest cam to rome with the body of saynt clement and there shewed god many myracles for thys holy saynt/ and the body was layed in the chyrche / which is nowe called saynt clemente/ & it is rede in a cronycle that the see wayed drye in that place /and that the blessyd Cyrylle byssshop of moryanne brought the holy body vnto Rome/
Thenne lete vs deuoutely praye vnto thys blessyd saynt saynt clemente that by his merites we may deserue to come to the blysse of heuen Amen/

Thus endeth the lyf of saynt Clemente.

Here folowyeth the lyf of saynt grylagone and fyrste of hys name.

Of saynt grilogone

Grylogene may be sayd of gonos in Greke which is as moche to say as anngel/ For he was without aungel of wordly malyce / or he is sayd of gonos /whyche is as moche to saye as a leder/ For he ledde moche people to the waye of a trouthe by hys ensaumple/

Grylogone was taken and sette in prysone by the commaundemente of Dyoclesyan/ & saynt anastase hym fedde and gaue to hym mete and drynke to lyue by / wherfore hyr husbond was put in to a straycte prysone/ & she sente so grysogone whyche had enformed hyr in the feythe of Jhesu crist in wrytynge thys that folowyeth / To the holy confessour of cryste Grysogone J anastase haue taken the yoke of a wycked husbond by the mercy of god J haue eschewed hys lede by fayned and dyssymyled Infyrmyte & haue nyght and day embraced the steppes of our lord Jhesu cryste / & my husbond hath taken awaye my patrymonye /of whyche he is ennoblyssheed/ and setteth it on folle ydoles / and hath put me in prysone / as a cursed enchaunteresse for to make me to lese my lyf temporel So there bleueth nomore / but J that am seruaunte to the spyrytte may lye doun and depe /In whyche dethe J gloryfye my self /but J am gretely troubled in my mynde / that my ryches ses whyche J had ordeyned to god / ben wasted and spente in folle thynges / fare wel seruaunte of god & remembre me / To whome saynt grysogone answerde ageyn by wrytynge / see that thou be not angred ne troubled for ony thynge that is doon to the felonesse/ in thy lyf /though it be contrarye vnto the /thyu mayste not be dyscayned yf thou be preuyd / a tyme payseble shal come to the anon for after this derknes

Thon shalt see anone the sharpsshedy light of godys & after thys colde tyme of froste and yse / there shal come to the the softe & swete tyme / Fare wel be with godys and praye for me/and as thys blessyd anastase was thus constreyned in suche wyse that vnnethe ony brede was gyuen to hym in foure dayes and that she supposed she sholde haue deyed / She wrote a pystle to hym in thys wyse/ To the confessour of crist grysogone / anastase / the ende of my tyme is comen remembre me/ So that whan the soule shal departe from me that he receyue it for whos loue I suffre these thynges / whyche thou shalt here by the mouthe of thys olde woman/ To whome he wrote ageyn/ It appertayneth alwey that dysciples goo before the lyght /Ly lyke wyse after sickenes and infyrmyte helth shal returne and lyf is promysed after deth / Alle aduersytees and prosperytees of thys worldy been enclosed by one ende / by cause desperacion sholde haue no dompnacyon on the sorowful /ne elacyon ne pryde sholde not dompne ony theym that been glady and ioyeful/

There is but one see in whych the shyp of our lady saylleth /and our soules Ese the offyse of mayonners vnder the gouernaunce of the body/& the shyppes whyche ben fastenyd and bounden with stronge chaynes passen wel without ony brekyng thorugh the stronge walwes of the see/ and somme shyppes there ben that haue brutyl and feble ioynctures of trees/ and falle ofte in peryl to be drowned / but thou handmayde of Jhesu cryste haue in thy mynde the vpcorye of the crosse /and make the redy to the werke of godys/and thenne dyocles yan whyche was in the partyes of aqnyle and sherde other crysten men commaunded that grysogone sholde be brought before hym / to whom he sayde Take the power of the prouoste / and the consulate of thy lygnage: and doo sacrifyse to the goddes/

and he answerd I adoure & worshyp one onely godys of heuen/ and I despyse thy dygnytees as fylthe or myre/

and thenne sentence was gyueu vpon hym/ and was brought in to a place where he was hyred/ about the yere of our lord two hondred lxxx and seuen Whos body saynt zeple the preest buryed and the bred also/

Thus endeth the lyf of saynt Grysogone/

Here folweth the lyf of saynt Katheryne virgyn and marter. And first of hir name.

KAtheryne is sayd of catha that is al / & ryna that is sulkyng / for alle the edefyce of the erupt/ fyl al fro hir/ for the edefyce of pryde fyl fro hyr by humylyte that she had / and thedefyce of flesshly desyre fyl fro hir by hyr virgynyte / & worldly couetyse / for she despysed al worldly thynges /Or katheryne may be sayd as a lytel chayne / for she made a chayne of good werkys /by whyche she mounted in to heuen / and thys chayne or ladder had foure grees or stappes /whyche been / Innocence of werke /clennesse of body / despysyng of vanyte / and sapengy of trouthe/ whyche the prophete putteth by ordre/ where he sayth /Quis ascendet in montem domini / Innocens manibus / Who shal ascende in to the montayn of our lord/that is heuen /& he answereth The Innocente of his handes/he that is clene in hys herte /he that hath not taken in vayne hys soule / and he that hath not sworen in fraude and deceyte to hys neyghbour / And it apperyth in hyr legende how thyse four degrees were in hyr/

KAtheryn by discent of lyne was of the noble lygnage of themperours of Rome / as it shal be declared more playnely hereafter by a notable cronycle / whos moste blessyd lyf and conuersacyon wrote the solempne doctour anathasius whiche knewe hir lygnage & hyr lyf/ For he was one of hir maysters in hir tender age or she was conuerted to the cristen feythe /and after the sayd anathasius by hir preching & meruaillous werkys of our lord was conuerted also /whiche after hir martirdom was made bysshop of Alysaundre / And a glorious pyler of the chirche by the grace of god and merytes of Saynt katheryne/And as we fynde by credyble cronycles /In the tyme of dyocleſyan and maxymyen /was grete & cruel tyrannye shewyd in al the worlde as wel to cristen men as to paynyms Soo that many that were subgette to Rome/put alweye the yocke of seruage and rebelyd openlye ageynst themppre Emonge whome the royame of armonye was one that Withstood moste the trybute of the romayns /wherfore they of Rome depted a noble man of dygnyte named constancius whiche Was before other a valyaunt man in armes dyscrete and vertuous /the Which lord after he came in to ermonye/anone subdued them by his dyscrete prudence/ & deserued to haue the loue and fauour of his enemyes in so moche that he was desyred to marye the doughter of the kynge Which was sole heyre of the royame/and he consentyd and maryed hir & sone after the kynge hir fader deyed and thenne constancius was enhaunced and crowned kynge/Whyche sone after had a sone by his wyf named costeus/at the byrthe of whome his moder deyed / after the dethe of whome constancius retorned to rome to see the emperour /and to knowe how his lord shyppes were gouerned in tho partyes and in the mene tyme tydynges came to rome how that grete brytaygne Which now is called engelond rebellyd ageynst the empyre / wherfore by the aduys of the consulate it was conclused that constancius kynge of ermonye shold goo in to brytaygne to subdue them/Whiche addressyd hym thyder / & in shorte tyme after he entryd in to the londe/by hys prowesse and wysdom he appeasyd the royame and subduedy it ageyn to the empyre of Rome/

And also he was so acceptable to the kynge of brytayne named coel that he maryed his doughter helayne / whyche after ward fonde the holy crosse / And in shorte tyme he gate on hir constantyn whyche after was Emperour/

And thenne sone after deyed constancyus /and constantyn after the dethe of kyng Cool / by his moder was crowned kynge of brytaygne / And costus the fyrste sone of constancyus wedded the kynges doughter of cypre whyche Was feyre ; of whom as shal be said hyr after was engendred Saint katheryne /whiche came of the lignage of constancius/

Now folowyth the lyf of Saynt Katheryne

In the yere of our lord two hondred regned in cyppre a noble and prudent kynge named costus which was a noble and semely man / riche & of goode condycyons and had to his wyf a quene lyke to hym self in vertuous gouernaunce/ which lyued to gyder prosperously but after the lawe of paynyms / and worshyppedy ydolles / This kynge by cause he louedy renommee & wold haue his name spradde thorugh the world he foundedy a cyte in whyche he edefyedy a temple of his false goddes / & namedy that cyte after his name costy/ Whyche after to encrece his fame the peple namedy il fama costi/and yet in to this day is calledy famagous / in Whyche cyte he and the quene lyuedy in grete welthe and prosperyte / and lyke as the fayr rose spryngeth emonge the brerys and thornes / Right soo bet wene thise two paynyms was brought forth this blessydy Virgyn saynt katheryne/ and when this holy Virgyn was borne she was so fayr of vysage and so well formedy in hir membrys /that alle the peple enioyedy in hir beaute/ and when she came to vij yere of age anone after she was sette to scole / where she prouffytedy moche more thenne ony other of hir age / and was enformedy in the artes lyberal/ wherin she dranke plentevously of the welle of wysdom /for she was chosen to be a techer & enformer of euerlastynge Wysdom/

The kynge costus hir fader hady soo grete ioye of the grete towardnes and wysdom of his doughter that he lete ordeyne a toure in his paleys with dyuers studyes and chambres/in which she myght be at hir plesure / and also at hir wylle/ and also he ordeynedy for to Wayte on hir seuen the best maisters and wyseste in connynge that myght be gotyn as in tho partyes / and within a whyle they that came to teche hyr/ they after lernedy of hyr / And bycame hir dyscyples / and when this Virgyne came to the age of xiiij yere his fader kynge costus deyedy/ & thenne she was lefte as quene & hyre after hym/ and thenne the estates of the londe came to this yonge lady katheryne /and desyred hir to make a parlemente/ in whiche she myght be crownedy and receyue the homage of hyr subgettes /and that suche rule myghte be sette in hir begynnynge /that pees & prosperyte myght ensywe in hir wyame/and thys yonge mayde graūtedy to them theyr askynge /and when the parlamente was assembledy / and the yonge quene crownedy with grete solempnyte /and she sittynge on a day in hir parlamente / and hyr moder by hir with al the lordes cche in his place a lordy arwos by thassente of her moder the other lordes and comyns & kneliedy doun to fore hir sayenge thyse wordes / Ryght hyghe and myghty prynesse/ and our moste souerayn lady / please it you to wyte/ that I am commanudy by the quene your moder / by alle the lordes & comyns of thys your wyame /to requyre your hyenes/ that it may plese you to graunte to them that they myght prouyde some noble kyng or prynce to marye you /to thende that he myght rule and deffende your wyame and subgettes / lyke as your fadre dyd before you /and also that of you myght procede noble lygnage / whyche after you may regne vpon vs/ whiche thynge we moste desyre / and herof we desyre your good answer/

Thys yonge quene katheryne heerynge thys request was abasshedy/& troubledy in hir corage how she myght answer/to contente hir moder/the lordes and hyr subgettes /and to kepe hyr self chaste For she fully concludedy to kepe hyr Virgynyte /and rather to suffre deth than to defoule it / and thenne with a sadde chere and meke loke she answerydy in thys wyse / Cosyn I haue wel vnderstonde your requeste / and thanke my moder /the lordes /and my subgettys/ of the grete loue that they alle haue to me/& to my royame / & as touchynge my maryage / I truste verily there may be no peryle/consyderynge the grete wysedom of my lady my moder / and of the lordes /with the goode obeysaūce of the comyns trustynge in their goode conkynuaunce / wherfore we nede not to seke a straunger for to rule vs and

our royame / for wyth your goody as-
systaunce and ayde we hope to rule go
uerne & kepe this our royame in good
justyce / pees / and reste / in lyke wyse
as the kynge my fader helde you in /
wherfore at thys tyme I praye you to
be contente and to cesse of thys matere
and lete vs procede to suche maters as
ben requysyte for the rule / gouernaūce
and vnyuersal wele of thys royame
and whan this yonge quene katheryn
had achyeued hir answer / the quene
hir moder and all the lordes were abas-
shed of hir wordes and wyst not what
to say / for they consyderyd wel by hyr
wordes that she had no wylle to be ma
ryed / and thenne there arose & stood
vp a duc which was hir vncle / and
with due reuerence sayd to hir in this
wyse / my souuerayn lady sauyng your
hyghe and noble dyscressyon / this an
swer is ful hevy to my lady your mo
der / and to vs al your humble lyege
men / wythout ye take better aduys to
your noble corage / wherfore I shal mo
eue to you / of four notable thynges
that the grete body hath endowed you
before al other creatures that we knowe
whyche thynges ought to cause you to
take a lord to your husbond / to thende
that tho plentyuous yeftes of nature
and grace / may sprynge of you by ge
neracion / which may succede by ryght
lygne to regne vpon vs to the grete
comforte and ioye of alle your peple &
subgettes / & the contrarye shold torne
to grete sorowe and heuyneſſe /
Nowe goody vncle sayd she what ben
thyse iiij notable thynges that so ye re-
pute in vs / madame sayd he / the fyrst
is this that we be ascertayned that ye
be women of the moste noble blode in the
worlde / the seconde that ye be a grete en
heryter / and the grettest that lyueth
of woman to our knowlecke / the third
that is that ye in science / connyng and
wysdom passe alle other / & the fourth
is in bodyly shape and beaute / there
is none lyke to you / wherfore madame
vs thynke that thyse four notable thyn
ges must nedys constreyne you to en-
clyne to our requeste / Thenne sayd
this yonge quene katheryne wyth a
sadde contenaunce / Nowe vncle sythe
god & nature haue wrought soo grete
vertues in vs / we ben soo mocke / more
bounden to loue and to plese hym / and
we thanke hym humbly of his grete
and large yftes / but sythe ye desyre
so mocke that we shold consente to be
maryed / we lete you playnelye wyte
that lyke as ye haue descryued vs / so
wyl we descryue hym that we wyl
haue to our lordy and husbondy / and
yf ye can gete suche one we wyl agree
to take hym wyth alle our herte / For
he that shal be lordy of myn herte and
myn husbondy / shal haue tho foure no-
table thynges in hym ouer al mesure /
Soo forthwyth that al creatures shal
haue nede of hym / And he nedeth of
none / and he that shal be my lordy
must be of so noble blody that al men
shal do to hym worshyp / and therwyth
so grete a lord that I shal neuer thynke
that I made hym a kynge / and so riche
that he passe al other in rychesse /
And so ful of beaute / that aūgelkys
haue ioye to beholde hym / and so pure
that his moder be a Virgyne / and soo
meke and benygne / that he can glad-
ly forgeue al offencys doon vnto hym
Nowe I haue descryued to you hym
that I wyl haue and desyre to my lordy
and to my husbondy / goo ye and seke
hym / and yf ye can fynde suche oue / I
wyl be his wyf with al myn herte /
yf he vouche sauf to haue me / & fynally
but yf ye fynde suche one / I shal neuer
take none / and take thys for a fynal
answer / and wyth thys she cast doun
hir eyen meketye and helde hir stylle /
and whan the quene hir moder & the
lordes herde this / they made grete sorow
we and heuyneſſe / for they salve well
that there was no remedye in that ma-
tere / Thenne sayd hir moder to hyr
wyth an angry voys / alas doughter
is this your grete wysedom that is tal
kedy so ferre / moche sorowe be ye lyke
to doo to me and al youres / alas who
salve euer woman forge to hir furthe an
husbondy wyth suche vertues as ye done
For suche one as ye haue deuysedy ther
was neuer none / ne neuer shal be
and therfore doughter leue thys folye
and do as your noble elders haue
doon to fore you / and thenne sayd this
yonge Quene katheryne vnto hyr
moder wyth a pietous syghynge /

Madame I wote wel by trewe reason that there is one moche better than I can deuyse hym / and but he by hys grace fynde me / I shal neuer haue ioye For I fele by grete reason that there is a weye that we ben clene out of / and we ben in derkenes / and tyl the light of grace come / we may not see the clere waye / and whan hit pleaseth hym to come / he shal auoyde alle derkenes of the cloudes of ygnoraunce / and shewe hym clerely to me whome my herte soo feruentely desyreth and loueth /
And yf it so be that he lyste not / that I fynde hym / yet reason commaundeth me to kepe hole that is vnhurte / wher fore I beseche you meekely my lady mo der / that ye ne none other moeue me more of this matere / for I promyse you playnly that for to deye therfore / I shal neuer haue other husbonde / but onely hym that I haue desyrued /
To whome I shal trewely kepe me wyth al the pure loue of myn herte / & wyth this she awoos and hir moder / & alle the lordes of the parlamente / with grete sorowe and lamentacion / and takyng their leue departed / and this noble ponge katherine went to hir pa leys / whos herte was sette a fyre vpon this husbonde that she had desyred / that she coude do no thynge / but al hir mynde and entente was sette on hym & contynuelly mused how she myght fynde hym / but she coude not fynde the meane / how wel he was nyghe to hyr herte / that she sought / For he had kyndled a brennyng loue / which coude neuer after be quenched / for no payne ne trybulacyon as it apperyd in hyr passyon / And now I leue thys ponge quene in hyr contemplacion / and shal say you as frete as god wyl gyue me grace / how that our lord by hys specyal myracle called hir vnto bap tesme / in a specyal maner suche as hath not be herde of before ne sythe / & also how she was vysybly mayed to our lord in shewyng to her souerayn tokenes of synguler loue /
Thenne besyde alysaunder a certeyn space of myles dwelled an holy fader an hermyte in deserte named adryan / whyche had seruyd our lord contynuelly by the space of thyrty yere in grete penaunce / and on a day as he walked before his celle beyng in hys holy medytacions / there came ageynst hym / the moste reuerent lady that euer ony erthely creature myght beholde / & whan this holy man beheld hir hyghe estate and excellent beaute which was aboue nature / he was sore abasshed and so moche astonyed that he fyl doun as he had be dede / Thenne this blessyd lady seyng this / called hym by hys name goodly and sayd / brother adry an drede ye no thynge / for I am come to you for your goode honour and prouffyte / and wyth that she toke hym vp meekelye comfortyng hym & sayd in thys wyse / Adryan ye must goo in a message for me in to the cyte of aly saundre / & to the paleys of the quene katheryne / and say to hir that the la dy saleweth hir / whos sone she hath chosen to hyr lord and husbond syt tyng in hir parlamente with hir mo der and lordes about hir / where she had a grete coueytyse and katayle to kepe hir virgynyte / and saye to hyr that thylke same lord whom she chaas is my sone / that am a pure virgyne and he desyreth hir beaute and loueth hir chastyte emonge alle the virgynes on the erthe / I commaunde hyr wyth out taryeng / that she come wyth the allone vnto this paleys / where as she shal be nelye clothed / & thenne shal she see hym / and haue hym to hir euer lastyng spouse / Thenne adryane her yng this / sayd dredefully in thys wyse / a blessyd lady how shal I doo this message / for I knowe not the cyte ne the waye thyder / and who am I though I knewe it / to doo suche a message to the quene / For hyr meyne wyl not suffre me to comme to hyr pre sence / and though I came to hyr / she wyl not bylene me / but put me in du resse as I were a faytour / Adryan sayd this blessyd lady drede ye not / for that my sonne hath begonne in hyr muste be perfourmed / for she is a cho sen vessel of specyal grace before alle wymmen that lyuen / but goo forth & ye shal fynde no lettyng / and entre in to hir chambre / for thaungel of my lord shal lede yon thyder / and bryng you bothe hyther saufelye /

Thenne he meekely obeyeng went forth in to alisaundre & entryd in to the pas leys / & fond dore & closures openyngs ageynst hym / & so passed fro chambre to chambre tyl he came in to hyr secrete studye where as none cam but hir self allone / & there he fond hir in hir holy contemplacion / & dyd to hir his messa ge lyke as ye haue herde / accordyngs to his charge / & whan thys blessyd Vir gyne katheryne had herde his message & vnderstode by certeyn tokenes that he came for to fetche hir to hym / whome she so fermentely desyred / anone awoos forgetyng hir estate & meyne / & folo wed this olde man thorugh hir paleys & the cyte of alysaunder vnknowen of ony persone / & so in to deserte / in which waye as they walked she demaunded of hym many an hyghe questyon / & he answerd to hir suffycyently in alle hir demaundes / & enformed hir in the feyth & she benygnely receyued his doctryne and as they thus went in the deserte this holy man had loste his waye / and wyst not where he was / and was alle confused in hym self / & sayd secretely alas I fere me I am deceyued / & that this be an illusyon / alas shal thys Vir gyne here be perysshed emonge these wylde beestes / now blessyd lady helpe me / that almoste am in despayr / and saue this mayden that hath forsaken for your loue al that [she had] / & hath obeyed your commaundemente / and as he thus sowned the blessyd Vyrgyne katheryne appereyued / & demaunded hym what hym eyled and why he sow wed / & he sayd for you / by cause I can not fynde my celle / ne wote not where I am / fader sayd she drede ye not / For truste ye stedfastly that that good lady which sente you for me / shal not suffre vs to perisshe in this wilderneesse / and thenne she sayd to hym what monaster is yonder that I see / which is so ryche and fayr to beholde / & he demaunded of hir where she sawe it / and she said yonder in the eest / and thenne he wyp ped hys eyen / and salve the moste glo ryous monasterye that euer he sawe / wherof he was ful of ioye / and sayd to hir now blessyd be god that hath endowed you with so parfyte fayth / for there is that place wherin ye shall reygne so grete worshyp & ioye / that there was neuer none lyke / sauf onely onr blessyd lady cristes aldre moder quene of alle quenes / now good fader adrȳ hye you fast that we were there / for there is al my desyre and ioye / and sone after they approched that glorious place / and whan they came to the gate / there mette theym a glorious compayne al clothed in whyte & with chappeletes of whyte lylyes on theyr heedes / whos beaute was soo grete & bright that the Vyrgyn kather ryn ne the olde man myght not beholde them / but alle rauysshed fyl doun in grete drede / thenne one more excellent than another spake fyrst and sayd to this Virgyne katherine / stonde vp our dere suster / for ye be ryght welcome /
And ladde hir fether in / tyl they came to the second gate / where another more glorious compayne mette hir / al clo thed in purpure wyth fresshe chappe letes of rede roses on theyr heedes / and the holy Virgyne seeyng them fyl doun for reuerence and drede / & they benygnely comfortyng hir toke hir vp and sayd to hyr drede ye noo thynge our dere suster / for there was neuer none more hertely welcome to our so uerayn lord / thenne ye be and to be alle / for ye shal receyue our clothyng and our crowne with so grete honour that al sayntes shal ioye in you / come forth for the lord abydeth desyryng yon / and thenne this blessyd Virgyn katheryne with tremblyng ioye passed forth with them lyke as she that was rauyssshed wyth soo meruaylous ioye that she coude not spekе / and whan she was entred in to the body of the chirche she herde a melodye of meruayllous swetnesse which passyd alle hertes to thynke it and there they beheld a ryal quene stondyng in hir estate with a grete multitude of aungels & sayntes whos beaulte and rychesse myght noo herte thynke / ne noo penne write / for it exceedeth euery mannes mynde /
Thenne the noble company of martres with the felawshyp of Vyrgynes / whych ladde the Vyrgyne Katheryne fyll doun flatte tofore this ryal empres se / wyth souerayn reuerence sayeng in hys wyse /

Onr moost ſouerayn lady quene of he
uen /lady of al the worldꝫ/emperꝛſſe
of helle/moder of almyghty godꝫ kyng
of blyſſe /To whos commaundement
obeyen al heuenly creatures and erthly
lyketh it you /that We here preſente to
you our dere ſuſter whos name is wry
ten in the book of lyf /beſechyng your
benygne grace to receyue hir as your
doughter choſen / and humble handꝫ
mayde /for to accomplyſſhe the werke
which our bleſſid lordꝫ hath begonne in
hir /and with that onr bleſſydꝫ lady
ſaid brynge ye me my wel beloudꝫ
doughter /and whan the holy Virgyn
herde our lady ſpeke/ſhe was ſo moche
replenyſſhedꝫ with heuenly ioye that ſhe
laye as ſhe hadꝫ ben dede / Thenne the
holy compaye toke hir vp & brought
hir tofore our bleſſydꝫ lady /to whome
ſhe ſaid my dere doughter ye be welcom
to me/ and be ye ſtronge and of goodꝫ
comforte /for ye be ſpecyally choſen of
my ſone for to be honouredꝫ / remembre
ye not how ſyttyng in your parlamēter
ye deſcryuedꝫ to you an huſbonde where
as ye hadꝫ a grete conflycte & bataylle
in deffendyng your chaſtyte/ & thenne
this holy katheryne knelyng wyth
moſte hnmble reuerence audꝫ drede ſaidꝫ
O moſte bleſſydꝫ lady bleſſydꝫ be ye e-
monge al wymmen/I remembre how I
chaas that lordꝫ/Whyche thenne was
ful fezre fro my knowlecke / but now
bleſſydꝫ lady by hys myghty mercy/ &
your ſpecyal grace /he hath openedꝫ the
eyen of my blynde conſcience and yg-
noraunce/ſo that now I ſee the clere
waye of trouthe /and humbly beſeche
you moſte bleſſydꝫ lady that I may
haue hym whome myn herte loueth &
deſyreth aboue alle thyng / without
whom I may not lyue and wyth thyſe
wordes hir eyzyes there ſo faſt cloſed
that ſhe laye as ſhe hadꝫ ben dede / and
thenne our lady in comfortyng hyr
ſaydꝫ/my dere doughter /It ſhal be as
ye deſyre/but yet ye lacke one thyng
that ye muſt receyue or ye come to the
preſence of my ſone / ye muſt be clothed
wyth the ſacramente of baptẽſme /
wherfore come on my dere doughter for
al thyng is prouyded /for there was
a fonte ſolempnely apparaylledꝫ wyth
al thyng requyſyte vnto baptẽſme/
And thenne our bleſſydꝫ lady callydꝫ
adryan the olde fader to hir andꝫ ſaydꝫ
brother thys offyce longeth to you /for
ye be a preſt / therfore baptyſe ye my
doughter /but chaunge not hyr name
for katheryne ſhal ſhe be namedꝫ / andꝫ
I ſhal be her godmoder/andꝫ thenne this
holy man adryan baptyſed hir / andꝫ
after our lady ſaydꝫ to hir / nowe myn
owne doughter be gladꝫ and ioyeful /
for ye lacke no thyng that longeth to
the wyf of an heuenly ſpouſe / And
now I ſhal brynge you to my lordꝫ my
ſone whiche abydeth for you / andꝫ ſoo
our lady ledde hir forth vnto the quee
dore/ where as ſhe ſawe our ſauyour
Jheſu cryſte/with a grete multytude of
aungellys/whos beaute is impoſſyble
to be thoughte or wrytten of erthely cre
ature/of whos ſyght thys bleſſydꝫ vyr
gyne was fulfylled wyth ſo grete ſwe
teneſſe /that it may not be expreſſydꝫ/
To whome our bleſſydꝫ lady benygne-
ly ſayd/ Moſte ſouerayn honour / ioye
andꝫ glorye be to you kynge of blyſſe/
my lordꝫ /my godꝫ andꝫ my ſone /ſoo I
haue brought here vnto your bleſſydꝫ
preſence yonr humble ſeruaunte & an-
cylle katheryne/whiche for your loue
hath refuſedꝫ al erthely thynges / andꝫ
hath at my ſendyngꝫ obeyed to come hi
ther hoppyng andꝫ truſtyngꝫ to receyue
that I promyſedꝫ to hyr/ Thenne our
bleſſydꝫ lordꝫ toke vp his moder / andꝫ
ſaydꝫ moder / that whiche pleſeth you
pleſeth me/ andꝫ your deſyre is myn/
For I deſyre that ſhe be knyght to me
by maryage emonge al the Virgynes
of the erthe /and ſayd to hir / kather-
yne come hyther to me/andꝫ aſſone as
ſhe herde hym nempne hir name ſo grete
a ſwetenes entred in to hir ſo wele that
ſhe was as al rauyſſhed / & ther wyth
our lord yafe to hir a newe ſtrengthe /
which paſſyd nature & ſaidꝫ to hir come
my ſpouſe & yeue to me your hande/&
there our lordꝫ eſpouſed hir/in ioynyng
hym ſelf to hir by ſpirituel maryage /
promyſyng euer to kepe hir in all hyr
lyf in thys worldꝫ/& after this lyf to
regne perpetuelly in his blyſſe/& in to
token of thys ſet a rynge on hir fyngerꝫ
which he commaundedꝫ hir to kepe in re
mẽbraũce of this/& ſaid drede ye not my
dere ſpouſe /I ſhal not departe fro you

but al theye comforte and strengthe you /Thenne sayde thys welle espouse o blessyd lorde I thanke you with alle myn herte of alle your grete mercyes besechynge you souerayn lorde/ to make me dygne and worthy to be thy seruaunte and handmayde/ and to plese you whome my herte loueth and desyreth aboue alle thynges / And thus thys glorious maryage was maade/ wherof al the celestial courte ioyed and songen thys verse in heuen / Sponsus amat sponsam saluator Visitat illam/ with soo grete melodye that no herte may expresse ne thynke it/

Thys was a glorious and synguler maryage to whiche was neuer none lyke before in erthe/ wherfore thys glorious Virgyne katherine ought to be honoured/ laaded & praysed emonge alle the Virgynes that euer were in erthe / and thenne our blessyd lorde after thys maryage sayde vnto the blessyd katherine/ Now the tyme is come that I muste departe vnto the place that I came fro / wherfore what that ye wyl desyre /I am redy to graunte to you/ And after my departyng ye muste abyde here with olde adryan 40 dayes/ tyl ye be perfytely enformed in alle my lawes and wylle/ And whan ye shal be comen home / ye shal fynde your moder dede / but drede ye not / for ye were neuer myssed there/ in al thys tyme/ For I ordeyned there one in your stede / that alle men wene it were your self /and whan ye come home /she that is there in your stede shal voyde / Now fare wel my dere spouse/ And thenne she cryed with a ful pyteous voys/ A my souerayne lorde god/ and al the ioye of my soule haue euer mynde on me / And with that he blessyd hir / and vanysshed a weye from hyr syght/ and thenne for sorowe of his departyng she fyl in a swoone/ so that she laye stylle a large houre without ony lyf / And thenne was adryan a sory man and cryed vpon hir so longe that at the laste she came to hir self and reuyued / & lyfte vp hir eyen / And sawe noo thynge aboute hir saufe an olde celle / and the olde man adryan by hir weppynge / For al the ryalte was voyded / bothe monasterye and paleis and al the comfortable syghtes that she hadde seen/

And specially he whyche was cause of alle hyr ioye and comforte / and thenne she sorowed mornede and wepte/ Vnto the tyme that she salue the tynge on hir fynger/ and for ioye therof yet she swolowed/ And after she kyssed it a thousande sythes with many a pyteous teere /and thenne adryan comforted hir the best wyse he couthe / With many a blessyd exortacion / and the blessyd Virgyne katherine toke al his comfortes / and obeyed hym as to hir fader and dwelled with hym the tyme that our lorde hadde assygned hir / tyl she was suffycyently taught al that was nedeful to hir / And thenne she went home to hir paleys/ And gouerned hir holyly in conuertyng many creatures to the cristen feythe of Jhesu cryste/ on whom al hyr ioye was hooly sette /and euer he was in hyr mynde & so dwellyd stylle in hyr paleys neuer ydle / but euer contynued in the seruyce of our lord ful of charite/ Where a whyle I lete hir dwelle fulfylled of vertues and grace / as the dere and synguler spouse of almyghty god/

And thenne in this mene tyme mayen cyus that was thenne emperour and Vycyous to goddes lawe / and cruell tyraunte consyderyd the noble and ryal cyte of alysaundre and came thyder and assemblyd al the peple ryche & poure for to make sacrefyse to thydolles and the crystem men that wolde not make sacrefyse he lete slee/ & thys holy Virgyne was at that tyme yviij yere of age/ dwelyng in hyr paleys ful of ryches / and of seruauntes/ alone without parentes and kynne/ & hrde the brayeng and noyse of beestes/ & the ioye that they made and songe / And meruayled what it myght be / & sente one of hir seruauntes hastely to enquyre what it was / And whan she knewe it/ she toke some of the peple of hir paleys/ & garnyssheed hyr with the signe of the crosse/ & went thyder / and fonde there many cristen men to be lodde to do sacrefyse for fere of dethe / thenne was she strongely troubeled for sorowe/ and wente forthe hardely to the emperour / and said in thys wyse /

The dygnyte of thyn ordre/ & the weye of reason haue moeuedy me to saleWe the/ yf thou knoWe the creatour andy maker of heuen/ andy Woldeste reuoke thy corage fro the Worshyppyngy fro false goddes/ andy thenne she dyspu-tedy of many thynges Wyth Cezar to-fore the yates of the temple/ and thēne she began to saye I haue sette my cure to say thyse thynges to the as to a Wyse may/ Wherfore haste thou nold assembledy this multitude of people heus in Vayne for to adoure the folye of thydolkys/ hast thou meruaylle of thie temple that is made with mānes honde Wondreste thou on the precyous ornamentes/ Which ben as duste to-fore the Wynde/ Thou sholdeste rather merueylle the of heuen andy of therthe andy of all the thynges that ben therin andy of the sonne/ the mone the sterres andy of the planettes that haue ben sythe the begynnyng of the Worlde/ Andy shal be as longe as it shal plese godi/ andy meruayle the of the ornamentes of heuen/ That is to say/ the sonne mone steres andy planettes how they moeue fro thoryent to thoccidente andy neuer ben Wery/ andy Whan thou shalte haue knoWlecke of alle thyse thynges/ and haste apperceyued it/ de-maunde after Who is moste myghty of al/ And Whan thou knoWeste hym that is souerayn andy maker of alle thynge/ to Whome none is semblable ne lyke/ thenne adoure hym andy glo-rifye/ For he is godi of goddes/ Andy lordi of lordes/ Andy Whan she hady dysputedy of many thynges of thyn-carnacion of the sone of godi mocke Wysely/ The emperour Was mocke abasshedy andy coude not answer to hyr but at the laste Whan he Was comen to hym self/ he sayde to hir/ O thou Wo-man suffre Vs to fynysshe our sacrifise and after We shal gyue the an answer Thenne commaundedy he that she sholdy be ledde to hys paleys and to be kepte Wyth grete dylygence/

Andy meruaylledy mocke of hir grete prudence andy of hir grete beaute/ For she Was ryght fayr to beholde Vnto al the people/ andy after thys themperour came to the paleys andy sayde to Kathe-ryne/ We haue herde thy fayr speche andy be meruaylonsly abasshedy of thy Wysedom/ but We ben soo occuppedy in the sacrefyses that We may not entende to Vnderstonde alle thynge/

Andy We demaunde the fyrst of What lygnage arte thou/ andy the holy Vyr-gyne Katheryne saydy/ prayse not thy self ouer mocke ne blame thy self also/ For soo doon fooles that trauaylle in Vayngloryе/ Neuertheles I shal knoWlecke to the my lygnage/ not for ony auauntyngy but by humylyte/ I am Katheryne doughter of Coste the kynge/ andy Wold be it I Was borne in purpure and am enfor-nedy in thartes lyberal/ yet haue I despysedy al thynge andy haue yeuen me hooly to our lord Jhesu crayste/ and the goddes that thou Worshyppeste may not helpe the ne none other/ O ye cursed adourers of suche goddes/ for Whan they ben called in nede they helpe not/ in tryb-lacion they socour not/ andy in perylles they deffende not/ and the kynge saydy/ yf it be so as thou sayeste/ alle the Worldy erryth/ andy thou onelye sayeste trouthe andy euery Worde ought to be confer-medy by the moubthe of two or thre Wytnesses/ yf thou Were an aungel or a celestyal vertu/ yet thou oughteste not to be byleuydy/ Whan thou arte but one fraple Woman/ To Whome she saydy/ O empeour I beseche the be not ouercomen thyth Wodernesse/ for in the courage of a Wyse may is no trouble/ for the Wyse man sayth/ yf thou gouerneste thy self by goody corage/ thou shalte be a kynge/ andy yf thou gouerneste the otherWyse thou shalte be a seruaunte/ andy thou as I see ordey-neste to enbrace Vs in thy mortal subtyl-te/ Whan thou laboureste to draWe Vs by the ensaumples of the philosophres Andy Whan the emperour salwe that in no maner he coude resyste her Wysdom He sente secretely by letteres for al the grete gramaryens andy rethorycyens that they sholdy come hastely to hys preseyre to alysaunder/ andy he sholdy gyue to theym grete yeftes/ yf they myght surmounte a mayden Wel be-spo-ken/ Andy thenne Were there Brought from dyuers prouynces fyf-ty maysters/ Whyche surmountedy al mortalle men in Wordely Wysedome/

And thenne demaunded they for what cause they were callyd from soo ferre partyes / and the emperour answerd and sayd we haue a mayden / none comparable to hyr in wytte and wysdom / whyche condemneth alle wyse men / and she sayth that our goddes ben deuylles / And yf ye surmounte her by honoure / I shal sende you ageyn in to your contreye Wyth ioye/
And one of them had herof despyte and sayd by dysdayn / thys is a Worthy counceyl of an emperour / that for one mayde yonge and fraylle / he hath doon assemble so many sages and so ferre contrees / and one of our clerkys or scolers may ouercome hyr/
And the kynge sayd to them / I may wel by strengthe constreygne hyr to sacrifyse / but I had leuer that she were ouercomen by your argumentes /
Thenne sayd they lete hyr be brought to fore vs / and whan she shal be ouercomen by folye / she may knowe that she neuer salue wyse may / and whan the Virgyn knewe the strysse of the disputacion that she abode/ She commaunded hir al vnto our lord/ and an aungel cam to hir and sayd/ that she shold kepe hir fermelye / for she shold not be ouercomen / but she shold surmounte them and sende them to martirdom / and whan she was brought to fore the maysters and oratours / she sayd to the emperour / what Jugement is this to sette fyfty oratours and maysters ageynst one mayde / and to promyse to theym grete rewardes for theyr victorye / and compelleste me to dysputte wyth them wythoute hope of ony rewarde / and god Jhu crist which is verray guerdon of them that stryuen for hym shal be onelye wyth me / and he shal be my rewarde/ For he is the hope and crowne of them that fyghte for hym / and whan the maysters had sayd that it was Impossyble that god was made man / ne that he had suffred deth / the Virgyne shewyd to them that the paynyms had sayd it / to fore that he was made / For plato sayd god to be alle wunde / and to be slayne / And Sybylle sayd thus that the ylke god shold be blessyd & happy that shold hange on the crosse and whan the Virgyne had right wysely disputed wyth the maysters /
and that she had confounded theyr goddes by open reasons / they were abasshed and wyst not what to saye / but were al stylle / And themperour was replenysshed with felonye ageynst theym / and began to blame theym by cause they were ouercomen soo foolsly of one mayde / and thenne one that was mayster aboue al the other sayd to the emperour / knowe thou syr emperour that neuer was there ony that myght stonde ageynst vs / but that anone he was ouercomen / But thys mayde in whome the spyryte of god spekyth / hath soo conuerted vs / that we can not saye ony thynge ageynste Jhesu criste / ne we may not ne dare not wherfore syr emperour we knowleche that but yf that thou mayste brynge for a more prouable sentence of them that we haue worshypped hytherto / that al we be conuerted to Jhesu criste and whan the tyraunte herde this thyng he was esprysed with grete wodenesse and commaunded that they alle shold be brente in the myddes of the cyte/
And the holy Virgyne conforted them/ and maad them constaunte to martirdom/ and enformed dylygentlye in the feythe / And by cause they doubted that they shold deye without baptesme / the Virgyne sayd to theym Doubte ye no thynge / for theffusyon of our blood shal be reputed to you for baptisme/ and garnysshe you wyth the sygne of the crosse/ and ye shal be crowned in heuen/
And whan they were caste in to the flammes of fyre/ they vndryd theyr soules vnto god / and neyther heer ne clothe of them had none harme / ne were hurte by the fyre/ And whan the cristen men had buryed them / the Tyraunte spake vnto the Virgyne/
And sayd/ a ryght noble lady Virgyne haue pyte of thy yongthe / and thou shalte be chyef in my paleys neyte the querne/ and thyn ymage shal be sette vp in the myddes of the cyte & shal be adoured of alle the people as a goddesse / To whome the Virgyn sayd leue to saye suche thynges / For it is euyll to thynke yit/ I am gyuen

and maryed to Jhesu cryste / he is my spouse he is my glorye / he is my loue and he is my swetnes / there may noo fayr wordes ne no tormentes calle me fro hym / and thenne he beynge ful of wodenesse commaunded that she sholde be despoyled naked / and beten with scorpyons / and so beten to be put in a derke prison and there was tormented by hongre by the space of twelue dayes and thempereur wente out of the contree for cruelte causes / and the quene was espryses with grete loue of the Virgyne / and wente by nyght to the prison with porphyrye & pryncs of kynghtes and whan the quene entryd she salue the prison shynyng by grete clerenesse / and aungellys enoynteyng the wounded of the holy Virgyne katheryne / and thenne Saynt Katheryne began to preche to the quene the ioyes of paradys / and conuerted hyr to the feythe / and sayd to hyr that she sholde receyue the crowne of martirdom / and thus spake they to gyder tyl mydnyght and whan porphyrye had herde al that she had sayd / he fyl doun to hyr feet and receyued the feythe of Jhesu cryste with two hondred knyghtes / and by cause the tyraunte had commaunded that she shold be twelue dayes without mete and drynke / Jhesu cryst sente to hyr a white dowue which fedde her with mete celestyal / & after this Jhesu criste apperyd to hyr with a grete multitude of aungellis and Virgynes and sayd to hyr / doughter knowe thy maker / for whome thou haste empryseyd thys trauayllous bataylle / be thou constante / for I am with the / and whan thempereur was retorned he commaunded hyr to be brought tofore hym / and whan he salue hyr so shynyng / whome he supposed to haue ben tormented by grete famyne & fastyngs / and supposed that somme had fedde hir in prison / & was fulfylled with furour / and commaunded to torments the kepers of the prison / and she sayd to hym Tyraunt I toke neuer sythe mete of man / but Jhesu cryste hath fedde me by hys aungel / I praye the sayd thempereur sette at thyn herte thys that I admoneste the and answer not by doubtable wordes / we wyl not holde the as a chamberer / but thou shalt trumphe as a quene in my royame / in beaulte enhaunced. To whome the blessyd Virgyne katheryne sayd / Vnderston Ire praye the and Juge treel wyl / whome ought I better to chese of thyse two / or the kyng puyssaunt pardurable glorious and fayre or one seek Vnstedfast / not noble / and foule / and thenne thempereur hauynge dysdayne & angre by felonye / of these two chese the one / or do sacrefyse & lyue or suffre dyuers tormentes & perysshe / and she sayd tarye not to do what tormentes thou wylt / for I desyre to offre to god my blood and my flesshe / lyke as he offryd for me / he is my god / my fader / my frende / & myn onely spouse and thenne a mayster warned and adusyed the kyng beyng wode for angre that he sholde make foure wheles of yron enuyronned with sharpe rasours cuttyng / soo that she myght be horrybly al detrenched and cutte in that torment so that he myght fere the other crysten peple by ensaūple of that cruel torment and thenne was ordeyned that two wheles sholde torne ageynst the other ij by grete force / so that they shold breke al that / that sholde be betweue the wheles / and thenne the blessyd Virgyne prayed our lord that he wold breke thyse engynes to the prayssyng of hys name / and for to conuerte the people that were there / and anone as thys blessyd Virgyne was sette in thys torment / the aungel of our lord brake tho wheles by soo grete force that it slewe four thousand paynyms / And the quene that beheld thyse thynges came from aboue / & had hyd hir feythe tyl thenne / descendyng anone / and began to blame the emperour of so grete cruelte / and thenne the kyng was replenysshed with woodnes whan he sawe that the quene desppysed to doo sacrefyse and dyd doo fyrste doo rente of hyr pappes / and after smote of hyr hed / and as she was ladde vnto martirdom she prayed katheryne to praye god for her / and she sayd to hir / ne doubte the noo thynge well beloued of god / For thys day thou shalt haue the royame perdurable /

For thys transytorye royame / and

ay Jnmortal spouse for a mortal/
And she was constaunte and ferme
in the feythe/and bad the tormentours
doo as was to them commaunded/
And thenne the sergeauntes brought
hir out of the cyte /and araied of hir
pappes with tonges of yron / & after
smote of hir heed /whos body porphyr
rye toke aweye & buryed it/the neyte
day folowyng was demaunded where
the holy body of the quene was/ and
the emperour bad that many sholde be
put to tormente for to knowe where the
body was /Porphyrye came thenne bo
fore them al/and escryed sayeng I am
he that buryed the body of the ancylle/
and seruaunte of Jhesu crist/and haue
receyued the feythe of god/and thenne
mayence began to wexe and wraye as a
madde man and cryed sayengz / O
wretchyd and caytyf / doo porphyrye
whiche was the onely kepar of my
solble/and comforte of al myn euylles
is deceyued/whiche thynge he tolde to
his knyghtes /to whome they sayd /&
we also ben cristen/and been redy for
to suffre deth for Jhesu cryst/ & thenne
the emperour dronken in wodenes com
maunded that al sholde be byheded/and
that their bodyes sholde be caste to dogz
ges/and thenne called he katheryne &
sayd to hir / hold be it that thou hast
made the quene for to deye by thyn arte
magyke/yf thou repente the thou shalt
be fyrst and chyef in my paleys / For
thou shalt this day do sacrefyse or thou
shalt lese thyn heed/& she sayd to hym
do al that thou hast thought/ I am re
dy to suffre al/and thenne he gaf sen
tence ageynst hyr / & commaunded to
smyte of hyr heed/and whan she was
brought to the place ordeyned therto /
she lyfte vp hir eyen to heuen prayeng
sayd/o Jhesu criste hope & helpe of them
that byleue in the / o beaute & glorye
of virgyns /good kyng I beseche and
praye the/ that who someuer shal re
membre my passyon be it at his deth or
in ony other necessyte/& calle me / that
he may haue by thy merey theffecte of
his requeste & prayer /& thenne came a
voys to hir sayeng/ come vnto me my
fayr doue and my spouse / doo beholde
the yate of heuen is opene to the / and
also to them that shal haswe thy passe
on I promyse the comforte of heuen of
that they requyre/ and whan she was
byheded there yssued out of hir body
mylke in steed of blood/& aungellys
wosshe the body & bare it vnto the moun
te of Synay more thenne twenty iour
neyes fro thens / and buryed it there
honourably / & contynuelly oyle reny
nyth out of hir boones whiche heleth al
maladyes & seknesses / & she suffred
deth vnder mayence the tyraunte/about
the yere of our lord thre hondred /
holy mayence was punysshed for thys
felonnye & for other it is conteyned in
thystorye of thynuencyon of the holy
crosse/but for as mocke as it was not
knowen longe after where this holy bo
dy was becomen/ there was grete sorow
we & lamentacion emonge crysten men
sayeng alas the moste clere lyghte of
our feyth/ of wysdom & the temple of
the holy ghoost is goon from vs/ and
besought god deuoutly that it myght
plese hym to shewe to them this holy re
lyque/whiche after came to knowleche
in thys maner /
In the deserte aboute the mounte of
Synay there were many cristen hermy
tes/whiche were enflamed with grete
deuocyon towardy thys holy vyrgyne
Saynt katheryne /wherfore by comyn
assente they ordeyned a chapel / In
whiche thys holy vyrgyne sholde be
specyally remembryd / Whiche chapell
was by the mounte of Synay / not
ferre from the hylle / faste by the place
where as our lord apperyd in the busshe
to moyses/In whiche place the holy
hermytes lyueden in grete abstynence
and deuocyon a glorious lyf /
To whome on a tyme the aungell of
god apperyd and sayd/ God hath be
holden your affectuel deuocyon fro he
uen/Therfore he hath graunted to you
this grace / that by you shal be found
en and knowen the holy body of the
glorious vyrgyne Saynt katheryne/
to his souerayn honour and glorye
and therfore aryse ye vp and folowe
me / and though it soo be that ye see
me not / yet the shadowe of the palme
that I bere in myn honde shal neuer
departe fro your syght/

And thenne these Heremytes wente forth and folowed the aungel tyl they came to the place/ Where vnnethe ony creature myght entre for straytnes of the waye and sharpenesse of the rockes /and whan they came to the toppe of the hylle they salve not thaungel/ but they salve euydently the shadowe of the palme that it semed al the place had be shadowed by the leuys of the palme /by whiche they came vnto the place where the body had layen a hondred and thyrty yere in a stone and hir flesshe was dryed vp for lengthe of tyme / but the bones were so compacte and pure that they semed to be kepte by the cure of anngellys / Thenne they toke vp with grete ioye and reuerence thys holy body/and bare it doun in to the chapel / whyche they had made /and thys was doon by grete myracle/ for the place where as she laye in was so stepe /thycke stryfe and soo daungerous /that it semed to maynes reson Impossyble to come ther to/ and these holy men after they had brought thys body with solempnyte ordryned the feste of thynuencion of this holy body /whyche be solempnysed which is yet there kepte/and is about the tyme of thynuencyon of the holy crosse/whiche place is gretely honoured/and our lord sheweth there many myracles /and out of the bones flowyeth out oyle largely/by whiche many maladyes been guarisshed / and it is sayd that tofore the body was founden that a monke wente to the mounte of synay/and dwelled there by the space of seuen yere moche deuoutly in the seruyce of saynt katheryne/and on a tyme as he prayed with grete deuocyon that he myght haue somme thynge of hir body /Sodeynly there came a ioynte of one of hir fyngres of hyr honde /whyche yefte he toke ioyefully of our lord/ It is rede also that there was a man moche deuoute to saynt katheryne / and ofte called on hir to his ayde / And by lengthe of tyme he fyl in foule thoughte /& loste the deuocyon that he had to the saynt and ceassed to praye to hyr / and as he was on a tyme in prayer / he salve a grete multitude of byrdys passynge by hym / emonge whome there was one more replenysshaunte thenne the other /and whan she approched hym she couerd hir vysage /and passed to fore hym hir face couerd /and he merueylled moche of the beaute of hyr /& demaunded what she was /and one of the virgyns said that it was katheryne / Whome thou were wonte for to knowe /and by cause thou knowest ne remembryst hir not / she passed tofore the thith face couerd & wythout knowlecke / It is to be noted that thys blessyd virgine saynt katheryne semeth and apperyth meruayllous in 3 thynges /first in wysdom /secondly in eloquence/thyrdly in constaunce/fourthly in clennesse of chastyte / & fyfthely in preuylege of dygnyte / Fyrst she apperyd meruayllous in wysdom / In hir was alle maner of pylosophye / Philosophye is deuyded in thre / in theorique /in practique /and in logique /Theorique is deuyded in thre that is Intellectual/natural/and mathematyke /The blessyd katheryn had science Intellectual in knowlecke thynges deuyne / of whyche she vsyd ageynste the maysters / to whome she prouyd to be but one very god onely and conuaynquysshyd alle the false goddes/Secondly she had science naturel / of whyche she vsed /in despuytyng ageynst the emperour / Thyrdly she had science mathematyque that is a science that beholdeth the formes and the maneres of thynges/& this science had she in despysyng the erthely thynges /For she wythdrewe hir herte fro alle erthely matere / She shewyd to haue this science whan she answerd to the emperour whan he demaunded who she was /and sayd I am katheryne doughter of kynge coste /and how she had be nourysshed in pupre/ And herof vsyd she whan she enhardyed the quene to despyse the worldy & hir self and to desyre the veygne pardurable / The practique is deuyded in thre maners /In ethique / yconomyke and polytique /the fyrst techeth to enforme maneres /& enourne hym with vertues/and that appertayneth to alle men /The secondy techeth to rule and gouerne wel his meyne / And that

apperteyneth to them that haue men to gouerne / The thyrdy apperteyneth to the gouuernours of cytees / for she ex-eeth to gouerne the peples / the cytees and the comyn / and these thre sciences had the blessyd katheryne / Fyrst she had in hir self al honeste of maners Secondly she rulyd hir meyne laudably whych was left to hyr / thyrdly she enformed wysely the Emperour / Egypte is deuyded in thre / in demonstratyf / in probable / and in sophystycal / The fyrst perteyneth to philosophres / the secondy to retheours and logycyens / and the thyrd to sophysters and thyse thre sciences had katheryne in hir / for she disputed with themperour / Secondly she was meruaylous in eloquence / For she had feyre speche in prechyng / as it apperyd in hir predycacions / she was ryzt sharpe in rendryng reason / as whan she answerd to the emperour / She had swete wordes in drawyng the peple to the feythe / as it apperyd in porphyry and the quene whom she drewe to the cristen feyth / by swetenes of hyr fayr speche / She had right vertuous wordy in ouer comyng / as it apperyd in the maisters whome she raynquyssed so puyssaunt lye / thyrdly she was meruaylous in constaunce / for she was moste constaunte agaynst the threteynynges and menaces / for she despysed theym alle and answerd to themperour / taxye not to do the tormentes that thou hast purposed / for I desyre to offre to god my blood / and make an ende of that thou hast / conceyuyd in thy corage / I am redy to suffre al / Secondly she was ferme whan grete yeftes were offred to hyr / For she refused al / and sayd to themperour / whan he promysed to holde hir as secondy lady in his paleys and she sayd / leue to say suche thynges / It is felonnous to thynke it / Thyrdly she was constaunte in the tormentys that were doon to hir / Fourthly she was constaunte in clennesse of chastyte / for she kepte chastyte emonge tho thynges that chastyte is wonte to perisshe / for there ben fyue thynges in whiche chastyte may perysshe / that is / in plesannce of ryches / couenable oportunyte / flouryng yongthe / fredom without constraynte / And souerayn beaute / and emonge al thyse thynges the blessyd katheryne kepte hyr chastyte / for she had grete plente of ryches / as she that was heyre of riche parentys / She had couenable leyser to doo hir wyle / as she that was lady of hir self / and conuersyd alle day emonge hir seruauntes whych were yonge of age / She had fredom without ony that gouerned hir in hyr paleys / and of thyse foure it is sayd before / and she had beaute so moche that euery man meruayled of hyr beaute / Fyfthly she was meruaylous in preuylege of dygnyte / for certeyn specyal preuylegys were in somme sayntes whan they deyed / lyke as the Ysyytacion of Jhesu cryst was in saynt John theuangelyste / The flowyng of oyle in saint nycholas / theffusion of mylke for blody that was in saynt choule / the preparacõn of the sepulcre that was in sayne clemente / and the heryng & graauntyng of the petycyons that was in sayne margarete whan she prayed for them remembryng hyr memorye / Al thise thynges to gyder were in thys blessyd virgyn sayne katheryne / as it apperyth in hyr legende / Thenne lete Vs deuoutely worshyp this holy virgyne / and humbly praye hir to be our aduocatryce in al our nedes bodely and ghostely that by the merytes of hyr prayers we may after this shorte and transytorye lyf come vnto the euerlastyng blysse and ioye in heuen / Where as is lyf perdurable / Quod ipse prestare dignetur / qui cum patre et spiritu sancto viuit et regnat deus / per omnia secula seculorum / amen /

Thus endeth the lyf of Saynt Katheryne

Here folowyth the lyf of sayntˉ Saturnyne and fyrst of hys name

Saturnyne is sayde of Saturne / that is to be fylledˉ/ andˉ of nuy that is a note /forˉ ꝑ paynyms were fylledˉ for to martyr hym / lyke as the squyrelle that eteth the note /for whan the squyrelle taketh the note for to haue it oute of the hulke /hit semeth to hym hytter / thenne he goeth vp on hygh on the tre andˉ lete it falle/ andˉ thenne the hulle breketh andˉ the note spryngeth out/ And thus were the paynyms fylledˉ in sayntˉ saturnyn /forˉ he was hytter to them by cause he woldˉ not doo sacrifyse /andˉ thenne they broughte hym vp on hygh of the cappytoyl/ andˉ caste hym douˉ the stappes or grees /so that he brake his heed & the brayn sprange out of it /

Of sayntˉ Saturnyne

Saturnyne was ordaynedˉ byssshop of the disciples of thapostles andˉ was sentˉ in to the cytte of thobusc /andˉ whanˉ he entrydˉ in to the cytˉ/ the denylles cessydˉ to gyue answers /& thenne one of the paynyms saydˉ / but yf they sleye saturnyne/ they shold haue none answer of theyr goddes /& they took saturnyne /whyche woldˉ not doo sacrifyse /andˉ bonde hym to the feet of a bulle andˉ drybe hym vnto the hyghest place of the cappytolle /andˉ caste hym douˉ the degrees andˉ stappes to the grounde so that his heedˉ was alle to brokenˉ /andˉ the brayne sprange out & so he accomplyssheˉ hys martirdom andˉ two wymmen/ toke his body andˉ buryedˉ it in a depe place for feˉr of the paynyms /andˉ afterwardˉ hys successours toke vp the body andˉ transportedˉ it in to a more honourable placˉ/ There was another saturnyne whome the prouoste of rome heldˉ longe in pryson/andˉ afterˉ he reysedˉ hym in the tyrmentˉ namedˉ exilee /and dydˉ doo bete hym with synewes/ roddes / andˉ scorpyons/andˉ afterˉ dydˉ do brenne hys sydes /andˉ thenne toke hym douˉ andˉ smote of hys heedˉ aboute the yere of our lordˉ two hondredˉ and lxxx vnder maxymyen And yet there was another saturnyn in affryca /whiche he was brother of sayntˉ satyre / sayntˉ renouele/ andˉ sayntˉ felycyte his susterˉ andˉ sayntˉ perpetua whyche was of noble lygnage /whyche al suffredˉ deth to gyderˉ /of whome the passyon is holdenˉ another tyme/ and whan the prouoste sayde to them that they shouldˉ do sacrifyse to thydolles /they refusedˉ it vtterlye/ andˉ he thenne put them in pryson andˉ when the faderˉ of sayntˉ perpetua herde that /he cam to the pryson wepyngˉ andˉ saydˉ doughterˉ thou hast dyshonoured al thy lygnage /For tyl now was /neuer none of thy lygnage put in to pryson/ andˉ whan he knewe that she was crysten / he rawne vpon hyr andˉ woldˉ haue crakchedˉ out hir eyen with his fyngres /& crye̅ngˉ lowde & yssuedˉ out /andˉ the blessydˉ perpetua salue a vysyon whiche in the mornyng she saydˉ to hir felawes/ I sawe saydˉ she a ladderˉ of golde of a meruayllous heyght erecte to heuen/ andˉ was so straytˉ that no man myght goo but one alone /andˉ coultres andˉ swerdes of yron sharpe/ were fixed on the right syde & lyfte syde /so that he that wente vp myght neyther bowe here ne there / but byhouedˉ alwaye to beholde ryght vp to heuen/ and a dragon of horrybleˉ grete fourme laye vnder the ladderˉ/ whiche made euery man to drede andˉ fere to mounte vp/ and she salue satyre assendyng by the same vnto a bone / & lokyngˉ to vs wardˉ & saydˉ/ doubte ye no thynge thys dragon but come vp surely that ye may be with me/ And whan they herde thys vysyon they al gaue thankynges to our lordˉ godˉ/ forˉ they knelt thenne that they

were callyd to martirdom/ and on the morne they were alle presentyd to the Juge /and after he sayd to them it behoueth you to be presentyd to the godes & doo sacrifyse to them /but whan they wolde do no sacrifyse /He maad saynt saturnyne to be take fro the wymmen/and to be put emonge the other men/and he sayd to saynt felycyte / hast thou an husbonde/she sayd I haue one / but I sette not by hym / & thenne he sayd to hir haue mercy on thy self/ woman and lyue/specyally syth thou hast a chylde in thy bely/ To whome she sayd do to me what thou wylte/ for thou mayste neuer dralue me to thy wylle / The fader and moder of saynt perpetua and hir husbonde ranne to hyr and brought hir childe to hyr/ whyche yet soubled/ and whan hyr fader salue hir stondyng tofore the prouoste/ he fyl doun and sayd to hyr / my moste swete doughter haue mercy on me/ And on thy sorowful moder /and also of thys moste wrecche thy husbonde / whyche may not lyue after the/ and she stoode stylle wythout mouyng /and thenne hyr fader caste hys armes aboute hyr necke/ and he/ hyr moder/ and hir husbonde kyssed hir sayeng doughter haue pyte of vs/ and lyue wyth vs /

Ante thenue she put the lytel chylde from hir and theym also sayenge / departe ye and goo ye fro me myn enemyes/ for I knowe you not / & thenne whan the prouoste salue hir constaunce he made hir longe to be keper /and afterward to be put in pryson / & thenne the other saynctes were sorowful for saynt felycyte / whyche had yet moneythes to come of hyr childynge / and prayed to god for hir/ and anone she began to trauayle/ and was delyuerd of a chylde a lyue and quycke/

Thenne one of hir kepers sayd to hyr what shalt thou do whan thou comest tofore the prouoste/ whyche arte yet soo greuously tormentyd/ and felycyte answerd/ I shal here suffre payne for my self /and god shal suffre there for me/ and thenne were these Saynctes drawen out of pryson /and were despoyled and ladde by the stretes / and to them were lete goon bestys & satyre and perpetue were deuourd of lyons/ and renouele & felycyte were slayne of lupardes /and saynt saturnyne had his heed smyten of/ And thys was about the yere of our lord clxo honordy and lxj vnder valeryen and galyen emperours

Thus endeth the lyf of saynt saturnieu

Thys feste is the laste feste of the yere / For to begynne at the feste of saynt andrewe /and hereafter shal folowe dyuers festys whiche been added and sette in thys sayd book callyd the golden legende/

Of saynt James the marter

IAmes the marter had to surname enterscyse / and was of noble lygnage / but more noble by his feyth/ he was borne in the regyon of perse/ in the cite of lapene / he was comen of crysten peple /and had a good crysten wyf and was wel knowen with the kyng of perse/ and was chyef emonge the prynces /and it happed for the grete loue that he had to the kynge / he was deceyued and brought to adoure the ydolles /to whome he knelyd/ & whan his moder and his wyf herde that / anone they wrote to hym a letter in this wyse /thou hast forsake hym that is lyf /in obeyenge to hym that is mortal/ and in plesynge hym that is but duste/ thou hast lefte thedoure pardurable /thou hast chaunged trouthe in to lesynge / in obeyeng hym that is mortal / and hast forsaken the Juge of them that been dede/ and of them alyue /and knowe thou that fro hens

forth we ſhal be to the ſtraunge/ ne we ſhal /not dwelle wyth the in noo maner hereafter /and / whan James had herde this letter /he wepte bytterly and ſayd yf my moder that bare me/ & my wyf be maad ſoo ſtraunge to me/ thenne hold moche more ſhold I be eſ traunged fro god /and whan he had ſore tormented hym ſelf for this errour There came a meſſager to the prynce that ſayd that James Was cryſten/ & thenne the prynce callyd hym and ſaid ſay to me yf thou be nazaryen/ & iames ſayd ye verayly I am nazaryen/ and the prynce ſaid thenne arte thou an en chauntour/and James ſayd I am none and whan the prynce menaced hym wyth many tormentes/ James ſayd to hym thy menaces trouble no thynge me /for it ne is but wynde blowynge vpon a ſtone / thy woodnes paſſeth lyght thorugh myn eeres / to whom the prynce ſayd demene the not dyſor dynatly leſt thou peryſſhe by greuous dethe /To whome James ſayd / Thys ought not be called a deth /but a ſlepe for anone after we ſhal aryſe ageyn and the prynce ſayd/lete not the naza ryens deceyue the /ſayeng that deth is noo thynge but a ſlepe / for the grete emperours doubten it/and James ſaid we doubte no thynge the dethe / for we hope for to goo fro dethe to lyf /

And thenne the prynce by counceyl of his frendes gaf thys ſentence vpon Ja mes/that he ſhold be cut euery mem bre from other for to fere the other / & thēne ſomme had pite of hym & wepte and he ſayd to them wepe not for me for I goo to lyf/but wepe on your ſelf to whome tormentes perdurable be due vnto/and the bouchyers cutte of the thombe of his right honde / & cryed and ſayd/o thou delyuerer of nazare nes / receyue the braunche of the tree of thy mercy / For the ouerplus is cutte of/ hym that kyleth the vyne for to burgene and brynge forth fruyte more plenteouſly /& the boucher ſayd to hym/yf thou wylt conſente to the prynce I ſhal ſpare the and gyue to the medecyne/To whome James ſayd haſte not thou ſeen the ſtrocke of the vygne/that whan the braunches bren cutte of / the knotte that remayneth in hys tyme /whan the erthe achauffeth it germeth and bryngeth forth newe buddes in al the places of the cuttyng thenne yf the vygne be cutte/ by cauſe he ſhold burgine & brynge forth fruyte in his tyme /hold mocke more ought a man burgyne more plenteuoiſly in the feyth that he ſuffreth for the lone of Ihe ſu cryſte whyche is the verray vygne/ and thenne the boucher cutte of the fors fyngre/ Thenne ſayd Saynt James lord receyue two braunches whiche thy ryght honde hath planted / he cutte of the thyrd/and James ſayd I am de lyuerd fro thre temptacions / I ſhal blyſſe the fader the ſone and the holy ghoſt and lord I ſhal confeſſe the wyth the thre chyldren that thou saue deſt fro the chymney of fyre/ and Ihe ſu cryſte I ſhal ſynge to thy name in the quere of marters /& thenne the fourth Was cutte of /and ſaynt James ſayd O protectour of the chyldren of Iſra hel/ whyche in the fourthe bleſſyng were pronounced /receyue of thy ſer uaunte the confeſſyon of the fourthe fyngre /lyke as the benedycion was in Juda /and thenne the fyfthe fyngre was cutte of / and he ſayd my ioye is accomplyſſhed/and thenne the bouchers ſayd to hym ſpare thy lyf that thou pe ryſſhe not /and angre the not though thou haſt loſte one hande / for there ben many that haue but one hande / that haue moche honour and rycheſſes/

And the bleſſyd James ſayd to them whan the ſhepeherdes ſhere theyr ſheep they take not onely the ryght ſyde/but alſo the lyfte ſyde/ thenne yf the lambe whiche is but a brute beeſt wil leſe his fleſe for his mayſter /hold moche more thenne I that am a man reſonable ought to be ſmyten in pyeces for the loue of god/and thenne the felonne bouchers wente to that other hande and cutte of fyrſt the lytel fyngre / and ſaynt Ja/ mes ſayd lord whan thou were grete thou wolde ſt be made lytel for vs/

And therfore I yelde to the body and ſoule whyche thou made ſt / and re myſt wyth thy propre blood /

Thenne the ſeuenth fyngre was cutte of /and he ſayd lord I haue ſayd to the ſeuen tymes in the tyme preyſynges/ Thenne they cutte the viij fyngre / and

he sayd Jhesu cryste was circumcysed the eyght day/ And thebrewes were circumcised the eyght day for to accomplysshe the commaundements cerymonyalles of the feythe/and lord lete the mynde of thy seruaunte goo fro thyse Incircumcysed/ and that I may haue the prepuce vndefouled/ that I may come and beholde thy face lord/ Thenne the nynthe fynger was cutte of/and he sayd the nynthe houre Jhesu cryste rendryd his spyryte in the crosse to his fader/ and therfore lord I confesse me to the in the sowle of the ix fynger/and thanke the/ Thenne the tenthe fynger was cutte of/ and he sayd the tenthe nombre is in the commaundements of the lalbe/ Thenne somme of them that were there sayden right dere frende/confesse thou our goddes tofore our prynce soo that thou mayst lyue/holde he it that thy handes be cutte of/ there ben right wyse leches that shal wel hele the and ease the of thy peyne/ To whome saynt James seyd/godd forbede that in me sholde be ony falsed dyssymylacyon/no man that put his honde to the plowghe & lobketh lacwarde/is not conuenable to come to the kyngdom of heuen/ Thenne the bouchyers hauyng dyscrecte/ and cutte of the gretc two of the right foot/ and seynt James sayd the foot of Jhesu cryste was perfyd/ and bloody yssuyd out/The second was cutte of/ and he sayd/this day is grete to me tofore all other dayes/ this day I conuerted shal goo sothely to the stronge god/ thenne they cutte the thyrdy/ and threwen it tofore hym/ and saynt James sayd smylyng/goo thou thyrdy two to thy fellowes/for lyke as the grayne of whete rendryth moche fruyte/ so shalte thou do wyth thy felawes/ and shalt reste in the last day/The fourth was thenne cutte of/and he sayd my sowle wherefore arte thou sorowful/ and why troublest me/hope in godd/ for I shal confesse to hym that is the helthe of my chere/ and my godd/ The fyfthe was cutte of/and he saidy I shal now begynne to say to our lord dygne prayse synge/for he hath made me worthy felawe to his seruauntes/ Thenne they came to hys lyfte foot and cutte of the lyfte two/and saynt James sayd lyfte two be comforte; for the grete any lyfte shal haue one resurrexyon/ an heer of the hedy shal not perysshe/ and thou shalte not departe fro thy felawes/ And after they cutte of the seconde two and he sayd destroye ye the olde howes/ for a more noble is maady redy/ The thyrdy was cutte of/ and he sayd by suche kuttynges shal I be pourgedy fro vyces/and they cutte of the fourth two/and he sayd comforte me goy of trouthe/for my sowle trusteth in the Thenne the fyfthe was cutte of/ and he sayd /O lord loo I offre and sacrifyse to the thirty tymes/and thenne they cutte of his right fote/ and saynt James sayd/ Now I shal offre a peyse to god for whos loue I suffre this Thenne they cutte of the lyfte fote/ & he sayd/ thou arte he lordy that makest meruaylles/shew thou me lordy and sane me/They cutte of after his right hande/and he sayd lordy thy mercyes helpe me/they cutte of his lifte handc and he sayd lordy thou arte he that louest the ryghtful/ and they cutte of the ryght arme/and he sayd my sowle prayse the our lord/ I shal gyue lalde to our lordy in my lyf/ and shal synge to hym as longe as I shal lyue and thenne they cutte of the lyfte arme and he sayd the sowlbes of dethe houe enuyronnedy me/and I shal thynke agepnst them/thenne they cutte of the ryght legge to the thye/Thenne saynt James was greuedy in grete payne/ and sayd lordy Jhesu cryste helpe me/ for the wayllynges of deth come about me/and he sayd to the bouchyers our lordy shal clothe me wyth nelbe flesshe so that your wouūdes shal neuer appere in me/and thenne the bouchyers began to fayle and were wery/ fro the first houre of the day vnto the nynthe they fandy sdrette in cuttyng his membrys/and after they came to them self and cutte of the lyfte legge vnto the thye/ and thenne the blessyd James escryedy and sayd/ o goody lordy helpe me halfe a lyue/thou lord of lyuyng men and dede/lordy I haue no fyngres to lyfte vp to the/ ne handes that I may enhaunce to the/my feet be cutte of and my knees/soo that I may not

knele to the and am lyke to an holy
falkey/of whome the pylers bey taken
alwey /by whiche thy holy was born
vp and susteyned/ here me holy Jhesu
cryste/and take out my soule fro thys
pryson /and whan he had sayd thys
one of the bouchyers smote of hys hed
Thenne the crystey men came pryuelye
and toke awey the body and buryed
it honourably /and he suffred dethe the
v kalendes of decembre/

Thus endeth the pallyon of saynt
James the martyr

Hye folowyth the lyf of the holy &
venerable prest bede

The holy and venerable
bede was borne in En-
glond / & whan he was
seuen yere of his age / he
was delyuerd to benette
bysshop of gyrwy for to lerne/ & after
his dethe / he was put to colfrydus
abbot of the same place and lerned &
prouffyted moche in holy lyf and con-
nyng/ and the xix yere of hys age he
was made dekey of Johan bysshop of
yorke/and in the thyrty yere of hys
age he was made preest / Thenne began
he to wryte and to studye to expolone
holy wryte /Wherr vpon he made many
noble omelyes/and not withstondyng
his grete besyneſſe/ was dayly in the
seruyse of relygyon as in syngyng &
prayeng in the chyrche / he had grete
swetenes and lykyng / to lerne / to
teche / and to wryte /he wrote lyues
bookes/he acounted the bookes & yeres
fro the begynnyng of the World in
hystorya anglycana/ In the book of
polycronycon is reherced that is won-
der /that a man that was so wythoute
vse of scole made so many noble volu-
mes in soo sobre wordes/ in soo lyttel
space of hys lyf tyme / It is sayd he
went to Rome for to shewe there hys
bookes for to see them acordyng to
holy wrytte/and to the lore of holy
chyrche /but herof somme doubte / and
saye that he neuer went to Rome /
Also it is seyd that whan he was
blynde /He went aboute for to preche
his seruaunte that lade hym brought
hym where as were many hupples of
stones /to whome he maad a noble
sermone/and whan he had al fynyssed
his sermone /the stones answerden &
sayden amen / Also it is sayd that he
sonde a wrytyng of thre R/ And thre
F/ ouer the yate of Rome / whiche he
expowned thus/the fyrst R betokened
regna / the second ruent / the iij wore
that is regna ruent rome/and the firste
f betokeneth ferro/the second flamma
the thyrd fame /that is ferro flamma
fameq;/ Also pope sergyus wrote a
letter to thabbot colfrydus/and prayed
for to haue beda come to Rome/for to
assoyle certeyn questyons that were
there moeuyd/ here is to be noted that
holy noble and worthy the courte of
rome held hym /whan so noble a wurte
had nede to haue hym for to declare
and assoyle the questyons that there
were moeuyd / also we ought to holde
noble and holy by the maner of hys
lyuyng and hys techyng /he must ne
des be vertuous and eschewe vyces
that was so wel occupyed in spendyng
his wytte and thought in expowneyng
of holy wrytte/and his clennesse was
moche seen at his laste ende / For hys
stomacke had Indygnacyon of mete
seuen wekes contynuelly /& of drynke
so that vnnethe he myght retreyue ony
mete/and was straytte and shorte her
thed/but for al that he spared not the
trauayle of lecture and of bookes / &
euery day emonge the dyuyne trauayle
of seruyse and of psalmes he taughte
his dysciples in lessons and in ques-
tyons / he translated saynt Johans
gospel in to englysshe / and sayd to
his scolers/lerne ye my smale children
whyles I am a lyue and wyth you /
I wote not how longe I shal abyde
wyth you/and alwey emonge he said
that salue of saynt ambrose/I haue not
so lyued emonge you/that me shameth
to lyue / neyther me dredeth to dye

for we haue a goody lordy / oy nyghtes tyme whan he hady no man to trche / thenne wold he deuoutely be in preyers andy thankyng our lordy of al his yefftes / The tuesday tofore assencyon day his dethe approchedy and his feet began to swelle / he was holdseld enoyledy & kyssedy his bretherny / andy prayedy them al to remembre hym / And he yaue to dyuers of his seruaunkes thynges that he hady in preuyte /

Oy the assencyon day the heer was spredde / and he layed hym douy theroy andy prayedy for the grace of the holy ghoost andy saydy // O kynge of blysse andy lordy of vertues that hast the prys and arte this day steyedy vp aboue alle heuenes / leue thou vs not faderlesse / but sende thou ay to vs that byheste of the fadery / the ghoost of soothfastnesse / And whan he hady endedy that he yaue vp the laste brethe with a swete odour andy sauour / andy there he was thenne buryedy / but the comune fame telly th that he nold lyeth at durham with saynt cutberde / There was a deuoute clerke whiche labouredy in his mynde for to make his epytaphye / andy in no wyse he coude make twelue metre / wherfore oy a tyme he wente to the chyrche and prayedy godi to ygyue hym conynngy to make a twelue verse / And after came vnto his tombe andy salde there worchon by an aungel / Hic sunt in fossa bede venerabilis ossa /

Thenne lete vs praye to this holy may that he praye for vs / that after thys lyf / we may come to euerlastyng lyf Amen

Here endeth the lyf of the holy bede

And Here folowith the lyf of saint Dorathe

The glorious vyrgyn andy martyr saynt dorathe was borne of the noble lygnage of the senatours of rome / hir fadery hyght Theodore / In that tyme the persecucyon of the cristen peple was grete about rome / wherfore thys holy vyrgyn saint dorathe despysyng the worshyppyng of ydolles / counceylledy hir fadery hir mody der andy hir two sustery crystyne / andy calkestyn to forsake theyr poessyons / andy so they dydy / andy fledde in to the royame of capadoce / andy came in to the cyte of cezarye / wherin they set saynt dorathe to sole / & sone after she was crystenedy of the holy bysshop Saynt apolynare / andy he namedy hir dorathe / andy she was fulfylled with the holy goost / andy in grete beaute aboue alle the maydens of that royame / andy she despysed al worldly lanyeres andy brennydy in the loue of almyghty godi andy louedy pouerte andy was ful of mekenes & chastyte / wherof the fende knuyng enuye at hir blessed lyuyng prouokedy and sette a fyre in hir loue the prouoste / soo that he woldy haue hir to his wyf / andy anone sente for hir in al haste / andy whan she came he desyredy to haue hir to his wyf / and promysedy to hyr rychesse of worldely goody without nombre / & whan thys holy virgyne vnderstoody hys desyre & requeste / refusedy it and denyedy it vtterly / and alle hys rychesses settyngy at nought / andy more ouery she knowlechedy hir self to be crysten / andy that she hady auowedy hyr vyrgynyte vnto Jhesu cryste whome she hady chosen to hir spouse / Andy woldy neuer haue other / andy whan the prouoste fabryscyus herde thys he was nyghe fro hym self for angre / andy commaundedy that she sholdy be put in a tonne of brēnyng oyle wherin she was preseruedy by the power of hyr spouse Jhesu criste / that she felte none dysease ne harme but

with o precious ornement of golde and whan the paynyms salde thys grete myracle/many of theym were therby conuerted to the feythe of Jhesu cryste /and the tyraunte saidy that she dyd al thys by enchauntement /and dyd do put hir in a depe pryson ix dayes longe without mete or drynke/

But she was that while fedde by aungelys foody of our lordy /so that at the ende of ix dayes /she was noo thynge appayredy/ Thenne the Juge sente for hir /supposyng that she hady ben nygh deady and feble/but whan she came she was fayrer and brygh ter to loke on thenne euer she was before/ wherof all the peple meruaylled gretely /Thenne the Juge sayd to hir but yf thou wylt worshype and do sacrefyse to thydolles thou shalt not escape the tormente of the gybette / Thenne she answerdy to the Juge /I worshyp almyghty gody that made al thynge e/and defyse thy goddes that ben fendes / and thenne she fyl doun platte to the erthe / and lyfte vp hir eyen to almyghty gody besechyng hym /that he wolde shewe hys power before the peple/that he was only almyghty gody and none other/

Thenne fabrycius the Juge lette sette vp a pylet on hyghe / and theron he sette his gody an ydolle / and anone there came a multitude of aungels fro heuen / and caste doun thys ydolle/ & al to brake it/ and anone the people herde a grete noyse of fendes cryeng in theyr sayeng/ O dorathe why doest thou destroye vs and tormentest vs so sore/and for this grete myracle many thousandes of paynyms were torned to the feythe of Jhesu cryste/and were bap tysedy/and afterwardy ded the crowne of martirdom / for the knowlechynge of the name of Jhesu cryste/

Thenne the Juge commaundedy that thys holy Virgyne shold be hangedy on the gybette / hir feet vpward and the hedy downwarde /and thenne hir body was al to rente with hookes of yron / and betyn with rodde and scourges/ and brente hir bestys with hote fyry brondes /and as halfe dedy she was sette ageyn in to pryson/ & after whan she was brought ageyn /she was al hole and stronge without ony disease or hurte /wherof the Juge hady grete meruaylle/ and sayd to hyr /O fayre mayde forsake thy gody / And byleue on our goddes /for thou mayst see how mercyful they be vnto the and preserue the/therfore haue pyte on thy tender body/for thou hast be tormented ynough and thenne the prouoste sente for hyr two susters whiche were namedy cryspyne and crelestyne / whiche for fere of dethe forsoke the feythe of Jhesu cryste/ and wente to saynt dorathe / & counseylledy hyr to obeye to the prouostes desyre /and forsake hir feythe / But this holy Virgyne rebukedy hir susters and after enformedy them by so fayre and swete lāgage that she withdrewe them fro theyr blyndr errour/and este blyssshedy them in the faythe of cryste/ in suche Wyse /that whan they were comen to the Juge /they sayd they were crysten and byleuyd on Jhesu Cryste/ & whan fabrycyus herde that /he was madde for angre / and commaundedy that the tormentours shold bynde theyr handes/and bynde them bothe to gyder backe to backe/ and caste them in the fyre so bounden and brenne them/

And thenne he sayd to the Virgyne dorathe /holde longe wylte thou trouble vs with thy Wytchecraft/or do sacrifyse to our goddes /or elles anone thy hede shal be smyten of/ & thēne said the holy Virgyne with a glad semblaunte do to me what tormente thou wylte / for I am al redy to suffre it/ for the loue of my spouse Jhesu cryste/ In whos gardyn ful of delyces I haue gadredy roses spyces and apples / and whan the tyraunte herde that he trembledy for angre / And commaundedy that hir fayre vysage shold be betyn with stones /so that there shold appere no beaute in hir vysage /but al dyssyguredy so to be put in prison / tyl the neyte day/ and on the neyte day she came forthe also hole and souude as though she had suffredy noo disease/ and was more fayrer for to loke on thenne euer she was tofore/ by the grace of hir blessydy spouse Jhesu cryste/

For whos loue she toke on hir these grete and sharpe tormentes/and thenne this cursedy Juge commaūdedy to smyte of hir hedy /and as she was ladde to

the place assygned where hit shold be doon / a scryle of the royame named theophylus sayd to hir in scorne / I praye the to sende me somme of thy roses and appelis that thou hast gadered in the gardyne of thy spouse that thou prayest so moche / and she graunted to hym his desyre / and thys was in the colde wyntre tyme when there was bothe froste & snowe / and when she came to the place where she shold be byheded / she kneled doun on hir knees & made hir prayers to our lord Jhesu cryst / besechyng hym that al they that worshyp hir passyon / that they myght be kepte stedfast in the feythe / and to take theyr trybulacyon pacyently / and specyally to be delyuerd fro al shame grete powerte / and fals dysclaunder and at theyr laste ende to haue verray contrycyon / confessyon / and remyssyon of al their synnes / & also wymmen with chylde that calle to hir for helpe to haue goode delyueraunce / the chyldren to be cristened / & the moders to be purefyed / also she prayed to god that where hir lyf were wryten or rede in ony holes that it shold be kepte fro al perylle of lightenynge & thonder / & fro al perylles of fyre / fro perylles of the wys / & fro sodeyn deth / and to receyue the sacramentes of holy chirche at their laste ende for their most soueravn defence ageynst their ghostly enemye the fende / and when she had ended hir prayer / there was a voys herde fro heuen / that said come to me my dere spouse & treslve virgyn / for al thy bone is graūted to the that thou hast prayed fore / & also whom thou prayest fore shall be saued / & when thou hast receyued the crolvne of martyrdom / thou shalt come to the blysse of heuen wythout ende for thy labour / & this holy virgyn bolved doun hir hed / and the cruel tyraunte smote it of / but a lytel before this apperyd before hir a fayr chylde barefote clothed in purple with crysse heeres / whos garmente was set ful of brighte sterres bering in his honde a litel basket shynyng as golde with roses & apples / To whome the virgyn sayd I praye the bere this basket to theophylus the scryle / & thus she suffred dethe and passed to our lord ful of vertues /

the vij day of feuerer / the yere of our lord CC lxxxvij / by fabricius prouoste vnder dyoclesyan & maxymyan emperours of rome / & as thys said theophylus stode in the paleys of themperour / this chylde came to hym & presented to hym the basket sayeng / Thyse ben the roses & apples that my suster dorathe hath sente to the fro paradys the gardyn of hir spouse / and thenne this chylde vanyssed alweye / Thenne he consyderyng the meruayllous werke of god in this holy virgyne / said anone with a sterne voys prayeng the godys of dorathe for that grete myracle which she was shelved to hym of roses and apples that tyme that she that sente to me these thynges is of grete power / & therfore his name be blessyd worlde wythouten ende amen / & thēne he was conuerted to the feyth of Jhesu cryste / & the moste parte of the peple of the cyte / & when fabrycyus knewe thys / anone with grete malyce tormentyd theophylus the scryle with many dyuers tormentes / & atte laste kelde hym in to smale pyeces / & the pyeces were caste to byrdes & beestys to be deuourd but he was fyrst baptysed & receyued the holy sacramente / & folowed the holy virgyne dorothea in to the blysse of heuen / Thenne lete vs deuoutely praye to this blessyd saynt dorathe that she be our special protectryce ageynste al perylles of fyre / of lyghtnyng / of thondryng / & al other perylles / and that at our ende may receyue the sacramentes of the chirche / that after thys shorte lyf we may come vnto blysse in heuen where as is lyf & ioye perdurable world without ende amen /

Thus endeth the lyf of Saint Dorathe

And here folowethe the lyf of Saynt Brandon

Aynt Brandon the holy man was a monke & borne in yrlonde/ & there he was abbotte of an holy where in were a thousand monkes / & there he hady a ful straytc andy holy lyf in grete penaunce & abstynence/and he gouerned his monkes ful vertuously /& thenne within shorte tyme after/ there came to hym an holy abbot that hyght beryne to bysyte hym andy ecke of them was ioyeful of other andy thenne saynt brandon beganne to telle to thabbot beryn of many wonders that he had seen in dyuers londes /andy whan beryn herde that of saint brandon he began to sygh andy sore wepte/andy saynt brandon comforted hym the beste wyse he coude sayeng / ye come hyther for to be ioyeful with me/ & therfore for goddes loue leue your mornynge & telle me what meruaylles ye haue seen in the grete see ocean that compasseth al the world aboute /& alle other waters comen out of hym whyche rynneth in al the partyes of therthe /andy thenne beryn began to telle to Saynt brandon andy to his monkes the meruaylles that he hady seen ful sore wepynge/ & said I haue a sone his name is meruoke/& he was a mõke of grete fame / whiche had grete desyre to seke aboute by shyppe in dyuers contrees to fynde a solytarye place/ wherin he myght dwelle secretelye out of the besynesse of the worldy for to serue gody quyetly with more deuocion / & I counceylledy hym to sayle in to ony yonde ferre in the see besydes the montayn of stones whiche is ful wel knowen /andy thenne he made hym redy & sayledy thyder with his monkes/ & whan he came thyder he lykedy that place ful wel /where he & his monkes seruyd our lord ful deuoutelye/& thenne beryn salde in a bysyon that this monke meruoke was sayledy right ferre eestwardy in the see more than thre dayes saylyng / & sodeynlye to his semyng there cam a derke cloude & ouercouerd them /that a grete parte of the day they salde no lyght/ and as our lordy wolde the cloude passed alwey andy they salde a ful fayr yonde /andy thyderward they drewe/ In that yonde was ioye and myrthe ynough /& the erthe of that yonde shyned as bryght as the sonne /& there were the fayreste trees & herbes that euer ony man salde and there were many precyous stones shynyng bryght /andy euery herbe there was ful of flowres / & euery tree ful of fruyte /soo that it was a gloryous syght /& an heuenly ioye tabyde there and thenne there came to them a fayre yonge man & ful curteysly he welcomedy them al & called euery monke by his name/& said that they were mocke bounde to preyse the name of our lordy Jhesu/that wold of his grace shewe to them that gloryous place/where is euerday & neuer nyght /& this place is called paradys terrestre/but by this yonde is another yonde whereinn no man may come/& this yonge man said to theym ye haue ben here halfe a yere withoute mete drynke or slepe / & they supposedy that they had not ben there the space of halfe an houre/so merry & ioyeful they were there/& the yonge man tolde them that this is the place that adam & eue dwelte in fyrst /andy euer shold haue dwelledy here / yf that they hady not broken the commaundements of gody /

And thenne the yonge man brought hem to theyr shyppe ageyn/and sayd they myght no lengyr abyde there/and whan they were al shypped/sodeynlye this yonge man vanysshed awaye out of theyr syght/ and thenne Wythin shorte tyme after /by the purueaunce of our lord Jhesu/they came to thabbey where Saynt Brandon dwelled/ and thenne he with hys brethern receyued them godely / and demaunded them where they had ben so longe /and they sayd we haue ben in the londe of bihest tofore the yates of paradys / where as is euer day and neuer nyght / & they sayden al that the place is ful delectable /for yet al theyr clothes smelled of that swete and ioyeful place/

And thenne saynt Brandon purposed sone after for to seke that place by godes helpe /and anone began to pourueye for a good shyppe and a stronge and victuailled it for seuen yere/ and thenne he toke his leue of alle his brethern /and took twelue monkes with hym / but or they entred in to the shyp they fasted fourty dayes /and lyued deuoutely /and eche of them receyued the sacramente/ and whan saynt Brandon with hys twelue monkes were entred in to the shyppe / there came other two of his monkes/and prayed hym that they myght sayle with hym and thenne he sayd ye may sayle with me/but one of you shal goo to helle or ye come ageyn /but not for that they wold goo with hym /and thenne Saynt Brandon bad the shypmen to wynde vp the sayle/ and forthe they saylled in goddes name /so that on the morowe they were out of syght of ony londe/& fourty daayes and fourty nyghtes after they sayled platte eest and thenne they sawe an yle londe ferre fro them/and they sayled thyderward as faste as they coude /and they sawe a grete rocke of stone appere aboue alle the water /and thre dayes they sayled aboute it or they conde gete in to the place/ but at the laste by the pourueyaunce of god they fonde a lytel hauen and there wente a londe euerychone/ and thenne sodeynlye came a fayre hounde & fyl doun at the feet of saynt Brandon /and made hym good chere in his maner/and thenne he bad his brethern be of good chere /for our lord hath sente to vs his messager to lede vs in to somme good place/and the hounde brought hem in to a fayr halle where they fonde the tables spredde/redy sette ful of good mete and drynke and thenne saynt Brandon sayd graces and thenne he and hys brethern satte doun and ete and dranke of suche as they fonde/and there were beddes redy for them/ wherin they toke theyr reste after theyr longe labour/

And on the morne they retorned ageyn to theyr shyppe / and saylled a longe tyme in the see after / or they conde fynde ony londe / tyl atte laste by the purueaunce of god they sawe ferre fro them a ful fayre yronde ful of grene pasture/Wherin were the whyteste and gretest sheep that euer they sawe/ For onery sheep was as grete as an oxe/and sone after came to them a goodly olde man /which welcomed them and maad to them good chere/& sayd this is the yronde of sheep / and here is neuer colde weder / but euer sommer /and that causeth the sheep to be so grete and whyte / they ete of the beste gresse and herbys that is oldere/ and thenne this olde man toke his leue of them and bad them saylle forthe/ ryght eest/and within shorte tyme by goddes grace they shold come in to a place lyke paradys /wherin they shold kepe theyr estertyde /and thenne they saylled forthe /and came sone after to that londe/but by cause of lytel depthe in somme place/ and in somme place were grete rockes / but at the laste they wente vpon an yronde wenynge to them they had been sauf/ and maad theron a fyre for to dresse theyr dyner but saynt brandon abode stylle in the shyppe /and whan the fyre was ryght hote and the mete nyghe soden / thenne this yronde began to moeue/ wherof the monkes were a fered /and fledy anone to shyppe and lefte the fyre and mete behynde them /and meruaylleed sore of the moeuynge/& saynt brandon comforted them and sayd that it was a grete fysshe named Jasconye /which laboureth nyght & day to put hys tayle in hys mouthe/but for gretenes he may not/

And thenne anone they sayled weste thre dayes & thre nyghtes /or they sawe ony londe / wherfore they were ryght hury / but sone after as god wolde they sawe a fayre ylonde ful of flowres herbes and trees /Wherof they thanked god of his goode grace / and anone they wente on londe /and Whan they had goon longe in thys/ they fonde a ful fayr welle / and therby stoode a fayre tree ful of foldes / and on euery bough sate a fayr byrde and they sate to thycke on the tre/that vnnethe ony leef of the tree myght be seen / The nombre of them was soo grete / & they sange so merely that it was an heuenly noyse to here /wherfore saynt Brandon knelyd doun on hys knees and wepte for ioye/and made hys prayers deuoutelye to our lorde god to knowe what thyse byrdes mente/

And thenne anone one of the byrdes fledde fro the tree to saynt Brandon/

And he with flykerynge of hys wynges made a ful mery noyse lyke a fydle / that hym semed he herde neuer so ioyeful a melodye/ and thenne saynt Brandon commaunded the byrde to telle hym the cause why they sate so thycke on the tree and sange so merely /and thenne the byrde said somtyme we were aungelys in heuen / but whan our master lucyfer fyl doun in to helle for his hygh pryde/and we fyl with hym for our offencys somme hygher & some lower after the qualyte of the trespaas and by cause our trespaas is but lytel therfore our lorde hath sette vs here out of al payne /in ful grete ioye and myrthe after his plesyng/ here to serue hym on thys tree in the beste maner we can / the sonday is a day of reste fro al worldly occupacyon / & therfore that day alle we be made as whyte as ony snowe for to preyse our lord in the beste wyse we may /and thenne thys byrde sayd to saynt Brandon / that it is twelue monethes passed/that ye departed fro your abbey/ and in the viij yere hereafter ye shal see the place that ye desyre to come /and al thys seuen yere ye shal kepe your ester here Wyth vs euery yere / and in the ende of the seuenth yere ye shal come in to the londe of byheste /and thys was on ester day that the byrde sayd thyse wordes to saynt Brandon/and thenne thys foule flewe ageyn to his felawes that sate on the tree / and thenne al the byrdes beganne to synge euensonge so merely that it was an heuenly noyse to here; and after soupper saynt Brandon & hys felawes wente to bedde and slepte wel / And on the morne they awoke by tymes/and thenne those byrdes began matyns /pryme/ and houres and al suche seruyce as cristen men vse to synge /and saynt Brandon with his felawes abode there viij wekes tyl trynyte sonday was paste / and they sayled ageyn to the ylonde of sheep and there they vytaylled them wel and sythe toke theyr boue of that olde man and retorned ageyn to shyppe / and thenne the byrde of the tree came ageyn to saynt Brandon /and sayd I am come to telle yon that ye shal sayle fro hens ny to an ylonde / Where in is an abbey of xxiiij monkes /whyche is fro thys place many a myle /and there ye shal holde your crystemasse / and your ester with vs lyke as I tolde you / and thenne thys byrde fleweto his felawes ageyn/ and thenne saynt Brandon and hys felowes sayled forth in the occyan / and sone after fyl a grete tempeste on them in whyche they were gretely troubled longe tyme/ and sore forlabured /and after that they fonde by the purueaunce of god an ylonde whyche was ferre fro theym/ and thenne they ful meketye prayed our lord to sende them thyder in sauftee but it thas fourty dayes after or they came thyder /wherfore alle the monkes were so wery of that trouble that they sette lytel prys by theyr lyues / and cryed contynuelly to our lord to haue mercy on them / and brynge them to that ylonde in saufte / and by the purueance of god /they came at the laste in to a lytel hauen / but it was soo streyte that vnnethes the shyp myght come in/ and after they came to an ancre/ and anone the monkes wente to londe / and whan they had longe walked about/at the laste they fonde two fayre welles /that one was fayr and clere water /and that other was somwhat trowbly and thycke/

And thenne they thanked our lord ful humbly that had brought hem thyder in saufete / and they wold fayne haue dronken of that water / but saynt Brandon charged them they shold not take wythoute lycence / for yf we absteyne vs a whyle / our lord wyl pourueye for vs in the beste wyse / And anone after came to them a fayr olde man with hoor here / and welcomed them ful mekely / and kyssed Saynt Brandon / And ledde them by many a fayre welle tyl they came to a fayre abbey / where they were receyned with grete honour and solempne processyon with xviij monkes al in ryall copes of clothe of golde / and a ryall crosse was before them / and thenne the abbot welcomed saynt Brandon and hys felawshyp and kyssed them ful mekely / and toke saynt Brandon by the honde and ledde hym with his monkes in to a fayre halle / and set them doun a reue vpon the benche / and the abbotte of the place wyssh alle theyr feet with fayre Water of the welle that they sawe before / and after ladde them in to the fraytour and there sette them emonge his conuent / and anone there came one by the purueance of god which serued them wel of mete and drynkes / for euery monke had sette before hym a fayre white loof and white wotys and herbys / Whyche were right delycyous / but they wyst not what votes they were / and they dranke of the water of the fayr clere welle that they sawe before whan they came fyrste a londe / which saynt Brandon forbadde them / and thenne thabbot came and cheued saynt Brandon & hys monkes / and prayed them ete and drynke for charyte / For euery day our lord sendeth a goodely olde man that couerych thys table and setteth our mete and drynke tofore vs / but we knowe not how it cometh / ne we ordeyne neuer no mete ne drynke for vs / and yet we haue ben xxiiij yere here / and euer our lord worshyped mote he be ferdeth vs / we ben xviij monkes in nombre / and euery feryal day of the weke he sendeth to vs vij loues / and euery sonday & festeful day xviij loues / and the brede that we leue at dyner we ete at soupper / and now at youre comyng our lord hath sente to vs xlviij loues for to make yow and vs mery to gyder as brethern & alwey twelue of vs goo to dyner whyles other twelue kepe the quere / and thus haue we doy this xxx yere for so longe haue we dwelled here in thys abbey / and we came hyther out of thabbey of saint patrykes in yrelonde & thus as ye see our lord hath pourueyed for vs / but none of vs knowyth how it cometh but god alone / to whome be gyuen honour and laude worlde without ende / & here in thys londe is euer fayre weder / and non of vs hath ben seek sythe We came hyther and whan we goo to masse or to ony oder seruyce of our lord in the chyrche anone seuen tapres of waxe been sette in the quere and ben lyght at euery tyme Without mannes honde / and so brenne day and nyght at euery houre of sernyce / and neuer waste ne mynysshe as longe as we haue ben here Which is xxx yere / and thenne saynt Brandon went to the chirche with the abbotte of the place / and there they sayd euensonge to gyder ful deuoutly and thenne saynt Brandon loked vpward toward the crucyfyxe / & salue our lord hangyng on the crosse whych was made of fyn crystalle and curyously wrought / And in the quere were xviij seetys for xviij monkes and the seuen tapres brennyng / and thabbotes sete was made in the myddes of the quere / and thenne Seynt Brandon demaunded of the abbotte how longe they had kepte that silence / that none of them spake to other / and he saye was xviij yere We spake neuer one to another / & thenne saynt Brandon wepte for ioye of their holy conuersacion / and thenne seynt Brandon desyred of the abbotte that he and his monkes myght dwelle there stylle with hym / to whome thabbot sayd / syr that may ye not do in no wyse / / for our lord hath shewed to you in what maner ye shal be guyded tyl the vij yere be fulfylled & after that terme thou shalt with thy monkes retorne in to yrlonde in saufte but one of the ij monkes that cam last to you shal dwel in ỹ ylonde of ankers

and that other shal goo quyck to helle and as Sayntbrandon knelyd in the chirche/ he salve a bryght shynyng aũgel come in at the wyndowe and lygh tyd alle the lyghtes in the chirche / and thenne he flelvght oute ageyn at the wyndowe vnto heuen/ and thenne sayntbrandon merualled gretely how the lyght brennyd so fayr and wasted not/ and thenne the abbote sayd that it is wryten that moyses sawe a busshe al on a fyre and yet it brennyd not / and therfore meruaylle not herof/

For the myght of our lord is now as grete as it euer was/ and whan saynt brandon had dwelkyd there fro crystemasse euyn tyl the twelfthe day was passed/Thenne he toke hys leue of the abbot and conent / and retorned with his monkes to his shyppe and saylled fro thens with his monkes towardes the abbay of seynt Marye es/but they had grete tempestys in the see fro that tyme tyl palme sonday and thenne they came to the yslonde of sheep/ and there were receyued of the olde man whyche brought them to a fayre halle and serued them/

And on shrythursday after souper he wesshe theyr feet and kyssed them lyke as our lord dyd to hys dyscyples / and there abode tyl saturday ester euen and thenne they departed and sayled to the place where the grete fysshe laye and anone they salve theyr caldron vpon the fysshes backe/ which they had lefte there twelue moneth tofore/ and there they kepte the seruyce of the re surreccyon on the fysshes backe / and after they saylled the same day by the mornyng to the yslonde where as the tree of byrdes was/ and thenne the sayd byrde welcomed saynt brandon and alle his felawshyp / and went ageyn to the tree / and sange ful mery ly / and there he and hys monkes dwelled fro ester tyl trynyte sonday as they dyd the yere before / in full grete ioye and myrthe / And dayly they herde the mery seruyce of the byrdes syttyng on the tree / and thenne the byrde tolde to saynt brandon that he sholde retorne ageyn at crystemasse to the abbay of monkes / and at ester thyder ageyn and the other dele of the yere labour in the occean in ful grete perylles/and fro yere to yere tyl the seuen yere be accomplysshed

And thenne shal ye come to the ioye ful place of paradys and dwelle there yl dayes in ful grete ioye and myrthe and after ye shal retorne home in to your owne abbey in sauete/and there ende your lyf and come to the blysse of heuen / to whiche our lord bought you with his precious blood / And thenne the aungel of our lord ordeyned alle thynge that was nedeful to saynt brandon and to hys monkes in victaylles and al other thynges nedful/ and thenne they thanked our lord of his grete goodnes that he had shelded to them ofte in their grete nede and thenne sayled forth in to the grete see occean abydyng the mercy of our lord in grete trouble and tempestys and sone after came to them an horryble fysshe which folowed the shyppe longe tyme / castyng soo moche water out of his mouthe in to the shyppe that they supposed to haue ben drowned/ wherfore they deuoutelye prayed god to delyuer them of that grete perylle/ and anone after came another fysshe greter thenne he/out of the west see and faught with hym/ and atte laste clawe hym in to thre places /

And thenne retorned ageyn/ & thenne they thanked meketlye our lord of theyr delyueraunce fro this grete perylle/ but they were in grete heuynesse because theyr victaylles were nygh spente/ but by the ordenaunce of our lord there came a byrde and brought to them a grete braunche of a vyne ful of rede grapes by whyche they lyued fourtene dayes / and thenne they came to a lytel yslonde/ wherin were many vynes ful of grapes / and they there landed and thanked god/ gadred as many grapes as they lyued by yl dayes after / alwey saylling in the see many storme & tempeste / & as they thus sayled sodenly cam fleyng towardes them a grete gryfe/ whiche assayled them/ & was lyke to haue destroyed them wherfore they deuoutelye prayed for helpe and ayde of our Lord Jhesu cryste

And thenne the byrde of the tree of

the yle londe where they had holden
theyr estet tofore / came to the gryffe
and smote out bothe his eyen / & after
sleiue hym / wherof they thanked our
lord / and thenne sayled forth contyn-
uelly tyl saynt petrs day / & thenne
songen they solempnely their seruyce in
thonour of the feste / and in that place
the watr was so clere / that they myght
see al the fysshes that were aboute them
wherof they were ful sore aghast / and
the monkes counceylled sayntt Brandon
to synge / noo more / for al the fysshes
laye thenne as they had slepte / and
thenne saynt brandon sayd drede ye not
for ye haue kepte by two esters the
feste of the resurreccyon Upon the grete
fysshes backe / & therfore drede ye not
of thyse lytel fysshes / and thenne saynt
Brandon made hym redy and went to
masse / and bad his monkes to synge
the beste wyse they coude / & thenne a-
none al the fysshes awoke / and came
aboute the shyppe so thycke that vnne-
thes they myght see the watr / for the
fysshes / and whan the masse was done
al the fysshes departed so as they were
nomore seen / And seuen dayes they
sayled alwaye in that clere Water /
And thenne there came a south wynde
and droof the shyppe northward where
as they sawe an yronde ful derke and
ful of stynche and smoke / and there
they herde grete blowyng and blastyng
of bellowes / but they myght see noo
thynge / but herde grete thonderyng wher
of they were sore aferde and blessyd
them ofte / and sone after there came
one sterlyng out al brennyng in fyre
and stared ful grysely on them with
grete staryng eyen / of whome the mon
kes were aghaste / and at his depar-
tyng fro them he made the horryblest
crye that myght be herde / and sone ther
came a grete nombre of fendes and as
sayled them with hokes and brennyng
yron mallys / whiche ranneyn on the wa
ter folowyng their shyppe faste in suche
wyse / that it semed al the see to be on
a fyre / but by the pleasure of our lord
they had no power to hurte ne greue
them ne theyr shyppe / wherfore the fen
des began to rore and crye / & threwe
theyr hookes and mallys at them

And they thenne were sore aferde and
prayed to god for comforte and helpe
for they sawe the fendes al aboute the
shyppe / and them semed thenne al the
ronde and the see to be on a fyre /
And with a sorouful crye al tho fen-
des departed fro them and retorned
to the place that they came fro / and
thenne saynt Brandon tolde to them that
this was a parte of helle / and therfore
he charged them to be stedfaste in the
feythe / for they shold yet see many a
dredful place or they came home ageyn
and thenne came the south wynde and
droof theym ferther in to the northe /
where they sawe an hylle al of fyre / &
a foule smoke and stynche comyng fro
thens / and the fyre stood on eche syde
of the hylle lyke a walle al brennyng
and thenne one of his monkes began
to crye and wepe ful sore / and sayd
that his ende was comen / and that he
myght abyde no lengyr in the shyppe
and anone he lepte out of the shyppe in
to the see / and thenne he cryed & rored
ful pyteously / cursyng the tyme that
he was borne / and also fader and mo
der that bygate hym by cause they sawe
no better to his correccion in hys yonge
age / for nold I muste goo to perpetuel
peyne / and thenne the sayeng of saynt
Brandon was verifyed that he sayd to
hym whan he entryd / Therfore it is
good a man to do penaunce and for-
sake synne / For the houre of dethe is
incerteyn / and thenne anone the wynde
turned in to the northe and droof the
shyppe in to the southe whiche sayled
seuen dayes contynuelly / and they
came to a grete rocke stondyng in the
see / & theron sat a naked man in ful
grete myserye & payne / for the walues
of the see had so beten hys body / that
alle the flesshe was gone of / and noo
thynge lefte but synewes and lire bo-
nes / And whan the walues
were goon / there was a canuas that
hynge ouer hys body whyche bete hys
body ful sore with the blowyng of the
wynde / and also there were two oxe
tonges / and a grete stone that he sate
on whyche dyd hym ful grete ease /
and thenne Saynt brandon chargyd
hym to telle hym what he was /

And he sayd my name is Judas/ that solde our lord Jhesu cryst for xxx pens which sytteth here thus wretchydlye / wold he it I am worthy to be in the grettest payne that is /but our lord is so mercyful / that he hath rewarded me better thenne I haue deserued/ For of ryght my place is in the brennyng hell but I am here but certeyn tymes of the yere /that is fro crystemasse to twelfth day/and fro ester tyl whytsontyde be paste / and euery festeful day of our lady /and euery saturday none / tyl sonday that euensonge be doon /but alle other tymes I ley stylle in stille in ful brennyng fyre with pylate / herode / & cayphas/ Therfore accursed be the tyme that euer I knelde hym / and thenne Judas prayed sayntt Brandon to abyde stylle there al that nyght /and that he wold kepe hym there stylle / that the fendes shold not fetche hym to helle / and he sayd with goddes helpe thou shalte abyde here alle thys nyght/ and thenne he asked Judas what cloth that was that henge ouer hie hed/ and he sayd it was a clothe that he gaue to a lepre /which was bought with the money that he stale fro our lord/ whan I bare his purs / wherfore it dothe to me ful grete peyne nold/in betyng my face with the bolding of the hynde/ and these two oxe tonges that hange here aboue me I gafe them somtyme to two prestys to praye for me / them I bought with myn owne money/and therfore they ease me by cause the fisshes of the see gnalde on them & spare me and thys stone that I sytte on / laye somtyme in a desolate place where it eased noman /and I take it thens and leyed it in a foldle waye/where it dyd mocke ease to them that went by that waye /and therfore it easath me nold for euery good dede shal be rewarded and euery euyl dede shal be punysshed and the sonday ageyust euen ther came a grete multitude of fendes blastyng and wrynge /and bad sayntt Brandon goo thens that they myght haue their seruaunte Judas /for we dare not come in the presence of our mayster / but yf we brynge hym to helle with vs/ and thenne sayd sayntt Brandon / I lete not you to do your maysters commaundement /but by the power of our lord Jhesu /I charge you to leue hym thys nyght tyl to morowe /hold darst thou helpe hym that so solde his mayster for thyrty pens to the Jewes / and caused hym also to dye the moste shame ful dethe vpon the crosse /and thenne sayntt Brandon charged the fendes by hys passyon / that they sholde not noye hym that nyght /& thenne the fendes wente theyr weye wrynge & cryeng tolwarde helle to theyr mayster the grete denyll & thenne Judas thanked sayntt Brandon soo ruthefully / that it was pyte to see/ & on the morne the fendes came with an horrible noyse sayeng that they had that nyght suffred grete payn by cause they brought not Judas/and sayden that he sholde suffre double peyn the vi dayes following /and they toke thenne Judas trembling for fere with them to payne/and after sayntt Brandon sayled southward thre dayes and thre nyghtes / and on the fryday they salve an yle londe /and thenne Sayntt Brandon began to syghe and sayd/ I see the ylonde wherin sayntt poule thermyte dwelleth / and hath dwelled there yl yere without mete and drynke ordeyned by mannes honde/and whan they came to the londe/sayntt poule came and welcomed them humbly /he was olde and frogwolden so that no man myght see hys body / of whome sayntt Brandon seid weppynge / nold I see a man that lyueth more lyke an aungel thenne a man /wherfore we wretches may be ashamed that we lyue not better/ Thenne sayntt Poule sayd to Sayntt Brandon /thou arte better thenne I/for our lord hath shewed to the moo of his preuytes thenne he hath doon to me/ wherfore thou oughtest to be more prayed than I / To whome sayntt Brandon sayd we ben monkes and must labour for our mete / but god hath prouyded for the suche mete as thou holdest the pleased/ wherfore thou arte mocke better than I / To whome Sayntt poule sayd somtyme I was a monke of sayntt patrykes abbey myrelonde / And was warden of the place where as men entre in to sayntt patrykes purgatorye/ And on a day there came one to me and I asked hym what he was / and

he sayd I am yonr abbot Machryke / and charge the that thou departe from hens to morne erly to the see syde / and there thou shalt fynde a shyppe / in to whiche thou muste entre / whiche god hath ordyned for the / whos wylle thou muste accomplysshe / and so the neyxte day Barwos / and wente forthe and fonde the shyppe / in whiche I entred / and by the purueaunce of god I was brought in to this ylonde the seuenth day after / and thenne I lefte the shyppe & wente to londe and there I walked vp and doun a good whyle / and thenne by the purueaunce of god there came an otter goyng on his hyndre feet and brought me a flynte stone & an yron to smyte fyre with / in hys two fore clawes of his feet / and also he had a route his nette grete plente of fysshe whiche he caste doun before me / & wente his waye / and I smote fyre and made a fyre of styckes / and dyd sethe the fysshe / by whyche I lyued thre dayes and thenne the otter came ageyn / and brought to me fisshe for other iij dayes and thus he hath done this lj yere thorugh the grace of god / and there was a grete stone out of whiche our lord made to sprynge fayr water clere and swete / wherof I drynke dayly / & thus haue I lyued oue and fyfty yere / and I was sixty yere olde whan I came hyther / and am nold an hondred and yj yere olde / and abyde tyl it please our lord to sende for me / and yf it plesyd hym I wold fayn be dyscharged of thys wretched lyf / and thenne he lad sayntt Brandon to take of the water of the welle and to carye in to hys shyppe / for it is tyme that thou departe for thou hast a grete iourneye to doe / for thou shalt sayle to an ylonde whiche is fourty dayes sayllyng hens / where thou shalte holde thyn ester / lyke as thou hast doon tofore where as the tree of byrdes is / and fro thens thou shalte sayle in to the londe of byheste / and shalte abyde there fourty dayes / and after retorne home in to thy contre in saufete / And thenne thyse holy men toke leue eche of other / & they wepte bothe full sore / and kyssed eche other / & thenne sayntt Brandon entryd in to hys shyppe and sayled yl dayes euyn southe in ful grete tempeste / and on ester euen cam to theyr procuratour whiche made to them good chere / as he had before tyme / And from thens they came to the grete fysshe / whereon they sayd matyns and masse on ester day / and whan the masse was doon the fysshe began to meue / and swame forth faste in to the see / wherof the monkes were sore agaste / whyche stode vpon hym / for it was a grete meruayl to see suche a fysshe as grete as alle a contre for to swymme so faste in the watre / but by the wylle of our lord this fysshe sette al the monkes a londe in the paradys of byrdes / al holle and sounde / and thenne returned to the place he came fro / and thenne Sayntt Brandon and his monkes thanked our lord of theyr delyuerance of the grete fysshe / and kepte theyr estertyde tyl trynyte sonday lyke as they had doon before tyme / and after this they took theyr shyppe and sayled eest yl dayes / and at the fourty dayes ende it began to hayle ryght faste / & there with came a derke myste / whiche lasted longe after / whyche feryd Sayntt Brandon and hys monkes / and prayd to our lord to kepe and helpe them / and thenne anone came theyr procurator and bad them to be of good chere for they were come in to the londe of byheste / and sone after that myste passed alweye / and anone they sawe the fayreste contre estward that ony man myght see / and was so clere & bright that it was an heuenly syght to beholde and al the trees were charged with rype fruyte and herbes ful of flowres In whyche londe they walked fourty dayes / but they coude see none ende of that londe and there was alweye day and neuer nyght / and the londe attempraate / ne to hote / ne to colde / and at the laste they came to a fayr ryuer but they durste not goo ouer / & there came to them a fayre yonge man / and welcomed them curteysly / and called eche of them by his name / & dyd grete reuerence to sayntt Brandon / and sayd to them / be ye nold ioyeful / for thys is the londe that ye haue sought / but our lord wyl þ ye departe hens hastely and he wyl shewe to you more of hys

ſecretes/whan ye come ageyn in to the ſee / and our lord wyl that ye lade your ſhyppe wyth the fruyte of thys londe /and hye you hens / for ye may no lenger abyde here /but thou ſhalte ſayle ageyn in to thyn owne contree / and ſone after thou comeſt home thou ſhalt deye /and thys water that thou ſeeſt here departeth the worlde a ſondre for on that other ſyde of thys water may no man come that is in thys lyf/ and the fruyte that ye ſee here is alle waye thus rype euery tyme of the yere and al wey it is here lyght as ye nowe ſee/ and he that kepeth our lordes heſ/ tys /at al tymes ſhal ſee thys londe / or he paſſe out of thys World / And thenne ſayut brandon and his monkes toke of that fruyte as moche as they wolde /and alſo toke with them grete plente of precyous ſtones /and thenne toke theyr leue and wente to ſhyppe weppyng ſore by by cauſe they myght no lenger abyde there / and thenne they toke theyr ſhyppe and came home in to prelonde in ſaufete / whome theyr bre/ theren receyned with grete ioye / gy/ uyng thankynges to our lord / whiche hath kepte them al that ſeuen yere fro many a peryl and brought them home in ſaufete/To Whome be yeuen honour & glorye World without ende Amen/ And ſone after this holy man Saynt brandon wexe feble and ſeek/ and had but lytel ioye of thys worldy / But euer after his ioye & mynde was in the ioyes of heuen/ and in ſhorte tyme after in beyng ful of vertues departed out of thys lyf to euerlaſtyng lyf/ And was Worſhypfully buryed in a fayr abbey whiche he hym ſelf founded where our lord ſhewyth for thys holy ſaynt many fayr myracles /wherfore lete vs deuotely praye to thys holy ſaynt that he praye for vs to our lord that he haue mercy on vs ! to Whome be gyuen lalde honour / and empyre World withouten ende amen/

Thus endeth the lyf of thabbotte Brandon

And here folowyth the lyf of ſaynt erken wolde byſſhop

SAYNT erken wolde was borne of noble lygnage/ Hys fader was named offa/and was kyng of eeſt englond/and he had alſo a ſuſter named alburgh / whiche Er/ ken wolde and alburgh were of right parfyte lyf /and how be it that theyr fader was a paynym/ yet were thyſe two chyldren cryſten/& whan erken/ wolde was in parfyte age he wente in to relygyon/and was made firſt abbot of chircheſey /where he lyued an holy lyf /and after he was made byſſhop of london /& his ſuſter alburgh was his treſde folower in goode werkys / and was a woman of relygyon / and for hyr holy lyf ſhe was made abbeſſe of berkynge / Thys holy man by the Informacyon of ſaynt Auſtyn & mel/ lyte was enformed in the feythe in ſuche wyſe that he vtterly forſoke the world / & ordeyned and buylded ij monaſteryes / one for hym ſelfe at chyrcheſeye /& another for hys ſuſter

at barkyng/whiche after hir baptesme was namedy ethelburga / and sayntErkenwolde counceylledy his suster to flee worldely vanytees/ and so he dyde hym self/ and gaue hym in to deuyne contemplacion / & gaue gladly suche goodes/ as he hady despde them that he spente in the fondacion and buldyngy of the sayd monasteryes to poure peple and he chaungedy his erthely heritage his worldely dygnyte / and hys grete patrymonye in to the heritage and liuelode of holy chirche for to haue hys heritage in heuen/ and he dyde al thyse expences or he was called to be bysshop of london/ and the holy theodore archebysshop of cauntirburye dyde do consecrate hym bysshop of london / and hys suster was sette in berkyng with other virgynes for to be alweye occuppedy in the seruyce of our lordy/ and it happedy on a tyme as thartyfycers that bylded the monasterye at berkynge/ were ouersey in takyngy the mesure of a principal leme/ for it was to shorte & wolde not accorde to the place that it was ordeynedy for/ wherfore they made moche sorowe/ whenne this holy man sayntErkenwolde and his sustester seyng this mysfortune / toke the same leme bytwene theyr hondes/ and drewe it out in suche wyse that it hady suffycyente lengthe and accordedy vnto the propre place that it was ordeynedy to/ whiche myracle was anone knowen openly to the people / and at that tyme were noo nonnes in englonde/ wherfore saint erkenwolde sente ouer see/ for a deuonte religyous woman namedy hyldelyth to whome he bytoke his suster for to be enformedy in the religyon/ as wel in connyngy / as in goody maners and vertuous doctryne / in which she prouffyted in suche wyse that / she passedy alle hir felawes in connyngy / & sone after she was made abbesse and chyef of al the monasterye/ and it happedy sone after that the bysshop of london deyedy whos name was eodda / & by consente of the kynge and alle the people thys holy man of gody erkenwolde / was bysshop of london /and whatsomeuer he taughte in worde / he fulfylled it in dede/ for he was parfyte in wysedom softe and dyscrete in worde/ bysy in prayer/ chaste of body / & holy peuen to goddes lore/ and was plantedy in the vyne of charyte / And afterwardy whan he had suffred moche trybulacion with many ghostely batayles / he began to waxe ryght seek/ and thenne he commaundedy to make redy his chare that he myght goo and preche in the cytee the worde of gody / Wherfore it was kepte in custome longe tyme after of his dyscyples and many other to touche hym and kysse hym / and what someuer seknesse that they hady they were anone delyuerd therof/ and were made parfytely hool

In a day of somer as thys blessyd sayntErkenwolde was in hys chare for to preche the worde of gody / It fortunedy that the one whele of the chare fyl of fro the axtre / and that notwythstondyngy the chare went forth right without fallyngy / whiche was ageyn nature and reson / and a fayre myracle / for gody guyded the chare / & it was a meruaylle to alle them that sawe it/ O mercyable gody and meruayllous aboue al thyng to whom alle brute bestys be made meke / and wylde thynges ben obedyente / thou vouchesauf to calle to thy mercy / thy blessyd seruaunte to make hym partable of thy excellente ioye / thou yeue vs grace by his prayer / whiche knelde by tribulacion that his soule shody be losed from the body by temporall dethe to be preserued fro al maner euyls and euerlastyng dethe/ whan thys blessyd sayntErkenwolde as gody wold came to berkyng he fyl in to a grete seknesse in which he endyd his temporalle lyf & for so moche as he knelde it before he sente for his seruauntes and suche as were dralbyngy to hym / & yaue to them holsom and swete lessons / and blessyd them with grete deuocion / & emonge them he yelded by hys spyryte to almyghty gody / in whos passyngy was felte a merueylous swete odour as the hous had be ful of swete baume

And whan the hyghe channons of Saynt Paules at london herdy thys and the monkys of chyrchesey so anone they came to this holy body for to haue it/ and the nonnes sayd they ought to haue the body by cause he

deyed there / & also by cause he was her founder/ and the monkes said they ought rather to haue hym / by cause he was bothe theyr abbot and founder / Thenne the chappyter of Poules and the people said they shoue in vayne/ for he shold be brought to london in to hys olde chyrche/ thus ther was grete stryffe / and at the laste they of london toke vp the holy body and bare it to;ward london / and as they wente there fyl a grete tempeste and so mocke was;ter that they myght not passe/ but were constrayned to sette doun the corps / & in al the storme / the tapers that were borne about the body were alweye brygbt brennyng / & thenne the nōnes sayd that god shewed wel that they of london ought not to haue hym / by cause of the tempeste / and atte laste after many wordes there was a clerke whyche had be longyng to saynt er;kenwolde and sawe thys stryf / and stode by and commaunded scylence/ and tolde to the people a grete commen;dacon of the vertuous lyf of thys ho;ly saynt / and sayd it was not honeste ne accordyng to mysentreat the holy body by violente hondes/ but lete vs beseche almyghty god with goode de;uocyon and meketesse of herte for to shewe to vs somme token by true lacy;on/ in what place this holy body shal reste / and alle the people consented therto / and knelyd doun and prayed deuoutely / and whyles they were in prayer/ they sawe that the Water deup ted as it dyd to moyses in the red see/ and to the chyldren goyng thorugh in to deserte/ In lyke wyse god gafe a drye path to the peple of london for to conueye thys holy body thorugh the water to the cyte / and anone they toke vp the body with grete honoure and reuerence / and by one assente they bare it thorugh the pathe / the wa ter stondyng vp on euery syde / and the peple not wetyng theyr feet/ and so they came to stratforde / and sette doun the bere in a fayre mede ful of flowres / and anone after the weder began to weye fayre and clere after the tempeste/ and the tapres were made to brenne / without puttyng to fyre of onymannes honde / and thus it

pleasyd our lord for to multeplye myra cles to thonour & worshyp of thys ho;ly saynt / wherfore the peple were ful of ioye & gladnes/ & gaue lawde to al myghty god/ & thenne they toke vp the body & brought it to poules / and as many seek folkes as touched hys bere were made hole / anone as they touched the bere of al theyr sekenesses / by the merytes of the holy bisshop saynt Er;kenwolde / & after they leyd & buryed the body honourably in saynt Poules chirche / where as our lord hath shewed many a fayr myracle / as in delyue;ryng of prysoners out of theyr prons sete / and lame men to theyr bodelye strengthe / & emonge al other he hath ben a special protectour to the sayd chyrche ageynst fyre / Where on a tyme the chircke was brente / and hys shryne which was thenne but tre was sauyd thorugh his holy merytes/ in so mocke that the clothe that laye vpon it was not perisshed/ Another tyme whan a grete fyre had brente a grete parte of the cyte/ & shold haue entred vpon the chirche/ saynt erkenwolde was seen on the chyrche with a baner fyghtyng a;geynst the fyre/ & so saued and kepte hys chyrche fro brennyng/ Thenne late vs praye vnto this holy saynt that he be a special aduocate for vs to almygh ty god that we may be preserued from al perylles of fyre & water & that he so gouerne vs bytwene welth & aduer syte in thys present lyf/ that we beyng assoylled from synne & vyces /may be brought vnto heuenly ioye where laude honour & glorye be gyuen to the blessyd trynyte worlds without ende amen/

Thus endeth the lyf of saynt Er;kenwolde bysshop

Here folowyth of the holy abbot Pastor and first of his name

PAstor is sayd of fe-dynge / by cause that fedyth his shep/and this holy man pastor fedde his sheep spyrytualky/ & they were his brethern/ by spyrytuell wordes of doctryne and of maners of holy relygyon/

Of the holy abbot Pastor

THE Abbote Pastor was many yeris in grete abstynence in deserte/and tormēted his flesshe lōge tyme/& he shyned in grete holynesse of relygyon / and hys moder desyred moche to see hym and his brethern/and sawe on a day that he and his brethern went to the chirche the salde hyr/And anone they fledde fro hyr and entryd in to theyr celle / & shytte thedore ageynste hir/ and she came to the dore / and satte there sore cryeng and wepyng / And thenne pastor came to the dore and sayd what cryest thou there thou olde woman / & thenne she vnderstood the voys of hym and she cryed bolder and sayd / I wold see you my sones / why sholde I not see you /am I not your moder that bare you and yaue you souk/and now am al hore for age / To whome hir sone said /whether wylt thou see vs in thys world or in another /and thenne she sayd yf I see you not here shal I see you there/and he sayd to hir yf thou mayst suffre/not for to see vs here /wythout doubte thou shalt see vs there whiche thenne departed ioyefully sayeng/yf I shal see you there /I wyl not see you here/and thenne the Juge wold nedes see the abbote Pastor/ but he myght not / and thenne he toke his systers sone as though he had ben a malefactour and put hym in pryson and sayd /yf pastor wyl come & praye for hym /I shal delyuer hym and lete hym goo/and thenne the moder of the chylde came wepyng to the dore of pastor/and prayed hym to helpe hir sone and whan she coude gete none answer of hym / thenne she sayd to hym by grete vyolence/yf thyn entraylles ben harde as yron/and hast no pyte of no thynge / yet at the leste oughtest thou to be moeuyd and haue pyte of thyn owne blood / whiche is my sone/ and thenne pastor sent to hir and sayd that he had engendryd noo chylde/

And thenne auone she departed for angre/and thenne sayd the Juge atte leste lete hym commaunde by mouthe and I shal lete hym goo /and thenne the abbotte pastor sente hym worde that he sholde examyne the cause accordyng to the lawe /and yf he were worthy to deye /lete hym deye/ and yf not doo as I shal lete hym goo / he taught his brethern and sayd / for to kepe hym self /to consydere and to haue discressyon ben werkys of the sowle / pouere /trybulacyon/ and discressyon ben werkys of solytarye lyf/

It is wryten/that thyse thre men were so Noe/Job/ and danyel / Noe repreſenteth the persone that possedeth /Job them that ben troubled/ and danyel them that ben discrete/ & yf a monke hateth two thynges /he may be fre of thys world /and one of his brethern asked hym what they were / and he sayd flesshly couetyse /& vayne glorye and he sayd yf thou wylte fynde reste in this worlde/and in that whyche is to come /saye in euery caas/Who am I and deme no man / On a tyme whan a brother had offendyd of theyr congregacion /the abbotte by counceyl of one that was solytarye put hym oute whiche wepte as he had be in dyspayre Thenne the abbote pastor maad / hym to be brought afore hym / whome he comforteyng benygnelye / sente hym to hym that was solytarye sayeng / I bryngē of the desyre to see the /labour therfore and come to me / and whan he was comen pastor sayde to hym/

There were two men whyche theyr two seruauntes were dede/and that one of them lefte his owne and went for to kelpayle the dede seruaunte of that o-thers / and whan the solytarye may herde hym /anone he vnderstoode hym & whyste by hys wordes what he mente and had compunccyon / There was a brother whiche was sore troubled / & wold leue hys place by cause he had herde certeyn wordes of another brother that they prouffyted not / and pastor sayd he sholde not byleue tho wordes for they were not twelue / he affermyd ageyn to hym that they were twelue / for a twelue brother had tolde hym so To whome pastor sayd he is not twelue that sayd so to the /and he seyd I haue seen it with myn eyen/Thenne he de-maunded hym of the festue /and of the beme /and he answerd / a festue is a festue/and a beme is a beme/

And pastor sayd put in thyn herte al that /that ben thy synnes /and thou shalte fynde them lyke a beme/and the smale synnes of hym ben lyke a festue There was a brother whyche had doon a grete synne keyng in wylle to doo penaunce thre yere / and axed hym yf it were moche/whyche sayd it is moche and thenne he axed yf he wold com-maunde hym a yere / and he sayd it was moche/ They that stood by deman-ded of fourty dayes/he sayd hit was moche / And he sayd to them /I trowe that yf a man repente hym with all hys herte/and wyl retorne no more to hys synne / and doth penaunce thre dayes / our lord shal forgyue hym by mercy/ and thenne he was demaun-ded of that worde that angred hys brother wythont cause/ and he sayd of al that euer thy brother greuyd the / be not angry with hym /tyl that he put oute thy ryght eye/and yf thon be wrothe to hym otherwyse / thou arte angry wythout cause/but yf ony wolde de-parte the fro god/thenne he wroth with hym / and yet he sayd furthermore / who so complayneth is no monke /who that holdeth malyce in his herte is noo monke/who that is wroth is no monke who doeth euyl for eVyl is no monke who that is proude and ful of wordes is no monke / who somener is re-mysly a monke / is alwaye humble / meke /ful of charyte /and alwaye to haue tofore hys eyen the drede of god/ in euery place/that he synne not /and also he sayd yf there be thre to gyder/ of whome that one reseth wel / and that other is seek/ and the thyrd ser-ueth & admynysteth with pure wylle Thyse thre ben semblable as it were of one werke / There was one of hys brethern whyche compleyned hym that he had many thoughtes/ and periissed in them / and he brought hym in the ayer /and bad hym holde vp his lappe and take the wynde /and he sayd I may not /and that other said in lyke wyse mayst thou not forbede thoughtes to entre in to the / but it is thy parte to withstonde them/ There was a brother that demaunded of hym what he sholde doo with the heritage that was lefte hym /& he bad hym he sholde come ageyn within thre dayes / and whan he came he sayd to hym / yf I sayd to the gyue them to thy parentes or frendes/thou sholdest haue no mede therof / and yf I sayd gyue them to poure men/thou shalte be sure/ do what thou wylte / I haue noo cause therof This is in Vitas patrum/

Thus endeth the lyf of the abbotte Pastor

Here begynneth of the abbot Johan

IOHAN abbotte whan he had dwelled fourty yere in deserte with ephe-syen] /thenne ephesyen de-maunded hold moche he had prouffyted / and thenne he sayd as longe as I haue ben solitarye/there was neuer sonne that salue me etynge and Johan seyd ne me keyng wrothe thys thynge lyke almoste I fynde/for whan epyphane the byssshop gaf flesh

to the abbotte hyllarye he sayd pardone me / for sythe I toke thys habyte / I neuer ete fressh ne folble / To whome the bysshop sayd / and sythe I toke myn habyte / I suffred neuer none to slepe that had ony thynge ageynst me ne I ne slepte also as longe as I was contrarye to ony other / To whome hyllarye sayd / fader forgeue it me / for thou arte better thenne I / Johan wold haue lyued lyke vnto aungelys / and entended allweye to serue god without ony other thynge doyng / & he despoyled hym and was an hole weke in the sexte / and whan he was almoost dede for hungre / and al stongen with bees and waspys / he retorned to the dore of his brother and knocked / & he axyd who arte thou / and he sayd I am John and that other sayd thou arte not he / for Johan is made an aungel / and is not emonge men / and Johan sayd trwely I am he / but for alle that he lefte hym there tyl on the morne /

And thenne he openyd the dore to hym and sayd to hym yf thou be a man it is nede that thou laboure ageyn for to be fedde / and yf thou be an aungel wherfore desyrest thou to entre here in / and Johan sayd / O brother forgeue it me / for I haue synned / and whan he shold dye his bretheryn prayed hym that he wold leue to them in stede of scrytage a worde of helth / & that shorte and thenne he syghed and sayd / I dyd neuer yet myn owne wylle / Ne I neuer dyd thynge to ony other but I dyd it fyrst my self / Her in vitis patrum /

Thus endeth the lyf of abbotte Johan

Here folowyth of the abbot Moyses

Moyses the Abbotte sayd to a brother of hys which demaunded of hym a sermone / to whome he sayd syt stylle in thy celle and it shal teche the alle thynge /

There was an olde man beyng seek which wold goo in to egipte by cause he wold not greue hys brethern / The abbotte moyses sayd to hym / goo not thyder / for yf thou goo out / thou shalt falle in to fornycacyon / and he was angry / and sayd my body is dede / why sayest thou so / and whan he was goon / it happed that a mayde seruyd hym for deuocyon and kepte hym in his maladye / and whan he was hool he defolbled hyr / and gaf on hyr a chylde / and whan the chylde was born the olde man toke the chylde in hys armes / and came on a day of a grete feste in to the chirche of Scte to a grete multytude of peple / and whan his brethern wepte he said / lo see ye this childe this is the sone of Inobedyence / therfore beware ye bretheryn / for I haue doon this in myn olde age / I praye you praye ye for me / and thenne he retorned in to his celle and came ageyn to his fyrst astate / and in lyke wyse as another olde man sayd to another I am as a dede man / and that other sayd to hym / truste neuer to thy self tyl thy soule yssue out of thy body / For yf thou say that thou arte dede / neuertheles thyn enemye the fende is not dede / There was a brother which had synned / and was sente by hys brethern to the abbot moyses / And he toke a basket ful of grauell / and came to them / & they demaunded hym what it was / and he sayd thyse ben my synnes that renne after me / and I see them not / and I am thys day comen to deme the synnes of a straunger / They heryng this spared their brother A lyke thynge is redde of the abbotte tofore hym / For whan the bretheryn spake of a brother that was culpable he held hym stylle and spake not / And after toke a sacke ful of grauell and bare it behynde hym the moost parte / and a lytel tofore hym / & they demaunded hym what it was / and he sayd / the moste parte ben my synnes

Whiche I here behynde me / them I con-
syder not / ne sorowe for them / And
thys lytel that I haue before me / keep
the synnes ofmy bretheren / Whiche I
conspere alday and Juge them / how
be it I shold alweye here myn owne
synnes tofore me / and thynke on them
& praye to god for them that he wolde
forgyue me them / Whan thabbot moy
ses was made clerke / and the bysshop
had ordeyned thoffyce / he saide to hym
now thou arte made alle whyte / and
moyses sayd / Whythinforth / or Whyth
outforth / Thenne the bysshop wolde
proue hym and sayd to hys clerkys
that whan he shold come to the aulter
they shold wrongfully put hym fro
hit / and folowe hym / and here what
he wold say / and anone they put hym
alweye and sayd to hym / goo out thou
ethyopyen / and as he went oute he
sayd / they haue doon wel to the foule
wretche for to defoule and doo dysspyte
to the / For sythe thou arte no man /
what presumest thou to be Jemouge the
men / thys sayd he to hym self / Hec in
Vitas patrum /

Thus endeth of the abbotte
moyses

Here folowyth of Saint
Arsenye

When arsenye was
yet mayster in the paleys
of a prynce / he prayed vn
to god that he wold ad-
dresse hym vnto the weye
of helthe / soo that in a tyme he herde a
voys that sayd to hym / arsenye flee
the companye of men / and thou shalte
be saued / theune he went and took
vpon hym the lyf of a monke / and as
he prayed there / he herde a voys sayeng
arsenye / flee hens / speke not / and reste
the / It is redde in the same place as
to coueyte this reste / that there were
thre monkes nelve made / and the first
of them chaas for to brynge men that
were at debate and in dyscorde / to reste
and pees / The seconde for to vysyte
seek men / and the thyrde for to reste in
wylderneesse and in deserte /
The fyrste man that laboured to sette
them at accorde that were at debate /
coude not plese al men / & was wery
and greuyd and halfe ouercome cam
to the seconde and fonde hym al mate
and faylleyng for werynesse / & myght
not performe that he had emprysed /
and thenne by assente they two came
to the thyrde that was in deserte / and
whan they had tolde their trebulacions
to hym / he put water in a cuppe / and
sayd / loke and behold this water / &
they salve that it was thycke and trou
bled / and sone after he sayd see hyt
now / how it is now fayr and clere /
and whan they loked therin they sawe
theyr vysages therin / and thenne he
sayd who so euer dwelle emonge the
men / he may not for the multytude of
peple see his synnes / but whan he rest-
eth / thenne he may see his synnes /
And on a tyme ther was a man fonde
another in deserte etyng herbys and
grasse alle naked as a beest / and he
ranne after hym / and that other fledde
and he that folowed sayd / abyde and
tarye / for I folowe the for the loue of
god / and that other sayd I flee fro
the for goddes sake / and that other
caste alweye his mantel fro hym / and
thenne he taryed and sayd / by cause
thou haste throwen the matere of the
world fro the / I haue abyden the /
And thenne he axyd of hym how shal
I be saued / and he answerd and said
flee fro the companye of men / and saye
noo thynge / There was a noble lady
whiche was olde came for to see thab-
bot arsenyen by deuocyon / and theophy
le the archebysshop prayed hym that he
wold suffre that she myght see hym /
but he wolde not graunte hym in noo
wyse / and at the laste she went vnto
his celle / and fonde hym without to-
fore his dore / and she fyl doun to hys
feet / and he toke hir vp with grete
Indygnacyon sayeng to hir / yf thou
wylte see my face / see / and she for
grete shame and confusyon consydered

not his vysage / To whome he sayd
hold durst thou presume vpon the that
arte a woman to make suche a vyage
thou shalte nold goo to Rome and say
to other wymmen / that thou hast seen
arsenyen/ and they shal also come for
to see me/ and she sayd to hym / yf
god wyl that I retorne to Rome / I
shal neuer suffre woman to come to the
but onelye I praye the that thou praye
for me / and alwaye remembre me /
and he sayd to hir I praye to god that
he put out of my herte the remembre
raunce of the / and whan she herde
that/ she was moche angry / and came
in to the eyen / and beganne to tremble
and shake for sowlde in the feuers or
accesse / and whan the archebysshop
knewe it/ he went for to comforte hir
and she sayd I deye for sowlde and he
uyneste/ and the archebysshop sayd to
hir/ knowest thold not that thou arte a
woman/ and the fende ouercometh ho
ly men ofte tymes by wymmen/ and
therfore the olde man sayd to the those
wordes / hold be it he prayed alwaye
for thy solde / and thenne the wo
man was comforted and was alle
hoole and retorned home to hir owne
holde / Also it is rede of another
olde fader / that whan hys dyscyple
sayd to hym / Thou arte woxen alle
olde fader / lete vs nold goo dwelle
nerre to the world/ and he sayd / lete
vs goo thyder where as no woman is
and his dyscyple sayd / where is ony
place but that wymmen ben therin /
sauf in deserte / to whome he sayd /
Thenne bringe me in to that deserte /
There was another brother whith whā
he saw his moder ouer the water / he
wonde his hondes in his mantell /
To whome she sayd wherfore hast thou
couerd thy handes so my sone/ to whom
he answerd / the body of a woman is
as fyre that brennyth / and by cause
the mynde of other wymmen shold not
come in my remembraunce/ therfore I
doo it / Andy arsenye alle the
dayes of hys lyf/ whan he satte at the
werke of his handes/ he had a lynnen
clothe in his bosom for to drye with
the trezys that ranne faste from hys
eyn / and alle the nyght he wold not
slepe / and in the mornynge whan he
mnste slepe for werynesse of nature /
He wold saye to slepe / come wycked
seruaunte / and thenne wolde take a
lytel slepe sytynge / and wold aryse
anone and sayd / It suffyseth to
a monke/ yf he slepe an houre / yf he be
a fyghter ageynst vyces
Whan the fader of saynt arsenye wh̄y
che was a grete senatour / and a right
noble man sholde fynysshe hys lyf/ he
lefte to arsenyen by hys testamente
moche herytage / and one magystreyen
brought vnto hym the sayd testament
and whan he had rapued it he wold
haue broken it / Thenne magystreyen
fyl doun at his feet prayeng hym that
he wolde not doo soo/ for his dede thēne
shold be lese / for it sholde be symply
To whome arsenyen sayd / I was
dede tofore hym / he therfore that is
but nold dede /, hold may he make me
his heyre / and sente ageyn the testa
mente/ and wolde noo thynge haue /
On a tyme there was a boys came to
hym/ and sayd / come and I shalle
shewe to the the werkys of the men /
And ladde hym in to a certayn place
and shewed to hym a man of ethyope
that is a blacke man / that hewe wode
and made a grete fardel / so grete that
he myght not bere hit / and alwaye he
hewe/ and put to the fardel/ and thus
he dyde longe / and after he shewed
to hym a man that drewe water oute
of a lake/ and caste it in to a cysterne
perced / by whiche the water ranne a
geyn in to the lake/ and he wolde fylle
the cysterne and myght not
And after he shewed to hym a temple
and a man on hors backe/ which bare
a longe tree thwarte/ and wolde entre
in to the temple/ and he myght not/ by
cause the tree laye thwarte / Thenne
he expowned hym thys thynge and
sayd/ he that berith the tree is / lyke
the burthen of Justyce wyth pryde and
wyl not meke hym/ therfore he abydeth
wythoute the royame of heuen /
And he that hewith the wood /is a
man that is in synne / And putteth
none alwey by penaunce / but putteth
alwaye wyckednesse to wyckednesse /
And he that drawith the water is a
man that doeth goode werkys here in
thys presente worlde

but by cause that his euyl werkis ben medlyd wyth them/he loseth hys good werkys / & whan the euensonge tyme of the satyrday came / on the sonday he lefte al his werkys behynde hym/and held vp his handes to heuen tyl the sonne arose in the mornyng of the sonday tofore his face / & so abode alle the nyght in prayers and in orisons/ and lete in Vitas patrum /

Thus endeth of saynt Arsenyeu

Here folowyth of the abotte Agathon

Agathon the Abotte hade iij yere a stone in his mowthe/tyl that he hadde lernyd to kepe sylence/& there was another which entryd in to the congregacion that sayd within hym self / thou & an asse ben of one kynde / for lyke as an asse is beten & spekyth not/ & suffreth wronge without answeryng/ right so doest thou & another broder was put fro the table & he answerd nothynge / & afterwarde he was ayyd / & he said I haue put in my berte / that I am lyke to an hounde for whan he is chastysed/ he goeth hys waye out/ & it was demaũded of agathon what vertue was more than labour/ & he answerd I trowe ther be no labour so grete as to praye to god/ for the fende labourith alweye to breke his prayer/& in other labours a man hath somme reste/ & he that prayeth hath alweye nede of grete stryf / a brother demaunded of agathon how he ought to dwelle with his brethern/to whome he said/like as the first day /& take on the no truste/ but suffraunce/ for suffraunce is not worse than truste/ for suffraunce is moder of al passyons / & thẽne kepe the fro yre/ for yf the yrous vysed dede men / it sholde not plese god ne none other/ for his yre / there was a brother that was angry sayd to hym self/ yf I were allone I shold not be so sone angry / On a tyme as he fylled a potte with water/& he poured it out ageyn/ & he fylled it the second tyme/& poured it out alweye/& thenne he was so moeuyd for angre that he brake the potte/ & thenne he aduysed hym self & knewe that he was deceyued of the deuyl of wrath & of yre / & sayd I am allone & yet I am ouercome by wrath/& therfore I shal retorne to my congregacion / for oueral is labour/ & oueral is pacyence & nede of the helpe of god/& two other brethren were contrarye whiche had longe conuersed to gyder / & myght not be meued to wrath / & on a tyme that one sayd to that other lete vs make contencions to gyder lyke as men of the world do / & that other sayd I wote not how contencion is made/ and that other said I shal laye this sacke in the myddel bytwene vs/ & I shal say it is myn/ & thou shalte say it is not soo / but it is myn/& thus shal the/ strif be made/& thenne that one leyed the sacke so/& saidy it is myn/ & that other sayd nay/but it is myn/and that other said thenne/ thyn be it/ take it and goo thy waye / thus they departed and coude not stryue to gyder / Thabbot agathon was wyse to vnderstonde/ not sholde to labour/scarce in mete and clothynge/ and sayd he had neuer slepte at hys wylle/ hauyng in my herte ony sowlde ageynst ony other/or ony other ageynst me / whan agathon sholde deye he tolde hym thre dayes without moeuynge holdynge alweye his eyen open to heuen / And whan hys brethern wordy or styrdy hym/ He sayd I am tofore the Jugementes of god / And they seyd why / doubtest thou / And he sayd I haue labourd wyth alle the vertue that I myghte to kepe the commaundementes of god/ But I am a man and I wote not yf my werkys shalle plese our lord / And they sayd trustest not thou in thy werkys which thou hast doon for god/ and he sayd I shal not presume tyl I come tofore hym/ For the Jugementes of god ben other than the Jugementes of men/

And whan they wolde yet haue ayyd hym somme thynge he sayd shelde to me charyte / and speke nomore to me for I am occupyed / and whan he had said this/he yelded vp his spirite with ioye/ and they salde our lord and his aungelys receyuyng his spirite/ and salewyng / lyke as a man saleweth his frendes/alle thys is wreton in Vitas patrum /

Thus endeth of the holy abbot agathon

Here folowyeth of Balaam the Heremyte

BALAAM of whome saint Johan damascene made the hystorye with grete dyligence / In whome deuyne grace so wrought that he conuerted to the feythe saynt Josaphat / & thenne as al ynde was ful of crysten peple & of monkes/ther aroos a pnyssaūt kyng whiche was named anemye whiche made grete persecucion to crysten men & specyally to monkes / & it happed so that one whiche was frende of the kynge & chief in his paleys/by the inspiracion of deuyne grace lefte the halle ryal/ for to entre in to the ordre of monkes/& whan the kyng herd say that he was crysten he was wode for ayre/& dyd do seche hym thorugh euery deserte til that he was fonde with grete payne/ & thenne he was brought tofore hym / & whan he salde hym in a vyle cote & moche lene for hungre / whyche was wonte to be couerd with precious clothynge & habounded in moche richesse & said to hym o thou fole & out of thy mynde/ why hast thou chaunged thyn honour in to vylonye / & arte made the player of chyldren/& he said to hym yf thou wylt here of me reson/put fro the thyn enemyes/ thenne the kyng demaūded hym who were his enemyes / & he said to hym yre & coueityse/for they empesshe & lette / that trouthe may not be seen/ne to assaye prudence/and equyte

To whome the kyng said/ lete it be as thou saydst/ & that other said/ the soles despyse the thynges that ben / lyke as they were not/and he that hath not the taste of the thynges that ben / he shalle not vse the swetnesse of them / & may not lerne the trouthe of them that ben not/and whan he had shewyd many thynges of the mysterye of thyncarnacion / the kyng sayd to hym yf I had not promysed the atte begynnyng that I sholde put awaye yre fro my counceil I sholde caste thy body in to the fyre / Goo thy weye/and flee fro myn eyen that I see the nomore / & that I nolde dystresse the not / and anone the man of god went his waye al kuyly/ by cause he had not suffred martirdom / Thus thenne in this mene whyle it happed that the kyng whiche had noo chylde/ there was a fayr sone borne of his wyf / and was callyd Josaphat & thenne the kyng assemblyd a right grete companye of peple for to make sacrifyse to his goddes for the natyuyte of his sone / & also assemblyd lo astronomyens/of whom he enquyred what sholde befalle of his sone/& they sayd to hym that he shold be grete in power & richesses / & one more wyse than a nother said/ syr this childe that is born shal not be in thy regne/ but he shal be in a nother moche better without compa ryson/ and knowe thou that I suppose that he shal be of crysten relygyon/ whiche thou persecutest / & that sayd not he of hym self / but he sayd it by inspyracyon of god / And whan the kynge herde that he doubted moche and dyd do make without the cyte a ryzt noble paleys / and therin sette he hys sone for to dwelle and abyde/ and sette right fayre yongelynges / and commaūded them that they shold not speke to hym of deth / ne of olde age / ne of sekenes/ ne of pouerte ne of no thynge that may gyue hym cause of heuynes but say to hym alle thynges that ben ioyous/ so that his mynde may be ensprysed with gladnes/ & that he thynke on no thynge to come / and anone as eny of his seruaūntes were sek / The kynge commaūnded for to take hem alwey / and sette another fool in hys

ſtede/ andy commaundedy that no men
eyon ſholdy be made to hym of Jheſu
cryſte/ In that tyme was wyth
the kynge a man whych was ſecretely
cryſten / andy was chyef emonge alle
the noble prynces of the kynge / andy
as he went on a tyme to hunte wyth
the kynge/ he fonde a pour man lyenge
on the grounde / whiche was hurte on
the foot of a beeſt/ whyche prayed that
he woldy reſcue hym / andy that he
myght of hym be holpen by ſomme
meane / andy the knyght sayd I ſhalle
reſcue the gladly / but I wote not
how thou mayſt doo ony prouffyte/
And he sayd to hym I am a leche of
wordes / andy yf ony be hurte by wor
des I can well geue hym a medecyne /
and the knyght sette it at nought alle
that he sayd / but he requyred hym one
lyue for goddes ſake / andy helpe hym
andy thenne ſomme prynces enuyous
andy malycyous salve that this prynce
was ſoo gracious andy gracyous with the
kynge accuſedy hym to the kynge / andy
sayd that he was not enelye tornedy to
the cryſten feythe/ but enforcedy to with
drawe fro hym his royame/ andy that
he mocuedy and ſolycyted the compa-
nye andy counceylledy theym therto /
And yf thou woylte knowe it sayd
they/ thenne calle hym ſecretelye/ andy
say to hym that this lyf is ſone doon/
andy therfore thou woylte leue the glo-
rye of the worlde andy of thy royame
andy afferme that thou woylte take the
habyte of monkes / whome thou haſte
ſoo perſecutedy by ygnoraunce / andy af
ter thou ſhalte ſee what he ſhal anſwer
andy whan the kynge had doon alle
lyke as they hady sayd / the knyghte
that knewe noo thynge of the treaſon
beganne to wepe andy prayſedy moche
the counceylle of the kynge/ and remem
bredy hym of the fayrnes of the worlde
andy counceylled hym to doo it as ſone
as he myght/ and whan the kyng herde
hym saye ſoo / he ſuppoſedy it hady been
trewe that the other hady sayd to hym
holy be it he sayd no thynge / & thenne
he Underſtoody andy apperceyuedy that
the kyng had taken his wordes in euyl
and went and tolde al this Unto the
leche of wordes alle by order / andy he
sayd to hym/ knowe thou for trouthe
that the kynge ferythy that thou woylte
aſſaylle his royame / aryſe thou to mo
rowe/ and shaue of thyn heer andy doo
of thy veſtementes / andy clothe the in
hayr in maner of a monke / andy goo
erlye to the kynge / whan he ſhalle de-
maunde the what thou meneſt / thou
ſhalte anſwer / my lordy kyng I am
redy to folowe the/ For yf the waye
by whyche thou deſyreſt to goo be harde
yf I be wyth the it ſhal be the lyghter
to the / andy lyke as thou haſte hady
me in proſperyte/ ſo ſhalte thou haue
me in aduerſyte/ I am al redy/ where-
fore tarryeſt thou / andy whan he hady
thys doon andy sayd by ordre/ the kyn
ge was abaſſhedy & repreuedy the falſe
men/ andy dyde to hym more honour
thenne he dyde before / andy after thys
the kynges ſone that was nouriſſhedy
in the paleys came to age andy grewe
and was playnely taughte in al wyſ
dom/ andy he meruayledy wherfore hys
fader had ſo encloſedy hym/ andy calledy
one of his ſeruauntes whiche was
moſte famylyer wyth hym ſecretely/ &
demaundedy hym of this thynge / andy
sayd to hym that he was in grete he-
uyneſſe that he myght not goo oute /
And that his mete ne drynke ſauredy
hym not ne dyde hym no goody / andy
whan his fader herde this / he was ful
of ſowowe / andy anone he lete do make
redy horſes andy ioyeful felaſhyp to
accompanye hym in ſuche wyſe that no
thynge dyſhoneſte ſhold happen to hym
& on a tyme thus as the kynges ſone
went he mette a meſel andy a blynde
man / andy whan he ſalue them he was
abaſſhed/ & enquyred what them ayled
and his ſeruauntes sayd thyſe ben paſ
ſyons that comen to men / andy he de-
maundedy yf the paſſyons comen to alle
men/ andy they sayd nay/ Thenne saidy
he ben they knowen which men ſhal ſuf
fre thyſe paſſyons/ without dyffynyci-
on / andy they anſwerdy who is he that
may knowe thaduentures of men / and
he began to be moche angupſſhous for
the Inaſtomable thynge herof / & ano-
ther tyme he fonde a man moche agedy
whiche had his chere frounced/ his teth
fallen & was al croked for age/ wherof
he was abaſſhed and said he deſyredy to
knowe the myracle of thys Byſyon /

and when he knewe that thys was by cause he had lyued many yeres / and thenne he demaunded what sholde be the ende / and they sayd dethe / and he sayd / is thenne the dethe the ende of alle men or of somme and they sayd for certeyn that alle men muste deye / And when he knewe that alle sholde deye / he demaunded them in hold many yerys that sholde happene / And they sayd in olde age of four score yere or an hondred / and after that age the dethe folowyeth / And thys yonge man remembryd ofte in his herte thyse thynges / and was in grete dyscomforte / but he shewyd hym moche glad tofore hys fadre / and he desyred moche to be enformed and taughte in thyse thynges / And thenne there was a monke of parfyte lyf and goode opynyon that dwelled in the deserte of the londe of Sennaar named Balaam / And thys monke knewe by the holy ghoost what was done aboute this kynges sone / and toke the abbyte of a marchaunte / and came vnto the cyte and spake to the gretest gouernour of the kynges sone / and sayd to hym I am a marchaunte and haue a precyous stone to selle whiche gyueth syght to blynde men / & heryng to deef men Hyt maketh the domme to speke / and gyueth wysedom to fooles / and therfore brynge me to the kynges sone / and I shal delyuer it to hym / To whome he sayd thou semest a man of prudente nature / but thy wordes accorde no thynge to wysedom / Neuertheles yf I had knowleche of that stone / Shewe it me / and yf it be suche as thou sayest / and so proued / thou shalt haue right grete honours of the kynges sone / To whome balaam sayd / my stone hath yet suche vertue / that he that seeth it / and hath none hool syght and kepeth not entyer chastyte / yf he happely se it / the vertue vysyble that he hath he sholde lese it and I that am a physcyen see wel that thou hast not thy syght hool / but I vnderstonde that the kynges sone is chaste and hath right fayre eyen and hoole /
And thenne the man sayd yf it be so shewe it not to me / For myn eyen ben not hoole / and am foule of synne / and balaam sayd this thynge appertayneth to the kynges sone / and therfore brynge me to hym anone / And he anone tolde this to the kynges sone / and brought hym anone in / And he receyued hym honourably / and thenne balaam / said to hym / thou hast doon wel / for thou hast not taken hede of my lytelnesse that apperyth wythoutforth / but thou hast doon lyke vnto a noble kynge / whyche when he rood in his chayr clad wyth clothes of gold and mette wyth poure men whyche were clad wyth torne clothes / And anone he sprange out of his chare / and fyl doun to their feet and worshypped theym / And after awos and kyssed theym and hys barons toke thys euyl / and were aferde to repreue hym therof /
But they said to hys brother how the kynge had doon thynge ageynst hys ryal mageste / and hys brother repreued hym therof / and the kynge had suche a custome that whan one sholde be delyuerd to deth / the kynge sholde sende hys cryar wyth hys trompe that was ordeyned therto /
And on the euen he sente the cryar wyth the trompe tofore hys brothers gate / And made to sowne the trompe and whan the kynges brother herde thys / He was in dyspayr of sauyng of hys lyf / and coude not slepe of all the nyght and made hys testamente / and on the morne erlye he clad hym in blacke / and came wepyng wyth hys wyf and chyldren to the kynges paleys / and the kynge made hym come tofore hym and sayd to hym / a fool that thou arte / yf thou haste herde the messager of thy brother / to whom thou knowest wel thou hast not trespaced and doubtest soo moche / Hold ought not I thenne doubte the messagers of our lord / ageynst whome I haue soo ofte synned / Whyche sygnefyed vnto me more clerely the dethe thenne the trompe / and shewed to me horryble comyng of the Juge / & after this he dyd doo make foure chestys / and dyd doo couer two of them wyth golde wythoutforthe / and dyd doo fylle them wyth boones of dede men and of fylthe / And the other two he dyd doo pyt che / And dyd doo fylle them wyth

precyous stones and ryche gemmys/ And after thys the kyng dyd doo calle hys grete barons by cause he knewe wel that they compleyned of hym to hys brother /and dyd doo sette thyse foure chestys tofore them/and demaunded of them which were moste precious and they sayd that the two that were gylte /were moost of valewe/ Thenne the kyng commanndeth that they shold be openedy/and anone a grete stenche yssued out of them / And the kynge sayd they be lyke them that be clothed with precyous vestementes /and ben ful within forth of ordure and of synne & after he made opene the other/and there yssued a meruayllous swete odour /and after the kyng sayd /thyse ben semblable to the poure men that I mette and honoured/ for though they be cladde of foule vestymentes / yet shyne they within forth with goody ours of goody vertues / And ye take none hede but to that withoutforthe/ and conspdere not what is within / And thou hast doon to me like as that kyng dyd/ For thou haste wel requyred me / and after thys balaam began to telle to hym a longe sermone of the creacyon of the worldy/ and of the day of Jugement / and of the rewarde of goody and eupl/ and began stronge to blame them that worshyp ydolles /and tolde to hym of theyr folye suche an exaumple as followeth sayeng / That an archer tolde a lytel byrde called a nyghtyngale /and whan he wold have slayne this nyghtyngale there was a voys gyuen to the nyghtyngale whyche sayd/ O thou man what sholdy it auayle the yf thou slee me / thou mayste not fylle thy bely with me /but and yf thou wylte lete me goo / I shal teche the thre wysedoms/ that yf thou kepe them dylygently /thou mayst haue grete profyte therby / Thenne he was abasshed of hys wordes /and promysed that he wold lete hym goo /yf he wold telle hym his wysdoms /Thenne the byrde sayd/studye neuer to take that thynge that thou mayst not take/& of thynge loste / whyche may not be recouerydy/ sowlde neuer therfore /ne byleue neuer thynge that is incredyble / kepe wel thyse thre thynges /and thou shalte doo wel/ and thenne he lete the byrde goo as he had promysed/and thenne the nyghtyngale fleyng in the ayer sayd to hym/alas thou wretched man thou haste had euyl conuoyl/for thou haste loste thys day grete tresour/ For I haue in my boelellys a precyous margaryte / whyche is grettet thenne the egge of an ostrydge / and he herde that/he was moche wroth and sowed for by cause he had letty hir goo/and enforced hym al that he coude to take hyr ageyne sayeng /Come ageyn to my bowe/and I shal shewe to the al humanyte / and gyue to the alle that shal nede the/ and after shal lete the goo honourably / where as thou wylte Thenne sayd the nyghtyngale to hym Wold I knowe wel that thou arte a fool/For thou haste no prouffyte in the wysedoms that I haue sayd to the/ For thou arte ryght sorouful for me whome thou haste loste/whych am Irrecuperable / and yet thou weneste to take me /whare thou mayst not come so hyghe as I am / and furthermore where thou byleueste to be in me a precyous stone more thenne the egge of an ostrydge/whan alle my body may not atteyne to the gretnesse of suche an egge / And in lyke wyse be they foolys that adoure and truste in ydolles /for they worshyp that whyche they haue made /and calle theym whome they haue maad bepars of them/ and after he beganne to dysputte ageynste the falace of the worldy and delite and vanyte therof and brought forth many ensaumples and sayd /They that desyre the delytes corporalle/ and suffre theyr sowles deye for hungre/ben lyke to a man that fledde tofore an vnycorn that he sholdy not denoure hym/ and in fleyngy /he fyl in to a grete pytte/and as he fyl he caught a braunche of a tre with his hande/and sette his feet vpon a stydyng place/and thenne two myse that one whyte and that other blacke whyche without cessyng gnewe the rote of the tre/

And hady almoste gnawen it a sonder And he sawe in the bottom of thys

pytte an horyble dragon castynge fyre and had his mouthe opene and despred to deuoure hym / Vpon the slydynge place on which his feet stood/ he salue the hedes of foure serpentes whiche yssued there / and thenne he lefte vp his eyen and salue a lytel hony that henge in the bowes of the tree / & forgate the perylle that he was in / and gaue hym al to the swetenes of that lytel hony/ the Vnycorne is the figure of deth / whiche contynuelly folowyeth man / and despyeth to take hym / The pytte is the worldy whiche is ful of al Wyckednesse / the tree is the lyf of euery man / whiche by the two myse that ben the day and nyght & the houres therof Incessantly ben wasted and approchedy to the cuttyng or gnawynge a sonder / the place where the iiij serpentes were is the body ordeyned by the foure elementes/ by Whiche the ioynture of the membrys is corupte in bodyes dyshordynate / The horryble dragon is the mouthe of helle whiche despyeth to deuoure al creatures / The swetenes of the hony in the bowes of the tree / is the false deceyuable delectacyon of the worldy / by Whiche man is deceyued / so that he taketh no hede of the perylle that he is in / and yet he saydy that they that loue the worldy ben semblable to a man that had three frendes / of whiche he louedy the fyrste as moche as hym self / and he louedy the second lasse thenne hym self / & louedy the thyrdy a lytel or nought / and it happed so that this man was in grete perylle of his lyf/ and was somonedy tofore the kynge / thenne he ranne to his fyrste frende and demaundedy of hym his helpe / and tolde to hym how he hady alweye louedy hym / to whome he said/ I haue other frendes with whom I muste be this day / and I wote not who thou arte/ therfore I may not helpe the yet neuerthelesse I shal gyue to the two shoppys With whiche thou mayst couer the and thenne he wente awaye moche sorouful/ and wente to that other frende / and requyredy also his ayde / and he saydy to hym I may not attende to goo with the to thys debate / for I haue grete charge / but I shal yet felawshyp the vnto the gate of the paleys/ & thenne I shal retorne ageyn andy doo myn olvne nedes/ andy thenne he kepyng heuy and as despayred wente to the thyrde frende andy saydy to hym / I haue noo reson to speke to the / ne I haue not louedy the as I oughte/ but I am in trybulacion and wythoute frendes/ andy praye the that thou helpe me / andy that other saydy with glady chere / certes I confesse to be thy dere frende / andy haue not forgotten the lytel benefayte that thou hast doon to me / andy I shal goo ryght gladly with the tofore the kynge / for to see what shal be demaundedy of the andy I shal praye the kynge for the / The fyrst frende is possessyon of ryches/ For Whiche man putteth hym in many perylles / andy when the dethe cometh/ he hath nomore of hit but a cloth for to Wynde hym for to be buryedy / The secondy frende is his sonce / hys wyf andy kynne / whyche goo with hym to hys graue/ andy anone retorne for to entende to theyr olvne nedes / The thyrdy frende is feythe hope andy charyte andy other goody werkys / whiche we haue doon / that when we yssue out of our bodyes / they may wel goo tofore vs andy praye gody for vs/ andy they may wel delyuer vs fro the deuylles our enemyes / andy yet he saydy accordynge to thys / that in a certeyn cyte is a custome / that they of the cyte shal chese euery yere a straūge man andy vnknowen for to be theyr prynce/ andy they shal gyue hym puyssaunce to doo what someuer he wyl/ And gouerne the contree wythout ony other constytucion/ andy he kepyngy thus in grete delyces/ andy wenyng euer to contynue/ sodeynly they of the cyte sholdy aryse ageynste hym / andy lede hym nakedy thorugh the cyte / & after sende hym in to an yle in exyle / And there he sholde fynde neyther mete ne clothe / but sholde be constraynedy to be peryssheday for hunger andy colde / And after that they wolde enhaunce another to the kyngdome / andy thus they dydy longe / At the laste they took one whyche knewe theyr custome And he sente tofore hym in to that yle grete tresoure wythoute nombre duryngy alle his yere /

And whan his yere was accomplys-
sed and passed / he was put out
and put to exyle lyke the other / and
where as the other that had ben tofore
hym perysshed for colde and hongre /
he habounded in grete ryches̄es & dely
ces / and this cyte is the worlde / and
the cytezyns ben the prynces of derk-
nesse / whiche fede vs / with false delecta
cyon of the world / and thenne the deth
cometh / When we take none hede / and
that we ben sente in exyle to the place
of derkenesse / and the ryches̄es that
ben tofore sente / ben doy by the hondes
of poure men / and whan balaam had
parfytely taughte the kynges sone / &
wold leue his fader for to folowe hym
balaam said to hym yf thou wylte doo
thus thou shalt be semblable to a yon-
ge man / that whan he sholde haue wed
dyd a noble wyf / he forsoke hyr and
fledde a weye / and come in to a place
where as he salwe a gregoy doughter of
an olde poure man that labourde / and
preysed gode with hir mowthe / To
whome he sayd what is that thou doest
doughter that arte so poure & alweye
thou thankest god lyke as thou haddest
receyued grete thynges of hym /
To whome she sayd / lyke as alytel
medcyne ofte delyuerth a grete lan-
gour and payne / right so for to gyue
to gody thankynges alweye of a lytel
yefte / is made a gyuer of grete yeftes
for the thynges that ben without forth
ben not oures / but they that be wythin
vs ben oures / and therfore I haue re-
ceyued grete thynges of gode / for he
hath made me lyke to his ymage / He
hath gyuen to me vnderstondynge / He
hath called me to hys glorye / and hath
opened to me the yate of his kyngdom
and therfore for thyse yeftes it is syt-
tyng to me to gyne hym prayseynge /
This ȳonge man seyng hyr prudence
ayede of his fader to haue hyr to wyf
To whome the fader sayd thou mayst
not haue my doughter / for thou arte
the sone of ryche and noble kynne /
and I am but a ponre man / but whan
he sore desyred hir / the olde man sayd
to hym / I may not gyue hir to the syth
thou wylt lede hir home in to the holde
of thy fader / for she is myn onelye
doughter and hane no moo /

And he said / I shal dwelle wyth the
and shal acorde wyth the in al thyn
ges / and thenne he dyd of his pretyous
testementes / and dyd on hym the
habyte of an olde man / and soo dwel
lyng with hym toke hir vnto his wyf
and whan the olde man had longe
preuyd hym / he ladde hym in to hys
chambre / and shewyd to hym grete
plente of ryches̄es more than he euer
had / and gaue to hym al / & thenne
Josaphat sayd to hym / thys narracyon
toucheth me couenably / and I wolde
thou hast sayd thys for me / Nowe saye
to me fader hold many yere arte thou
olde / and where conuersest thou / For
fro the I wyl neuer departe / To whom
balaam sayd / I haue dwellyd yl8 yere
in the deserte of the londe of Sennaar /
To whome Josaphat sayd / thou semest
bettre to be lyy yere / and he sayd yf
thou demaundest alle the yeres of my
natyuyte / thou hast wel estemed them
but I accounte not the nombre of my
lyf / them specyally that I haue dys-
pendyd in the vanytee of the worlde /
For I was thenne dede towardy gody
and I nombre not the yerys of dethe /
wyth tho yerys of lyf / and whan Jo
saphat wolde haue folowed hym in to
desert balaam sayd to hym / yf thou
do so / I shal not haue thy companye /
and I shal be thenne thancker of rese
cucyon to my brethery / but whan thou
seest tyme couenable / thou shalt come
to me / and thenne balaam baptysed
the kynges sone / and enformed hym
wel in the feythe / and after wente
in to his cele / and a lytel whyle af-
ter the kynge herde saye that his sone
was crystened / wherfore he was moche
sorouful / and one that was his frende
named Nachys recomfortyng hym
sayd / Syr kynge I knolde ryght wel
an olde hermyte that resembleth moche
balaam / and he is of our secte / He
shal fayne hym as he were balaam / &
shal deffende fyrste the feyth of crysten
my / and after shal lene and wenne
fro it / and thus your sone shal wenne
to yon / and thenne the kynge wente
in to desert as it were to seche balaam
and tolde thys hermyte and fayned
that he had taken balaam / and whan
the kynges sone herde that balaam

was taken he wepte bytterlye/ but af
terwarde he knewe by reuelacyon de-
syue that it was not he / Thenne
the kynge wente to his sone and sayd
to hym thou hast put me in grete hup
nesse/ thou hast dyshonoured myn olde
age/ thou hast derked the light of myn
eyen/ sone why hast thou doon so/ thou
hast forsaken the honour of my godes
and he answerd to hym I haue fledde
the derkenesses / and am comen to the
lyght / I haue fledde errour & knowe
trouthe/ and therfore trauaylle the for
nought / for thou mayst neuer wyth
drawe me fro Jhesu cryste / For lyke
as it is impossyble to the to touche the
heuen wyth thy honde/ or for to drye the
grete see / so is it to the for to chaunge
me / Thenne the fader sayd / who is
cause herof/ but I my self / that so glory
ously haue do nourysshed the / that ne
uer fader nourysshed more hys sone/
For whyche cause thyn euyl wyll hath
made the wood ageynst me/ and it is
wel ryght / For the astronomyens in
thy natyuyte sayd / that thou sholdest
be proude and dysobedyente to thy pa
rentes / but and thou nolde wylle not
obeye me / thou shalte nomore be my
sone/ and I shal be thyn enemye for a
fader / and shal do to the that I neuer
dyd to myn enemyes / To whome Jo
saphat sayd / fader wherfore arte thou
angry / by cause I am made apartyner
of good thynges / what fader was
euer sorouful in the prosperyte of hys
sone / I shal nomore calle the fader /
but and yf thou be contrarye to me
I shal flee the as a serpente
Thenne the kynge departed from hym
in grete angre and sayd to attache
his frende alle the hardnes of his sone
and he counceylled the kynge that he
shuld gyue hym noo sharpe wordes/
For a chylde is better reformed by fair
and swete wordes/ The day folowyng
the kynge came to his sone & beganne
to clyppe enbrace and kysse hym/ and
sayd to hym my ryght swete sone ho-
noure thou myn olde age / sone drede
thy fader / knowest thou not wel that
it is good to obeye thy fader & make
hym glad / and for to do contrarye
it is synne / and they that angre them
synne euyl / to whome Josaphat sayd
there is tyme to loue/ and tyme to hate
tyme of pees / and tyme of bataylle /
and We ought in no wyse loue them /
ne obeye to them that wold put vs a-
weye fro god be it fader or moder /
And whan hys fader salue his sted-
fastnesse/ he sayd to hym/ sythe I se
thy folye and wylle not obeye to me
Come/ and we shal knowe the trouthe
For balaam whiche hath deceyued the
is bounden in my pryson / and lete vs
assemble our peple wyth balaam/ and
I shal sende for alle the galylees / that
they may saufly come wythout drede
and dispute/ and yf that ye wil-h you
balaam ouercome vs/ we shal leeue
and obeye you / and yf we ouercome
you ye shal consente to vs / and thys
pleseth wel to the kynge / and to Jo
saphat/ and whan they had ordeyned
that he that named hym balaam shold
forste defende the feythe of cryste/
And suffre hym after to be ouercomen
and soo were alle assembled / Thenne
Josaphat torned hym towarde nachor
whiche sayned hym to be balaam /
and sayd balaam thou knowest wel
how thou haste taughte me / and yf
thou deffende the feyth that I haue lern-
ed of the / I shal abyde in thy doc-
tryne to the ende of my lyf/ and yf
thou be ouercomen I shal auenge me
anone on the myn Iniurye/ and shalt
pucke out the tonge out of thyn hed
wyth myn handes/ & gyue it to dogges
to thende that thou be not so hardy to
put a kynges sone in errour /
And whan nachor herde that he was
in grete fere and salue wel that yf he
sayd contrarye he were but dede / and
that he was taken in his owne snare/
and thenne he aduysed that it were
better to take and holde wyth the sone
thenne wyth the fader/ For to eschewe
the perylle of deth / For the kynge
had sayd to hym tofore them all/ that
he shold deffende the feythe hardelye &
without drede/ thenne one of the may-
sters sayd to hym thou arte balaam /
whiche hast deceyued the sone of the
kynge / and he sayd I am Balaam
whyche haue not put the kynges sone
in ony errour / but I haue brought
hym out of errour / and thenne the
mayster sayd to hym/ ryght noble and

mearuyllous men haue worshypped
our goddes / how darst thou thenne
adresse the ageynst them / and he an-
swerd / they of caldee / of egypte / and
of grece haue errid and sayden that
the creatures were goddes / & the chal
dees supposeden that the elementes had
ben goddes whiche were creatid to the
prouffyte of men / and the grekes sup
posed that auncyen men and tyraunts
had be goddes / as saturne / whom they
sayd ete his sone / and Jubyter whiche
as they say gheldyd his fader & threwe
his membres in to the see / wherof gre
we venus / and Jubyter to be kynge
of the other goddes / by cause he trans-
formed ofte hym self in lykeneſſe of
a beeſt for to accomplyſſhe his aduoul
trye / and also they saye that venus is
goddeſſe of aduoultrye / and somtyme
mars is hyr husbond / and somtyme
adonydes / The egyptyens worshyppe
the beestys / that is to wete a sheep / a
calfe / a swyne / or suche other / and the
crysten men worshyppe the sone of the
ryght hygh kynge / that descended fro
heuen and toke nature humayne /
And thenne nachor beganne clerkye
to deffende the lawe of crysten men / &
garnyſſhed hym with many resons /
so that the maysters were al abaſſhed
and wyste not what to answere / and
thenne Josephat had grete ioye of
that / whiche our lord had deffended the
trouthe / by hym that was enemye of
trouthe / and thenne the kynge was
ful of wodrnesse / and commaunded
that the counceyl sholde departe / lyke
as he wolde haue tretyd ageyn on the
morne of the same faithe / Thenne Jo
saphat sayd to his fadr lete my mayſ
ter be with me thys nyght / to the ende
that we may make our collacion to gy
der / for to make to morowe our an-
swerres / and thou shalt lede thy mayſ
ters with the / and shal take counceyl
with them / & yf thou lede my mayſ-
ter with the / thou doest me no ryght
wherfore he graunted to hym nachor
by cause he hoped that he shold deceyue
hym / and whan the kynges sone was
comen to his chambr / and nachor with
hym / Josephat sayd to nachor / Ne
weneſt thou not that I knowe the / I
wote wel that thou arte not balaam /
but thou arte nachor the astronomyen /
and Josephat preched thenne to hym
the waye of helthe / and conuerted
hym to the feythe / and on the morne
sente hym in to deserte / and there was
baptysed / and ledde the lyf of an her-
myte / Thenne there was an enchaun-
tour named theodes / whan he herde of
this thynge / he came to the kyng and
said that he shold make his sone turne
and byleue in hys goddes /
And the kyng said to hym yf thou do
so / I shal make to the an ymage of
golde and offre sacrefyses therto / lyke
as to my goddes / and he sayd take
alweye al them that ben about thy sone
and put to hym fayre wymmen and
wel a ourned / and commaunde them
alle waye to abyde by hym / and after
I shal sende a wycked spyryte that
shal enflamme hym to luxurye and
there is noo thynge that may so sone
deceyue the ponge men / as the beaulte
of wymmen / and he sayd yet more /
there was a a kynge whyche had wyth
grete payne a sone / & the wyse mayſ-
ters sayden that yf he salue sonne or
mone wythin ten yere / he sholde lose
the syghte of his eyen /
Thenne hit was ordeyned that thys
chylde sholde be nourisshed wythin a
pytte made in a grete rocke / and whan
the ten yere were passyd / The kynge
commaunded that hys sone sholde
be brought forth and that alle thynges
sholde be brought tofore hym by cause
he sholde knowe the names and tho
thynges / and thenne they brought to
fore hym Jelwelles / horses and trestys
of al maners / and also golde / sylver
precyous stones / & alle other thynges
and whan he had demaũded the names
of euery thynge / and that the mynyſ-
tre had tolde hym / he sette nought
therby / and whan his fader saw that
he retched not of suche thynges / thenne
the kynge made to be brought tofore
hym wymmen queyntely arayed / and
he demaunded what they were / For
they wold not soo lyghtly telle hym /
wherof he was anoyed / and ofte the
mayster squyer of the kyng sayd ia-
pyngz that they were deuylles that
deceyue men / Thenne the kynge de-
maunded hym what he lyueſt had of

al that he hady seen / andy he answerdy fadre my soule coueyteth noo thynge so moche as the deuylles that deceyue men/andy therfore I suppose that none other thynge shal surmounte thy sone but wymmen whiche moeue men alle waye to lecherye / Thenne the kynge put out alle hys mynystres andy sette therin to be about his sone ryzt noble & fayre maydens /whyche alweye hym admonestedy to playe / andy there were none other that myght spekte ne serue hym/andy anone the enchaunteour sent to hym the deuyl for to enflame hym whiche brennyd the ionge man wythin forth /& the maydens wythoutforth/ andy whan he felte hym soo strongelye trauaylledy he was moche angry/ Andy recommaundedy hym self alle to gody/ andy he receyuedy deuyne comforte / in suche wyse that al temptacyon departed from hym/ & after this that the kynge salde that the deuyll had doy no thynge he sente to hym a fayre maydeny a kynges doughter whyche was fadrles/

To whome thys man of gody prechydy andy she answerdy yf thou wylte saue me/andy take me alweye for worshyppynge of thydolles conioyne the vnto me by couplynge of mariage / for the patryarkes /prophetes /andy peter the apostle hady wyues/ Andy he sayd to hir /woman thyse wordes sayest thou nold for nought/ It appertayneth wel to crysten men to Wedde wyues / but not to them that haue promysedy to our lordy to kepe virginyte /

Andy she sayd to hym / nold be it as thou wylte / but yf thou wylte saue my soule/ graunte to me a lytel requeste/ lye with me onelye thys nyght andy I promyse to the that to morne I shal be made crysten / For as ye say the aungels haue more ioye in heuen of one synnar doyng penaunce/thenne ony many other / Ther is grete guerdon due to hym that doth penaunce / & conuerteth hym / / therfore graunte to me onely thys requeste/ andy soo thou shalte saue me / andy thenne she began strongely to assayle the toure of hys consaence/ Thenne the deuyl sayd to his felawes/loo see how thys mayde hath strongely put forth that we myzt not moeue /Come thenne andy lete vs knocke strongely ageynst hym syth wher fynde nold tyme conuenable/

And whan the holy ionge man sawe thys thynge /andy that he was in that captyfnes / That the couetyse of hys flesshe admonestedy hym to synne/ andy also that he desyrdy the sauacyon of the mayde /by entysyng of the deuyl that moeuyd hym/ he thenne put hym self to prayer in weppynge /andy there fyl a slepe /andy sawe by a vysyon that he was brought in to a medolde arayed wyth fayr floures/ there wlthin the leuys of the trees demened a swete sounde/whiche came by a wynde agreable /andy therout yssuedy a merueyllous odour /andy the fruyte was right fair to see /andy right delectable of taste/andy there were setes of golde andy syluer andy precyous stones/ and the beddes were noble andy precyously aournedy / andy right clere watter ranne there by//andy after that he entred in to a cyte of whiche the walles were of fyne golde /andy shone by meruayllous clerenesse/andy / sawe in the ayer somme that sange a songe / that neuer eer of mortal man herde lyke/ andy it was saydy thys is the place of blessydy saynctes /andy as they wolde haue had hym thens /he prayedy them that they wolde late hym dwelle there andy they sayd to hym /thou shalte yet hereafter come hyther with grete trauayle yf thou mayst suffre / andy after they ledde hym in to a right horryble place ful of yl sylthe andy stenche/andy sayd to hym thys is the place of wyckedy peple/andy whan he awoke hym semed that the beaute of that damoysel was more foull andy stynkyng thenne alle the other ordure / andy thenne the wyckedy spyrytes came ageyn to theodose/and he thenne blamyd them/ to whome they sayd we ranne vpon him tofore he markedy with the sygne of the crosse /& troubled hym strongelye and whan he was garnyssed with the sygne of the crosse / he persecutedy vs by grete force/ Thenne theodose came he hym with the kynge and had hoped that he sholdy haue peruertedy hym/

But thys enchaunteour was taken of hym/ whome he supposedy to haue taken andy was conuertedy andy repentedy

kapteſme/and lyuedy after ay holy lyf
and thenne the kynge was al deſpay-
redy/and by counceyl of his frendes he
delyuerdy to hym halfe hys royame/ &
how be it that Josaphat deſyredy with
alle hys thoughte the deſerte / yet for
to encreſe the feythe he receyuedy the roy
ame for a certeyn tyme /And maad
chirches and reyſedy crosses and con-
uerted moche people of his royame to
the fayth of Jhesu cryste/and atte laſt
the fader consented to the resons & pre
dycacyons of his sone and bylenyd on
the feythe of Jhesu Cryſt / & receyuedy
kapteſme /and lefte hys royame hole to
his sone / & entended to werkes of pe-
nänce /and after fynyſſhedy hys lyf
laudably / and Josephat ofte wäy-
ned the kyng barachye that he wolde
goo in to deſerte /but he was retreynedy
of the peple longe tyme /but atte laſte
he fledde alleye in to deſerte / and as
he wente in a deſerte /he gaf to a pour
man his habyte ryal / and abode in a
ryght poure gowne/ & the deuyl made
to hym many aſſaultes /for somtyme
he ranne vpon hym with a ſwerde
drawen /and menacedy to ſmyte yf he
lefte not the deſerte. /and another tyme
he apperyd to hym in the forme of a
wylde beeſt/ & fomedy & ranne on hym
as he woldy haue deuourdy hym/ And
thenne Josaphat sayd / Our lordy is
myn helpar / I doubte no thynge that
man may do to me / And thus Josa-
phat was two yere fagaynte & erydy
in deſerte/and coude not fynde balaam
and at the laſte he fonde a caue in the
erthe and knockyd at the dore & sayd/
Fader bleſſe me / and anone balaam
herde the voys of hym /and roos vp &
wente out /and thenne eche kyſſedy o-
ther and enbraced straytelye/ and were
glady of theyr aſſemblyng/ And after
Josaphat recountedy to balaam al thyſe
thynges that were happenyd/
And he wondrydy & gaue thankynges
to gody therfore/and Josaphat dwelled
there many yeres in grete and mer-
uayllous penannce ful of vertues/and
whan balaam had accomplyſſhed hys
dayes /he restyd in pees aboute the yere
of our lordy foure hondred & four ſcore
Josaphat lefte hys royame the xxv
yere of his age/ And ledde the lyf of
ay hermyte fyue and thyrty yere/and
thenne restyd in pees ful of vertues/
and was buryed by the body of ba-
laam/and whan the kynge barachyas
herde of thys thynge he came vnto that
ſame place with a grete companye/and
toke the bodyes and bare theym with
moche grete honoure in to hys cytee
where gody hath ſhewed many fayre
myracles at the tombe of thyſe two
precyous bodyes/

Thus endeth the story of Bala-
am and Josaphat

Here folowyth the hiſtorye of
saynt Pelagyen the Pope with ma-
ny other hiſtoryes and geſtys of the
Lombardes/and of Mahomete with
other cronycles /

PELAGyen the pope was of mocke grete hoy lyneſſe/ and demenedy hym laudably in the ſee of rome / and in his laſte ende endy in our lordy ful of vertues / but thys was not that pelagyen the predeceſſour of sayntt gregory / but another tofore hym / To thys Pelagyen ſucceedy Joy han the thyrdy/and to Johan benedycte To benedycte Pelagyus / to Pelage Gregory / In the tyme of thys Pe lage came the lombardes in to ytalye / and by cauſe many knolde not thys hyſtorye / I haue ordeyned it to to be ſette here / lyke as it is ſette in thyſtoy rye of the lombardes whiche paule the hyſtoryagraphe of lombardes hath com pyled and expowned in dyuers crony cles / He ſayth that there was a mul titude of peple of germanye yſſued fro the riuage of the ſee ocean & ſayled towardy the northe fro the yle of ſcan dynare and enuyronned many contrees and made many bataylles /

And at the laſte they came in to pano nye/ and durſte not goo ferthery/ and there eſtablyſſhedy to holde theyr perpe tuel habytacyon / Thyſe men were cal ledy hunes/ and afterward they were called lombardes/and yet as they were in germanye / Agamon kynge of the lombardes fonde ſeuen chyldern caſte in to a pyſcyne for to be drowned/ Whiche were borne at one burthen of a comyn woman/and whan the kyng had them foundery by caas of aduenture / mer uaylledy moche / and with hys ſpere he beganne to torne and moeue them and one of the chyldern toke and helde the ſpere with his honde / and whan the kynge ſawe that he was abaſſhedy and made hym to be taken and nou riſſhedy/ and called hym grete lampſſy on/ and ſayd that he ſholdy be of ſoo grett puyſſaunce that after the dethe of the kynge of the lombardes / he ſhol dy be made kynge of them / about that ſame tyme in the yere of our lordy foure hondredy and foure ſcore there was a byſſhop of the hereſye arryen as ſayth Eutropius whiche wolde haue baptyſ ſedy one named barnabe/ and whan he ſayd barnabe I baptyſe the in the name of the fader / by the ſone with the holy ghooſt by whiche he wolde ſhelde / the ſone and holy ghooſt to be laſſe thenne the fader / and anone the water ra nyſſhedy alweye/and he that ſholde haue be baptyſedy ffedde to the chirche for to be baptyſedy / In that tyme floury medarde & gyldarde brethern bothe of one burthen & borne in onday/& bothe made byſſhoppes in one day / & in one day bothe they deydeyn in our lordy/ and tofore this tyme it is ſayd in a crony cle about the yere of our lordy foure hondred and one/ as the hereſye arryen gewde in fraunce / The vnyte of the ſubſtaunce of thre perſones was ſhew wyd by opene myracle lyke as phyly kette reherſedy/ for as the byſſhop ſange maſſe in the cyte of Vſſanance/ he ſawe thre doxes right clere al of one grete neſſe whyche were vpon the aulter / & alle thre ranne to gider in to a precious gemme/ and whan they had ſette this gemme in a croſſe of golde / alle the other precious ſtones that were there fyllen out/and this gemme was clere to them that were clene out of ſynne / & it was obſcure & derke to ſynners / and it gaue lyghte to them that were ſeek / & enteraedy them that worſhyp pedy the croſſe / after thys regnedy a kynge vpon the lombardes whiche was named albuyne a ſtronge man & no ble whiche hady a bataylle with the kynge of the gebydayns / & deſtroyedy theyr hoſt/ and ſlewe theyr kynge / wherfore the ſone of the kynge that was ſleyne ſucceded his fader / & came with a grete puyſſaunce armyd ayenſt albuyne for to venge his fader /

And albuyne moeuyd his ſtrengthe ageynſte hym / and ſurmountedy hym and ſlewe hym/ and lade alweye with hym Roſamounde his wyf in captyuy te / but after he toke hir to his wyf / & he dyd doo make a cuppe of the ſtulke of that kynge & cloſedy in fyne golde and ſyluer/ and dranke out of hit /

In that tyme Juſtynus the laſſe gou uernyd themppre/ whych had a prynce chaaſt named Narſes / whiche was a noble man & ſtronge / whiche went to batayllе ageynſt the ghothes that he ne had taken al ytalye & he ſurmountedy

them and slewe their kynge / & made pees myn al ytalye/ and after yet for al his grete victorye and weel he suffred grete enuye of the romayns / For he was falsely accused vnto themperour and the wyf of the emperour named Sophye dyd to hym soo grete despyte that she sente hym worde that she shold make hym to spynne & clype wulke with hir chamberres / to whome narses sente hir answer sayenge/ I shalle soo pourchas to sette suche a clothe in thy kommes / that durynge thy lyf thou shalte not fynysshe it ne take it doun/ Thenne Narses wente to Neopolyn / & sente to the lombardes/ that they sholde leue that poure londe of panonnye/and that they sholde yourselue the ryghte plentyuous londe of ytalye/and whan albuyne herde this thynge/ he lefte panonye & entryd with hys lombardes in to ytalye the yere of our lorde vj hondred lxviij/and they were acustomed to haue longe berdys / wherfore on a tyme as it is sayd certayn espyes came tespye them wherof albuyne had knowleche / and commaunded that alle the wymmen sholde vnbynde theyr heer/ & bynde it vnder their chynnes in suche wyse/that they sholde seme men /
And therfore were they called longebardes/and so after lombardes/and al by cause of longe berdes/and other say whan they oughte fyghte wyth the wandelyens or wandellys/they wente to a man that had a spyryte of prophecye for to praye for them / and that he sholde blesse them/ and/by counceyl of his wyf they shold put them by the wyndowe where as he prayed toward thoryente and the wymmen put their heer aboute their chynnes in stede of berdes/ and whan he openyd his wyndowe and salwe them / he escryed and sayd/ who ben thyse longebardes /and thenne his wyf sayd to hym / that he sholde gyue the victorye to them that he had named / Thenne entryd they in to ytalye/ and toke almoste alle the cytees/and slewe al thynhabytans / and assyeged thre yere pauye / and at the laste they wook it/ and the kynge albuyn had swore that he shold slee al the crysten men/ & as he sholde entre in to pauye his hors kneled tofore the gate of the cyte / and coude not make hym to aryse wyth his spores / ne in none other maner / tyl by the warnynge of a cristen man he had chaūged hys othe/ and fro thens came the lombardes to mylane / & in a lytel tyme they subduedy to theym al ytalye sauf Rome and romanyole/ whiche alwey was adheraunte to rome / for it helde alwaye wyth rome / & whan the kyng albuyne came to verone/and had ordeyned a grete feste/ He commaunded to brynge forthe the cuppe that he hady do make of the heed of the kynge/& dyd drynke therof/and gaue hit to Rosamonde his wyf & sayd drynke wyth thy fader'/ & whan rosamounde knewe it/she had grete desdayne/ and hate toward the kynge/ and the kynge hady a duc whiche helde and laye by a dayesmoysel of the quenes / and on a tyme she was oute /& the quene entryd in to hir chambre and sente for the duc in the name of the same damoyselle/ And whan he was come & hady doon his wylle/she sayd to hym woldest thou wyte who I am/ and he sayd ye are my loue & she sayd nay / I am rosamounde the quene/wherfore/ my husbonde shalle be angry/ but I praye the that thou wylt auenge me on hym/ for he hath slayne my fader / and hath doo made a cuppe of his heed / and hath made me for to drynke therof/ & he wolde not graunte hir/ but promysed to hir that he sholde fynde one that sholde doo hit/
Thenne whan he sholde come she toke awaye the kynges armes & bonde faste his swerde in the shethe/so that he myght not drawe it oute/ Which henge at his beddes hede/ and whan the kyng was aslepe in his bedde / the homycyde enforced hym to entre in to the chambre & whan the kyng felte hym he sprange vp & toke his swerde / but he myghte not drawe it out /and began strongly to deffende hym wyth a stole / but that other which was well armed pruayledy on the kynge and slewe hym / And toke alle his tresoure/and wente wyth rosamounde to rauenne / & whan rosamounde was in rauenne she salwe a fayre yonge man whiche was prouoste of the tolvne/ & desyred to haue hym to hyr husbonde / and she gaue

to hir husbonde to drynke / and anone he felte the bytternesse of the venym/ & commaunded to Rosamounde for to drynke the residue / which she refused/ and he toke hys swerde and constraygned hyr to drnke it / and thus they perysshed and deyed bothe to gyder/and after thys the lombardes made a kynge named adoloeth which was baptysed / and weryued the feythe of cryste / and theodolyne quene of the lombardes a deuoute and moste crystey lady ordeyned at melane a moche fayr oratorye / To whome saynt Gregory sente the bokes of dyalogues/ and she conuerted agylulphe hyr husbonde to the feythe / which had fyrst ben duc of Taurynense / and after was kynge of the lombardys / and he maad pees to be had with the Emperour/ & with the chyrche / and the pees was maad bytwene the Romayns and the lombardes the day of the feste of saynt Gervase and saynt protchase/ and therfore establysshed saynt gregory to synge the office in the masse / Loquetur dominus pacem / And in the natyuyte of Saynt Johan baptyst the pees was al confermyd / and thys Teodolyn had a specyal deuocyon to the blessyd saynt Johan/ and sayd that by the merite of hym her people was conuerted and to hym she made the sayd oratorye at melane / and it was shewed by reuelacyon vnto an holy man that saynt Johan was patrone and deffendour of her peple/ and when gregory was dede sabyne succeded after hym/ and to hym succeded bonefface the thyrd / and to hym bonefface the fourth / at whos requeste Focas the emparour gafe to the chirche of cryste the temple of panthe on/aboute the yere of our lord vj hondred and ten / and he at the requeste of the thyrd bonefface establysshed the see of Rome to be chyef and hede of al the chirche / For tofore the chyrche of constantynople wrote hir self grettest of alle other chyrches/

And when Focas was dede/ Heraclea regned / and aboute the yere of our lord vj hondred and ten / machomete the false prophete and an enchaunteour deceyued the agarenes or ysmaelytes/ that is to saye the sarazyns in thys manere as it is rede / in an hystorye of hym in a certayn cronycle / There was a clerke moche renomed at rome which coude not come to the worshyp that he desyred/ and in grete desdayne departed thens in to the partyes ouer the see/ and dreded to hym by his symylacyon moche peple/ and fonde machomete / and sayd to hym that he wold make hym lord and chyef of alle the peple/ and after he nourisshed a dowue and layed whete and other corne in the eeres of Machomete / and sette the dowue vpon his sholdre/ and fedde hym out of his eer/ and was so vsed and acustomed that alwey when he sawe machomete he flewe on hys sholdre / and put his bylle or becke in his eer/ and thenne this clerke called the peple and sayd that he wold make hym lord ouer them alle / On whome the holy ghoost sholde descende in the lyknesse of a culuer or a dowue/

And thenne he lete the dowue flee secretely/ and he fledde vpon the sholdre of machomete which was emonge the other/ and put his becke in hys eer / And when the peple salue thys thynge / they supposed that the holy ghoost had descended on hym / and had shewed vnto hym in his eere the worde of god and thus deceyued machomete the sarasyns/which with his adherentes assayled the royalme of perse/and alle the partyes of the orryente vnto Alysaundre

Thus it is sayd comynlye / but thys that shal here folowe is had for more verey hystorye/ For thenne machomete made and fayned his lawes to be made of the holy ghoost which in the syght of the peple ofte came vnto hym in the forme of a dowue / and in his lawes he put somme thynges of the olde and nelwe testamente/

For when he was in hys fyrste eage he haunted egypte and Chaleslyne and was a marchaunte and ladde camelys/and conuersyd ofte with Jewes and with crysten men of whom he had taken the olde testamente & the nelwe and after the custome of the Jewes the sarasyns ben circumcysed/ and ete no swynes flesshe / And machomete wolde hem that the cause was/ that the

wyne was made of the donge of the camell after noes flode/ and therfore it ought to be eschewed / as an vnclene beest of clene peple/ and to crysten men they accorde / where as they byleue on god almyghty maker of alle thynge / And this false prophete meddled and affermyd somme treue thynges with the fals/ he sayd that moyses was a grete prophete but cryste was greter and moste souerayn of the prophetes / & was borne of the Vyrgyne Marye without seed of man/ and he sayth in his book that is called alcharon / that whan cryste was a childe he made figures of the slyme of the erthe / but he meddlyd venym with his wordes / For he sayd that Jhesu cryste was not verayly dede/ ne awoos not ageyn but that it was another in lykenesse of hym that he had put in hys stede There was a lady named Cadygam whyche was lady of a prouynce named arotanye/and salde that this machomete was kepar and gouernour of a grete compayne of sarasyns & Jelbes & supposed that cruyne mageste had be in hym hyde/ & she was a widolde/ & she toke machomete to hyr husbonde/ & thus was machomete prynce of alle that prouynce / & after by false demonstraunces he decayued not onelye thys lady/ but he decayued Jelbes & crysten men / so that he sayd to them openlye that he was messias that was promysed in theyr lalde/and after this machomete fyl ofte in thepylentyeal passyon / and whan the lady his wyf salde hym ofte falle / she was moche sorouful that she had wedded hym / & he thought to plese hir/ & appeased her in this wyse & sayd that / he salde ofte the aungel gabryel whyche spake to hym / and that he myght not suffre the bryghtnesse of hym/ wherfore he must falle by cause he myght not sustene hym/ and hys wyf/ & other supposed and by leuyd that it had ben treue / and in another place it is rede that a monke named sergyus an heretyke that Introduced machomete / whyche monke by cause he fyl in to hereSye of nestory was expulsed fro his monasterye / and came in arabye & abode with machomete/ hold he it/ it is sayd in another place that he was arrested in antyoche / & as somme sayn he was a Jacobyte/ & preched the aryanysm vpon / and sayd that cryste was not god/ but he was an holy man conceyued onely of the holy goost & borne of a Vyrgyne / & that byleue the sarasyns / & the sayd Sergyus taught to machomete many thynges of tholde and newe testamente /

And whan machomete was orphane of fadre & moder he was vnder the gouernaunce of his vncle/ and by longe tyme adoured tydolles with the peple of arabye / as he wytnesseth in hys alcharon that god shold saye to hym/ Thou were an orphelyn/ and I haue taken the/ Thou abodest longe in the erroure of ydolatrye & I brought the out therof/ Thou were poure / and I haue enryched the/ Al the peple of arabye with machomete worshypped Venus for a goddesse / & therof cometh it / that the sarasyns holde the fryday in grete honoure lyke as the Jelbes doon the satyrday/ and crysten men the sonday / & whan Machomete was enryched with the rychesses of thys widolde cadygam / He mounted in soo grete folye of thought / that he thought to vsurpe to hym the royame of arabye/ & whan he salde he myght not doo it by vyolence / and also that he was despysed of his felawes which had ben alldeye grete with hym/

Thenne he fayned hym to be a prophete/ & them that he myght not dralde to hym by myght / he drelde to hym by fayned holynesse / & thenne he beganne to byleue the counsayl of that Sergyus / Whyche was a moche subtyl man / and enquyred alle that he sholde do secretely / & reported it to the peple and calkyd hym gabryel/ & thus machomete in faynynge hym self to be a prophete / helde alle the seygnourye of alle that peple & alle byleueden by theyr gremente / or for fere / or for doute of slerde/ that thing is no more treue/ thenne that whiche is sayd of the dolue/ and is more to be holden and by cause that thys Sergyus was a monke/ he wold that the sarasyns sholde vse the habyte of a monke / that is to wete a gowne without an hood

and in the gyse of monkes they shold make many kneelynges/and that they shold adoure ordynarlye / And by cause that the Jelbys worshyp tolward the weste/aud the crysten men toward the eest/therfore he wold that hys pple shold adoure tolvard the southe/
And so doo yet the sarazyns/and machomete publysshed to them many of the lalbes that the sayd Sergyus taught hym and toke many of moyses lalbes / for the sarazyns wesshe them ofte and specyally when they shold praye / for thenne wolde they wesshe al theyr membres of the body/ by cause they shold praye the more clene and in theyr prayeng they confessyd one onely god/to whom is none lyke and they sayd that machomete is hys prophete /And they faste euery yere an hole moneth/ And when they faste they ete no thynge but in the nyght/ and faste alle the day/ And as sone as the day cometh/as when they may dyscerne blacke fro whyte/ They begynne to faste/and faste tyl the sonne be down and nyght /and in that whyle none of them dare ete ne drynke / ne haue to doo with hys wyf / but they that ben seek be not constrayned to this It is also commaunded to them that ones a yere they shold come vnto the holds of god for to adoure / and in testementes wythout seme to goo aboute/and caste stones bytwene their thyes for to stone the deuyl therwyth/ whiche holds they say that Adam made for alle hys chyldren for to praye in / and lefte it to abraham and Jsmahel and atte laste it was lefte to Machomete and to alle hys people/ They myght ete alle maner of flesshe sauf swynes flesshe and blood/and flesshe that hath be strangled or founde dede/ Eche man myght haue foure wyues wedded attones and refuse & repudye thre tymes /and take them ageyn but not the fourth tyme / and he myghte haue nomore than foure wyues lawfully/but he myght haue concubynes and suche wymmen as many as he may bye & as many as he myght kepe and them he may selle but yf she be wyth chylde /and it is graunted to them that they may hane wyues of theyr owne lygnage/that their kynrede may be the stronger emonge them in frendshyp/ and as to theyr possessions he that demaundeth muste shaue wytnesses to preue his demaunde / And the defendaunte shal be byleuyd by his othe when they be founde in aduoutrye they be stoned bothe to gyder / & when they doo fornycacion they shal haue four score lasshes /machomete sayd that thaungel gabriel had shewed to hym that it was graunted to hym of our lord that he myght goo to other mennes wyues/ for to engendre men of lettu and prophetes /and one of hys seruauntes had a fayre wyf /and he defended and forbade hys wyf that she shold not speke with his lord machomete/& on a day he fonde hyr spekyng with hym/ And thenne anone he put hyr from hym / and machomete wedded hyr and sette hyr emonge hys other wyues /and thenne he doubted the murmure of the pple and fayned that a Wrytyng was sente to hym fro heuen / in whyche was wrytten/ yf ony man repudyed hys wyf /that he that wedded hir shold haue hyr to hys wyf/ whyche thynge the sarasyns kepe for a lalbe vnto thys day/
A theef that is taken emonge them is beten the fyrst and seconde tyme / The thyrde tyme hys hande is cutte of/ The fourth tyme his foot is smyten of/ hyt is forboden to hem to drynke wyne / & as they affirme our lord hath promysed paradys to them that kepe thyse lalbes and other / that is to wyte a gardyn or a place of delytes ennyronned with rennyng watre / In whiche paradys they shal haue setys pardurable /ne they shal haue neyther / ouermocke hete ne colde / & they shal vse & ete al maner metes/what someuer they desyre they shal anone fynde redy to fore them/they shal be clad in clothes of sylke of al colours/they shal be conioyned to right fayr byrgyns/& althey they shal be in delytes/& thaūgels shal come as botylers with vessels of golde & syluer/& shal gyue in them of golde mylke /& in them of syluer wyn/and they shal saye to them ete & drynke in gladnes/& machomete sayth they shal haue thre flodes or ryuers in Paradyse

that one of mylke / that other of hony and the thyrdy of ryght goody wyne wyth ryght precious espyces/

And that they shal see there ryght fayre aungelys and so grete that fro that one eye to that other is the space of a day iourneye/ Unto theym that by leue not to gody and machomete as they afferme / is ordeynedy the payne of helle wythout ende/ And to them that in what someuer synne haue synnedy / and bey bounden therin /yf in the honour of their dethe they byleue in gody and to Machomete / in the day of dome when machomete shal come/ they shal be sauedy / and the sarasyns enuolupedy in derkenesse afferme that machomete the false prophete to haue had the espyryte of prophecye aboue alle other prophetes / And they saye that he hady ten aungelys obeyssaunte to hym whyche kepte hym /

And they say yet that tofore gody cre atedy heuen and erthe /the name of machomete was tofore gody / and but yf machomete sholdy not haue been / heuen ne erthe ne paradys hady neuer be made Also they lye sayeng that the mone came to hym /whome weryuyng in to his bosom/he departedy in to two partes and after ioynedy them ageyn to gyder/ And they saye that there was a lambe of flesshe offredy to hym / whyche spake unto hym and saydy/ be ware that thou ete me not / For there is fenym wythin me /and yet neuer/ theles after certeyn yeres there was fenym gyuen by whyche he dyedy/

But nowe late vs retorne to the historye of the lombardes / for thenne the lombardes were mocke contrarye to the chyrche of Rome and to the empyre how be it they hady werryuedy the feyth/ & thenne peppyn the gretest prynce of the holde of Fraunce was dedy/ and charles hys sone succededy hym whyche was also namedy Eutydes / and he dydy many bataylles and hady many victoryes / and lefte two sones prynces of the ryall hulke charles and Peppyn / but charles leuyng the pompe of the worlde Was maady a monke of cassynence/ and Peppyn gouernedy mocke nobly and worshypfully the howe of Fraunce/

And for as mocke as Chylderyk the kyngy was not prouffytable / Peppyn came vnto the Pope /and axedy counseyl whether he shold be kynge that hady but onelye the name of the kyng or hee that gouernedy the Royame/

And thenne the Pope answerde/ that he ought to haue the name of the kyng that gouernedy welle the royaulme /

And the frensshe men were enhardyed wyth thys answer /and made Peppyn kyngy/and closedy chylderyk in a monasterye aboute the yere vij C & l/

And thenne when astulphus kynge of the Lombardes had despoyledy the chyrche of Rome of hyr possessyons and seygnorye / Stephyn the Pope whyche came after zacharye requyredy ayde and helpe of Peppyn the kyng of Fraunce agenste the Lombardes / and came hym self in to fraunce / and thenne peppyn assemblydy a mocke grete hoost/and came in to ytalye/and besyegedy the kynge astulphus/& raynquyssedy hym and wolt of hym foure hy hostages / that he sholdy restore ageyn to the chyrche of rome alle that he hady taken alweye/& that he shold nomore tormente it / But when Peppyn was departedy he dydy noo thynge of that he hady promysedy/and sone after as wente on hontyng he dyedy sodeynlye/and desidere succededy hym/ aboute the yere of our lordy v hondredy & xliij dagoberte kynge of fraunce as it is conteyned in a cronicle whiche had regned longe tyme tofore Peppyn began fro his chyldehode to haue saynt denys in grete reuerence / for whan he ferydy the angre of hys fader lothaire/he fleddy anone to the chirche of the blessyd saint denys/and after whan he Was maady kyng /he louedy & honouredy hym strongelye/and after whan he was dede/it was shewedy to an holy man in a vysion that his soule was brought to the Jugemente/& many sayntes opposed a yenst hym that he hady robbedy her chyrches /& as the wickedy spirites wolde haue rauyssshed & lad hym to payn/the blessyd denys cam & delyueredy hym/or pauenture the solde of hym was restored to the body & dyd penaūce/the kyng clodoneus of fraūce vnconerdy sayntdenis more dystonelely / than he ought

to doo and brake the boonys of hys arme and bare hem aboye ouerthwrslye and anone he weye madde / In that tyme was beda the honourable clerke in englond / and holy be it that he is acounted in the cathologne of sayntes yet he is not called of holy chyrche sayntbede / but worshypfull bede / and thys for double cause / The fyrste is for is olde age he was blynde / And he had one that ledde hym by townes and castellys where as he prechyd the worde of our lord in euery place / and on a tyme he ledde hym by a valeye full of grete stones / and hys leder mockynge hym sayd that there were assembled mocke peple that were stylle for to here his predycacion / And thenne began he to preche mocke ardantlye / and at the last ende he concluded with per omnia secula seculorum / and anone the stones answerde with an hye voys amen our honourable fader / & by cause that the stones callyd hym honourable so the chyrche may say well that he is honourable / The seconde cause is that after hys dethe a mocke deuoute clerke desyred to make a vers to sette on hys tombe / and began in thys wyse / Hic sunt in fossa / And was ended with bede sancti ossa / but it was no twelue vers / and whan he coude not bringe it to a twelue metre / he was full of thouzt alle a nyght / & on the morne he fonde grauen on hys tombe by the handes of aungellys the vers full made in thys maner / Hic sunt in fossa / bede venerabilis ossa / whos body is worshypped by grete devocyon in gene /

In the tyme of aboute the yere of our lord seuen hondred lachortus kynge of fryse sholde haue ben baptysed / & had thenne one foot in the fontstone / and that other without / and demaunded whether the more parte of his predecessours were in helle or in heuen / and whan he herde that moo of them were in helle than in heuen / he saidy it is more holy to folowe the more parte than the lesse / & withdrethe hys foot that was in the fonte / and so was he deceyued of the deuyl / whiche promysed vnto hym goodes without nombre / and the fourth day after he deyed sodeynlye / and perysshed perdurably In the champayn of ytalye where barley and corne fyll doun fro heuen lyke rayne / It is redde that in the same tyme the yere of our lord seuen hondred and fourty / whan the body of saynt benet was brought to the monasterye of fleriacense / and the body of saynt scolastica hys suster was brought to ceromane / Charles the grete wolde haue borne the body to the castel of camense / but by myracles that were shewed it was forbode /

In that tyme was a grete tremblyng of the erthe / by whyche cytees were vrned and sonken / and other with montayns and hylles were borne and transported hole and sauf seuen myle thens / The body of saynt pernelle doughter of saynt Peter the Apostle was transported fro thens where it was / and was founde Wryten in mable by the honde of Saynt Peter / thys is the tombe of the goldey petronelle my doughter / And as sygebert sayth they of thyre tourmentyd them of armenye / And whan the pestylence had ben somtyme in theyr londe / they of the contreye by the admonestement of crysten men shaued theyr hedes in manere of a crosse / and by cause that by that sygne they receyued theyr helthe they retayned that maner of shauyng / At the laste Pepyn after many bycarrynes was dede / and charles the grete his sone succeded hym in hys regne / and in hys tyme adryan the pope satte in his see at Rome / & sente messagers to charles the grete / and requyred hym of helpe ageynst desyderye kynge of the lombardes / whiche tormented strongely the chyrche lyke as astulphe hys fader dyd / And charles obeyed to the pope and assembled a grete hoost / And entryd by the montayns in to ytalye / & assyegyd puyssauntly / the ryal cyte of pauye / and toke desyderye and his wyf and hys prynces / And sente hem in exyle in to fraunce / and restablysshed to the chyrche alle the droytes and ryghtes that had be taken from them / In that tyme were in the hooste of Charlemayne Amys and Amelyon whiche were two ryght noble knyghtes of our lord Jhesu Cryste /

Of whome they rede merueyllous ac-
tes/ whyche fyll and dyed at mortarye
where as charles ouercame the lombar-
des/and there thenne fayled the regne
of the lombardes/ For after that tyme
they had neuer kyng/but suche as the
Emperours gaf to them / And
thenne wente charles to Rome / and
the pope assembled a synode of an hon
dred and thre and fyfty bysshoppes/
In whyche synode the pope gaf to char
les power to chese the pope and to or-
deyne the see of rome / And also he
graunted to hym the Iniesture to
gyue to archebysshoppes and bisshoppes
tofore theyr consecracion / Hys sones
were made kynges & were al enoynted
at Rome / That is to wete Pepyn
kyng of ytalye / And Lodys kyng of
acquytayne or Guyenne/ And thenne
forbysshed alcuynus mayster of charles
and thenne pyppyne sone of charles be
gan to rebelle ageynst his fader/ wherof
he was conuycte / and was shorne a
monke / aboute the yere of our lord
seuen hondred four score & thre in the
tyme of hyleyne emperesse and of hyr
sone constantyne/ There was a man
dyggyng in a longe walke as it is
rede in a crytyn cronycle/and he fonde
a chiste of stone /and fonde therin a
man lyeng and letters conteynyng
this folowyng/ Cryste shal be borne of
Marye the Vyrgyne / And I beleue in
hym vnder constantyn and heleyne the
empresse/ O sonne thou shalt see me
ageyn /and whan adryan was dede
leon was sette vpon the see of Rome/
and was pope/and a man right honou
rable in al thynges / & the kynnesmen
of adryan had and bare kuy herte to-
ward hym/and on a tyme as he rede
the crytter letanyes, they moeuyd the
peple ageynst hym/and drawe out hys
eyen and cutte of hys tongue/ But
god by myracle restablysshed ageyn
his tonge and his syght /and after he
fledde to charles/and he tempted hym
in his sete /and punysshed the culpa-
bles/ Thenne the Romayns by
admonestementes of the pope the yere
of our lord seuen hondred four score &
four /Charles lefte the empyre of cons
tantynoble/ and they made hym empe
rour and crowned hym/ And by the
honde of lyon the pope / and callyd
hym cezar augustus /and anone after
constantyn the grete /The see Imperyal
was in constantynoble / And by cause
the forsayd constantyn had gyuen and
lefte Rome to the Vycayres of Saynt
peter thapostele/and had ordeyned the
same for theyr see / Neuertheleſſe for
the dygnyte they be callyd emperours
of Rome /and soo were they tyl the
empyre of rome came to the kynges of
fraunce/ And after that the other were
callyd emperours of Constantynoble/
or emperour of the grekes/ And the
other ben callyd emperours of Rome/
and it was moche mervayle of thys
emperour charles / for as longe as he
lyued/ he wold neuer Marye none of
hys doughters/and sayd he myght in
no wyse forbere theyr compayne / And
alcuyne his mayster wrote vnto hym
vpon this thynge and sayd / hold be it
that thou be blessyd in other thynges
yet in thys thou arte vnhappy in for
tune /and declaryd to hym what he
wold saye vpon that matere / And
neuertheleſſe the emperour dyd by dyſ
symylacyon so as there shold be noo
suspecyon therof /But neuertheleſſe it
was moche spoken emonge the people/
and where someuer he wente / he ledde
them wyth hym /In the tyme of thys
charles thoffyce of saynt ambrose was
moche lefte /and thoffyce of saynt Gre-
gorye was solempnely publysshed /
and thauctorite of the emperour helpe
moche therto /for as saynt austyn rehe
reth in his book of confessyon / Saynt
ambrose had many persecucyons of Jus
tyna the empresse /Whyche was of the
herese arryen /and was alwayes in
the chyrche bothe he and hys folke ca-
tholyque/and therfore establysshed he
to synge the ympnes and the psalmes
after the custome of them of thorient
leste the peple sholde abyde in the slouth
of erroure / and afterward it was or
deyned thorugh al the chyrche/ & thẽne
gregory came afterward & chaunged
many thynges /and addyd sõme ther
to /and somme he toke awaye / The ho
ly faders myght not see al that longed
atte begynnyng to the fraute of thoffice
but dyuers faders ordeyned dyuers
thynges/for there hath in begynnynges

For it beganne somtyme at the lesson as it is doon on the holy satyrday on este euen/ Celestyne the pope ordeyned to synge a psalme at thyntroyte of the masse / and sayntt gregory ordeyned thyntroyte of the masse to be songen/and a vers of the psalme that was songen/ and somtyme they sange psalmes aboute the aulter / and was enuyronned of clerkys in maner of a crowne/ and sange by accorde to gyder and therof was sayd chorus / quyer or a companye / Bus Flauianus and theodorus establyssyed that there sholde be songe on one syde one vers / and another on that other syde / and thys helde they of ygnacye which was dyuynelye taught / Saynt Hyerome ordeyned psalmes epystles and gospelys/ and for the more parte the dayly seruice and offyce and nyghtly sauf the songe / Gelasyus and Gregory added therto collettis/ and sange to the lessons and gospelys grayelles tractus and alleluya / ambrose Gelase & gregorye establyssyed songe at the masse Hylarius added to/ Gloria in excelsis deo laudamus &c/ and so forth as folowyth/ Notherius abbot of saynt galle made the sequences psalmes in stede of pneuma of alleluyas/and pope nycholle ordeyned that they sholde be songe at masse Hermannus of almayn maad Sancti spiritus assit nobis gracia / Aue maria/& alma redemptoris mater and symon kariona peter byssshop of compostelle made Salue regina / and as sygebert saith robert kyng of fraūce made the sequence of sancti spiritus assit nobis gracia / and as Turpyn recordeth charles was fayre of body/ cruel of syght / Viij fote longe of his stature/ his face a palme and an halfe longe / his berde a palme longe / hys forhede a foot large/he smote with one stroke a man armed on horsbacke fro the toppe of his heed vnto the senglys or gyrthes of the hors / he dreue and stretchyd out of lengthe lyghtly foure hors shone of yron / he wolde lyfte vp fro the erthe with his one hode an armed man ryght vp to hys heed / He wolde ete an hare al hole/ or two hennys or an hole ghoos / he dranke lytel or noo thynge / And that was wyne with water / he dranke soo lytel at hys dyner that he wolde drynke but thre tyme / he founded many abbayes and monasteryes/ And at the laste he made Jhesu cryste heyre of alle hys goodes/ and fynysshed his lyf laudably / And lowys his sone succeded hym in the empyre whyche was a man ryght delonayre aboute the yeres of our lord viij hondred and xv / In whos tyme the byssshoppes and the clerkes lefte theyr gyrdelys tyssued with golde / and theyr oultrageous and dysguysed clothynge and araye they put of & layed it a parte/ and theodulphe byssshop of orlyaunce /was falsely accused to the emperour / and was sente to angyers in pryson / and as it is contayned in a cronycle/on palme sonday as the procession passed tofore the holde where he was in prysone he openyed the wyndowe/and whan he herde that they were in pres & sange not/ he began to synge the fayre verses that he had made/ that is to wete / Gloria laus & honor sit tibi xpe / And the emperour was present / and hit pleysed so moche to themperour that he toke hym out of prison/ and restablyssyed hym in to hys see/ The messagyers of mychel themperour of constantynople brought yeftes to lowys the sone of charles / and emonge al other they brouzt the bookes of saynt denys of the Jerachye of aungelys translated out of grek in to latyn / and he receyued them with grete ioye / And thenne were there aboute a twenty seek men of dyuers maladyes/ whiche al were helyd that nyght in the chyrche of saynt denys / And whan lowys was dede Lothayr held themppyre/ and lowys & charles his brethern made a batayle ageynste hym/ where there was so grete occysion of one and other/ that there had neuer tofore ben suche in no tyme in Fraunce & atte laste it was accorded that charles sholde regne in Fraunce/& Lowys in almayne / and lothayr in ytalye / and in the parte of Fraunce whiche is named Lorayne / and after that he lefte the empyre to Lowys hys sone whiche was emperour after hym / and he toke the habyte of a monke/

And it is sayd in a cronycle that Serge was thenne pope/whych tofore was named/ os porcy / that is to saye the moldth of a swyn/ but his name was chaunged and was called Sergyus and fro than forthon it was ordeyned that alle the popes shold chaunge their names/ by cause our lord / chaunged the name of hym that he chaas to be prynce of thappostles / For as they be chaunged in name/ soo sholde they be chaunged in perfection of lyf /and by cause that thys man was chosen in to a noble offyce / he sholde not be defouled by a dyshoneste name

In the tyme of this kolbys in the yere of our lord viij hondred and xly as it is sayd in a cronycle/ in the parocle of magonce a wycked spyrit smote on the walles of the howses as it had be wyth hamers / and spake openlye in solbynge dyscordes/ and tormented so the peple that in what holde he entred anone the holde brennyd / and whan the prestes sayde the letanyes/ he caste at them stones/ and greuyd them cruelly/ and atte laste he confessyd that whan holy water was caste he hydde hym vnder the cope of a certeyn preste as his familyar / accusynge hym that he had synned wyth the doughter of the prouost our/In that tyme the kynge of bulgarys was conuerted vnto the feythe / & was of so grete perfection that he made his oldest sone kyng/ and he hym self toke thabyte of a monke / but his sone gouerned hym so yongely that he toke ageyn the ryte and lalde of the paynyms / & thenne his fader reprised his knyghthode/ & pursyeldyd his sone/ & toke hym & put hym in prison/ and thenne he ordeyned his other sone to be kynge/ & reprised his habyte ageyn / It was sayd that in ytalye that tyme in the cite of bryxe it rayned blood thre dayes/ & that same tyme cam in to Fraunce brezes or locustes innumerable which had vj wynges / fyxe longe feet/ & two teeth harder than ony stone/ & fledde by companyes as armed men by the space of a day iourneye / stratchyng a four myle er fyue myle brode / & they deuoured al thyng that was grene in trees and in herbys / and came vnto the see of bretaygne but in thende they were drowned in the see by force of the wynde / but the heed of thocean see threwe them to the ryuage / and the ayer was corumped of their rotynge/ and therof ensewed a grete famyne and grete mortalyte / that almoste the thyrd parte of the peple perysshed and deyed/

And after thys the fyrste otto was emperour in the yere of our lord ix C and xxxviij/ and as thys otto on an ester day had ordeyned a grete feste to his princes / tofore they were sette / a sone of one the princes in the maner of a chylde toke one of the messes of mette fro the borde/ & the kezuar smote the childe wyth his fyste and slewe hym / And he that/ had the chylde in kepynge salde it at/ and slewe hym anone that had slayne the chylde/ and whan themperour wold haue dampned hym without audyence/ he toke themperour and threwe hym to the grounde and wold haue strangled hym / and with grete payne he was taken from his handes/ and after themperour made hym to be kepte/ and sayd that he hym self was culpable and to blame/ and for the honour of the feste / he lete the man goo frely his waye/ & after thys fyrst otto/ the seconde otto succeded / & whan the ytalyens had ofte tymes bro ken the pees bytwene them and the w mayns / he came and made a grete comune feste to al the barons/ bysshoppes and grete lordes/ and whan they were al sette at dyner he enuyronned them al wyth men of armes / and thenne he made his complaynte / and dyd doo name them that were culpable by wrytynge / and anone dyd doo smyte of ther heedes there/

And vnto alle the other he made good chere / and moche honoured theym / And Otto the thyrd came after hym the yere of our Lord ix hondred foure score and ten/ And he had to surname the meruaylle of the world/

And as it is sayd in a cronycle he had a wyf / whyche wold haue ben loue or lemman vnto an erle/ And he wold not consente to hyr / wherfore she had soo grete malyce vnto hym that she dyffamed hym in suche wyse vnto hyr husbond the Emperour /

that he commaundedy to smyte of hys
hedy wythont haupng ony audyence/
But tofore he was bybedy he prayed
hys goody wyf that she sholde sey We
hym Innocent & not fylty by the pref
of hote yren / andy thenne after came
a day that the emperour sholdy do right
to wydowes andy to orphanes /
Andy thenne thys wydowe came andy
brought the hedy of hyr husbondy bys
twene hyr armes /andy demaundedy of
what dethe he ought to haue that hady
slayne a man wrongefully/ Andy he
sayd that he ought to haue hys hedy
smyten of/and thenne she saydy thou
arte he that hast slayne my husbonde /
by the false entysemente of thy wyf
Innocentlye / and that I shal preue
that I saye trouthe by the bryngy of
thys brennyng yron /
Andy whan the emperour salde that
he was al agaffredy/ Andy gaue hym
self to be punyssheby in to the handes of
the woman / Neuertheless by the
prayer of the byssshoppes andy the ba
rons /the emperour wolde terme of thy
dayes /andy after of viij / andy after
of seuen /aud after of vj/tyl the cause
was examynedy /& the trouthe knowy
en /Thenne themperour the cause exa
mynedy andy the trouthe knowen/ dyde
doo brenne his wyf al quycke/& gaue
to the wydowe fonre castellys for his
wedempcyon /whyche castellys brey in
the byssshoprycke of lymencys /and brey
callydy the termys of the dayes /Andy
after this emperour wynnedy Henry
which was duc of bauyer in the rere a
M & ij /andy gaue hys suster namedy
Geysyle to the kynge of hungarye in
maryage /& that same kyng & al his
peple she conuertedy to the feythe /& the
kynge was namedy stephen/ whyche
was of so grete holyneste that gody ens
nobussheby hym by many myracles &
this henry themperour & his wyf kune
gundys were bothe clene virgyns/ and
lyuedy an holy lyf /andy restyd after in
pees /& hym succeded contade a duc of
fraunce which had wedded the neee of
sayntt henry/ In that tyme was seen a
tyme in heuen ful of fyre brennyngy/
& was mocke grete/ & was abone the
sonne /which was seen falkyng to the
erthe/ Thys emperour put somme of
the byssshoppes in pryson/& brente the
subarbes of melane by cause the arche
byssshop of melane fledde out of pry
son /& on whytsonday as themperour
was crolbnedy in a lytel chirche /there
was so grete thondre & so horryble that
somme yssuedy out of theyr wyttr andy
other dyed for fere/& brune the bisshop
that sange the masse/ & the secretarye of
themperour sayden that they hady seen
sayntt ambrose right in the secrete of the
masse whyche menacedy andy threteny
themperour /In the tyme of thys con
rade the pere a thousandy yy& as it is
said in a cronycle that therle lympolde
andy his wyf fledde in to a forreste dre
dyng the yre of the kynge / andy there
hydde them in a lytel halbs /andy as
the emperour wente for to hunte in the
same forreste / the nyghte came vpon
hym/ andy must nede abyde there in that
lytel holbs al nyght / andy the lady
beyng grete wyth chylde as wel as she
myght admynysteby suche thynge as
was necessarye the beste wyse that she
myght /andy that nyght she was delyy
uerdy af a sone ; andy a boys came to
themperour /whyche saydy to hym con
rade the chylde that is nowe borne shal
be thyn heyre & gendre /that is sone in
salde /andy whan he awoos in the mor
nyng he callydy to hym ij of his squy
ers /& saydy to them goo ye andy take
albey thys childe fro the modre by force
andy bere it in pyeces & brynge them
to me/and anone they wente hastelye
& toke albeye the chylde fro the moders
lappe & whan they sawe the childe of
so fayre a forme / they hady pyte andy
were moenyd with merey /andy layed
hym vpon a tree that he sholdy not be
deuouredy of wylde beestys/& they toke
an hare & slyt hym & toke out his herte
& brought it to themperour /& ỹ same
day a duc passyd by that forest & herde
the childe crye & dyde it to be brought
to hym/ andy by cause he had no sone/he
made it to be borne to his wyf /& made
it to be nourysshed /Andy saynedy that
he hady engendredy it andy namedy hym
henry/ & after whan he was nouriss̄hed
he gerlde & was of right fayr forme &
wel bespoken & gracious & curtoys to
euery body /& whan themperour salde
hym that he was soo fayr andy wyse/

he requyred hym of hys fader & maad hym to dwelle in his courte / & whan he salwe that this chylde was so gracyous and curtoys / that he was prayed of euery man / he doubted that he shold reygne after hym / & it were he whome he had commaunded to haue be slayne and wrote letters to his wyf with his owen honde / and they contryued thyse wordes folowyng / as moche as thou louest thy lyf / as sone as thou hast receyued this letter that thou slee this chylde / & as he wente he was lodged in a chirche / and he leyng wery reste hym upon a benche / & his purs henge doun in whyche hys letters were /

Thenne there was a preest there which desyred moche to see what was in hys purs / and opened it / and salwe the letters sealyd with the kynges seale and without brekyng of the seale he opened them / and redyng the felonnye he abhorred it / and subtylly he rased it / and where as hit sayd thou shalte slee hym / he wrote thou shalte gyue our doughter to thys chylde for to be his wyf / and whan the quene salwe thyse letters sealyd with the kynges seale / and that they were wryten with his owne hende / she calkyd the prynces and solempnysed the matrymonye & gaf hir doughter to hym to be hys wyf / and the mariage thus doon at aon / and whan it was tolde to the emperour that the mariage of hys doughter had ben solempnelye maad / he was moche abasshed / and whan he knewe the trouthe of the two esquyers and of the duc that fonde the chylde / and of the preest that had sette in the letter the thynges abouesayd / he apperceyued wel that the ordenaunce of Jody ought not to be contrarved / and anone he sente for the chylde / & receyued hym as hys sone / and establisshed hym for to be his heyre / and to reygne after hym / and in the place where this chylde was borne / he foundyd a noble monasterye whiche is at thys day named Brsyne / This henry put oute of hys courte al the iougelers / & gaue to poure men alle that was wonte to be gyuen to mynystrellys / In that tyme was so grete dyscorde in the chyrche / that there were thre chosen to be pope and a preest named gracyen gaf to the other moche money / and they lefte the see to hym / and he was pope / And as henry the emperour came to Rome for to appease the stryues / Gracien came ageynst hym / and offryd to hym a crowne of golde for to be to hym debonayr / and he passed forthe by & surmounted alle thyse thynges / and dyd doo holde a sene / in whiche he condempnyd gracyen of symonye / and sette another in hys place / how be it it is sayd in a nother place in a letter that he sente to mathylde the countesse / that the said preest was moche symple / and that he had by money gotten to hym the papacye / & that after he knewe his errour and by the meane of the emperour he deposed hym self / and after thys henry was Emperour the thyrd henry / and in hys tyme bruno was chosen to be pope / and was called leo / and as he wente to Rome for to take the see / he herde the voys of aungellys syngyng Our lord sayth / I am he that knowyth the thoughtes of mes /

This pope made the lyf of many saynctes / In that tyme the chirche was troubled by berenger whyche affermed the body and blood of our lord not to be veraly in the auter / but figuratyfly / ageynst whom wrote lanfranke prymour of beccanse / / and anselme came to hym out of bourgoyne for hys doctryne / Whyche was moche adourned with vertue and wysedom / and was there prymour after hym / In thys tyme was Jherusalem taken of the sarasyns / and after was recouerd by crysten men / and the bones of saynt nycholas were brought in to bare / therof it is sayd whan there sholde be songe a newe hystorye of saynt nycholas in a chyrche whyche was of the holy crosse and was subgette to the chirche of our lady of Tarentyne / The brethern prayed moche instauntelye theyr prymour that they myght synge thys newe hystorye / whyche in noo wyse wolde graunte to them / and sayd they ought not chaunge theyr olde for noo newe and yet the brethern prayed hym more instauntelye / and he in despyte sayd / goo your waye / For in no maner shal ye neuer haue lycence of me that this

nelue songe shal be song / and whan the feste of saynt nycholas come / The brethern sayd theyr matyns alle in hey uyneſſe and theyr vygylles / & whan they were alle in theyr bedes / Saynt nycholas apperyd vysybly and mocke ferfully to the pryour / and dreue hym out by the heer / and smote hym doun on the pauement of the dortour / & began to synge the hystorye / O pastor eterne and at euery note he smote hym with a rodde that he helde in his honde right greuously on hys backe / and sange melodyously thys antheme vnto the ende / and thenne the pryour cryed so lowde / that he awoke al hys brethern and was borne to hys bedde / as halfe dedd / and whan he came to hym self he sayd / goo ye and synge the nelue hystorye of saynt nycholas from hens forth / In that same tyme the abbotte of the couente of molesyne and xxij monkes with hym went for to dwelle in deserte / for to kepe more streytely the profeſſyon of theyr rule / and there estably ſſhed a nelue ordre out of the ordre / Hyldebrande pryour of clugny was made pope / and was callyd gregory / and whan he was in the lasse ordres and was sente as a legate he conuaynquyſſhed meruayllously at lyons the archebyſſhop of ebronyence of symonye / For thys archebyſſhop had corrumpedd alle his accusers soo that he myght not be conuaynquyſſhed /
And thenne the legate commaunded hym that he sholde saye / In uomine patris et filij / and he myght not say / et spiritus sancti / by cause he had synned in the holy ghoost / and thenne he confeſſyd his synne / and was deposed / & named thēne the holy ghoost with clere lyes / and thys myracle wherewith bruno in his book that he made to mathelde the emperour / and whan thys henry was dede / it was wryten on his tombe Where as he was buryed with other kynges / Here lyeth henry the sone of henry the fader / henry the belfader / henry the olde belfader / and after thys henry / wygned henry the fyfthe in the yere of our lord a thousandy C and one whych toke the pope with the cadynalys / and lefte hem in the habyte of byſſhoppes and of abbotes / and took the rynge and the staffe pastoralle /
In that tyme bernarde & hys brethern took the relygyon of cysteaulx / in the parocke of lyege a solve late a pygge hauyng the vysage of a man / and an henne had a chykyn with fowre feet and after thys henry succeded lothayre in whos tyme a woman in spayne chyldedy a monstre whyche had double body and that one ioyned to that other by the backes / and before had the semblaunce of a man hole of body and membrys ordynatrlye / And behynde was the semblaunce of a woman hole in alle propertees /
After Lothayr wygned Conrade the yere a thousandy an hondred & xxxviij That tyme deyed hugh of saynt Victor whych was a right exellent Doctour in al scyence and deuoute in relygyon / of whome it is sayd that whan he was in hys laste Infyrmyte / & that he myght retayne no mete / yet he requyred alweye to haue the body of our lordy with grete deuocyon / and thenne his brethern wolde please hym / And brought to hym a symple hoost vnsacred in maner of the body of our lordy and he kneled it wel in spyryte / And sayd / God forgyue you brethern / wherfore wolde ye deceyue me / Thys is not my lordy that ye bryngē to me and anone they were abaſſhed and tanne and fette to hym the body of our lordy / And thenne he salue hym whome he myght not receyue / & lyfte vp hys hondes to heuen and sayd now I see the sone aſcende to the fader / And the spyryte to godd that maad hym / And with thyse wordes he gaf vp his spyryte / And the body of our lord vanyſſhed alweye fro them that it lde hym / Eugene abbotte of saynt anastase was establyſſhedy pope / But he was put out of the cyte / by cause the senatours hadd maad another pope /
And thenne he come in to fraunce / and sente saynt bernarde before hym whiche prechyd the waye of our lordy / & dyd many myracles / And thenne floured Gylbarte the patryarke / Frederyke neuelde of contrade was Emperour in the yere of our lord a thousandy C liij And that tyme flouryd maister pieter lombard byſshop of Paris / Whyche

compyled the book of sentences / The
glose of the salter and of the epystles
of paule moche prouffytably / And in
that tyme were seen thre mones in heuen
and in the myddes of the thre was the
sygne / of the crosse / and it was not
longe after that thre sonnes were seen
also / And thenne was Alysaunder
chosen rygh tfully for to be pope / and
ayeynste hym were chosen octauyan
Johannes Cremensis of the tytle of
sayne calyxte / and Johannes perscru
metensis successyfly to the papacye / &
were ennoblyssheed by the fauour of
the emperour to the see / & thys discorde
and scysme endured eyghtene yere /
Within whych tyme the almayns whyche
dwelled ni toscane for themperour
assayled the Romayns whyche were
at mountport / and slewe fro none to
euensonge soo moche people / that there
were neuer so many romayns slayne
how be it that in the tyme of Hanybal
there were soo many slayne that thre
bussheelles were fylled With golde ryn
ges that were taken of theyr fyngres
which hanybal dyd do sende to cartage
and many of them were buryed at
sayne stephens / and sayne laurences /
and it was wryton vpon theyr sepul
ture / that they were ten tyme a thou
sand and ten thonsand / & v tymes
vbi hondred and an halfe / and whan
the emperour frederyk vysyted the holy
londe and wyssshe hym in a ryuer / and
there he perysshed and deyed / and as
other saye he watred his hors and hys
hors fyll downe in the water / and so he
deyed / Henry was emperour after hym
in the yere a thousand an hondred four
score & ten / In that tyme were soo
grete raynes thondres & lyghtnynges
and tempestes that neuer hadde ben soo
grete that ony man myght remembre /
For stones fyll as grete as egges / and
were square whyche were medled
with the rayne / & destroyed the vygnes
trees and the corne / and slewe men
kyne / cowbys and other byrdes / and
somme foldes were seen fleyng by the
ayer in that tempeste whyche kan coles
brennyng in theyr bylles and tectes
and sette fyre on holdes / & thys henry
was allwaye a tyraunte ageynste the
chyrche of Rome / And therfore whan
he was dede vnnocent the pope opposed
ageynst philyp his soue / that he sholde
not be emperour / and helde with the
partye of otto sone of the duc of Say
one / & made hym to be crowned kynge
af Almayne yt acone / In that tyme
many barons of fraunce went ouer the
see for the delyueraunce of the holy
londe / and they took Constantynoble /
In that tyme began thordre of freres
prechours and of the menours /
Innocent the thyrd sente messageres to
philyp kynge of fraunce for to assayle
the londe of albygeoys for to take fro
hem the heresyes / and he toke them alle
and dyd do brenne them / & after thys
Innocente the thyrd crowned Otto
emperour / and toke of hym ay othe
that he sholde kepe the ryght of holy
chyrche / and anone he dyde ageynste
his othe that same day and dyd doo
robbe & despoyle them that cam to rome
on pylgremage / Wherfore the pope cur
syd hym and deposed hym fro the em
pyre / In that tyme was saint ely
sabeth doughter of the kyng of hongary
Which was wyf to the lantgraue of
thurynge and hessyn / whych emonge
other Innumerable myracles / she reysed
vbi dede men / and gaue syght to one
that was borne blynde / Out of whos
body oyle sholdeth vnto thys day /
Whan otto was deposed Frederyke
sone of henry was chosen / and was
crowned of honorye the pope / And
thys man made ryght noble lawes for
the lyberte of the chyrche and ageynst
hereteykes / and this emperour haboun
dede alone alle other in glorye and in
ryches ses / but he abused them euyll by
pryde / and was a tyraunte ageynste
the chyrche / and sette two cardynalles
in pryson / and suche prelates as pope
gregory hadde do be assembled at the
counayl / he took them / amd therfore
he was accursed of the same pope /
And after gregory deyed Whyche was
oppressyd with many grenous tribu
lacyons / And thenne Wos Inno
cente the fourth made pope / whyche
was of the nacyon of Jene / And he
assembled a counayl at lyons where
he deposed the emperour / And thenne
was thempyre voyde /

Thus endeth the storye of lombardes

Here folowyth the of Saynt Symeon

SAynt Symeon was borne in antyoche & was moche vertuous/ and/ fro the tyme that he was in his moders bely / he was chosen of god/ and/ whan he was vij yere olde/ he kepte his faders shepe / & on a tyme he behelde the chyrche / and/ anone as he that was replenyssshed with the holy ghoost lefte hys shepe & wente to the chirche / and he accompanyed hym with a good auncyent mã and sayd to hym in thys maner /

Fayre fader what thynge is that/that is here redde / I praye you ensegne & teche it me for I am symple and ygnorannte/ Thenne this good auncyente man began to speke of the vertues of the soule/ and/ how this poure presente lyf ought to be dispysed/ and/ not withstondyng that the vertues ben / accomplyssshed of many truly and laudably and/ by the helpe of god/ in religyon they ben accomplyssshed more lightly / Thenne saint Symeon fyl to the fect of thys good olde man and said to hym verayly from hens forthon thou shalte be my fader and my moder/ For thou arte mayster of good werkys/ & after this good counceyl I shal goo in to the chirche / where as god shal ordeyn for me / and thenne he expowned to hym the rule and thordre of religyon and bolde hym how he muste haue moche payne and/ affliccyon/ and/ hym behoueth to haue moche pacyence and persseueraunce/ Thenne anone he toke leue of hym / and/ wente to the chyrche of saynt Tymothe/ and/ layed hym tofore the gate/ and/ abode there thre dayes & thre nyghtes without mete or drynke Thenne the abbot came and/ lyfte hym vp/ and/ demaunded/ wherfore he was comen thyder/ Thenne Saynt Symeon answerd to hym and/ sayd/ I desyre moche to be seruaunte of our lord / I praye the that thou receyue me in to thy monasterye/ and/ that thou commaũde me to serue al thy bretheryn/ he was receyued of the abbotte/ and/ was there syx monethes obeyng to the bretheryn humbly / whan the other fastyd fro morne to euensonge tyme / he after vij dayes toke hys refection/ and the other dayes he gaue his prouende to poure peple / On a tyme he came to the pytte of the place and/ fonde there a corde/ which he toke and bond faste aboute his body fro his reynes to his sholdres he strayned so sore and/ faste that hys flesshe rotted/ vnder the corde soo moche that the corde wente to the bones / and/ vnnethe myght the corde be seen/

On a day one of the bretheryn apperceyued that he gafe his mete vnto the poure peple / he and the other tolde it to the abbote / and/ also they sayd that so grete stynche yssued out of his body that none myght abyde by hym / & that the vermyne that came out of it hid/ fylled alle hys bedde /

The abbotte was moche angrye & bad despoyle hym naked/ / & whan he salbe the corde he escryed sayeng / O man fro whens comest thou/ me semeth that thou wylte destroye the rule of our religyon / whan thou wylte not serue god by dyscrecion as other doo / I praye the departe hens and/ goo where thou wylte / with grete payne they toke of the corde with which he was bounden and/ helyd hym after he departed fro the place without wityng of ony of hem/ and entred in to a pytte in deserte without watre / where as wycked spyrytes dwelled/ That nyght the abbotte had a reuelacion / that a grete multitude of men of armes had enuyronned the abbay / and/ sayd with an hygh voys / gyue to vs the man of god / or elles We shal brenne the and/ alle the abbay / for thou haste dryuen alwey the may Juste and/ dyskonayr / Thabbot tolde thys to hys bretheryn/ and/ the neyte nyght came the semblable vysyon/ he was al abusshed and/ sente his monkes for to serche and fetche hym / and/ they fonde hym not /

thenne the abbot went with them/and they came to the pytte and there maad theyr prayeres and descendyd therin/ and brought hym ageyn by force to thabbey / The brethern of thabbay knes lyd tofore hym and axyd hym forȝeuenesse/and after he abode an hole yere and after secretlye he departed ageyn and went vnto a monteyne faste by a clopstre of stones and dwellyd so thre yere/ Thenne his neyghbours cam thyder by deuocyon/& enhaunced his alle foure cubytes of heyght / and there he dwellyd seuen yere after / and after they made to hym another of twelue cubytes of heyght in which he dwellyd & after they made another of twenty cubytes / & after that another of xxx and there he abode foure yere / and by syde hym he dyd make ij chapellys / and many seek men were heled by hys vertue/ and he conuertyd many sarasyns to the feythe / after thys hys thye roted an hole yere and al that yere he held hym on that other fote / but the vermyn fyl to the grounde from hys thye/ he had a felowe which was called anthonye / which wrote hys lyf and held hym compaye/which gaderyd vp the vermyn / and delyuerid them to hym / and he tok them and layed them vpon his sore sayeng / ete ye thys that god hath gyuen you /
There was a kynge a sarasyn named kalyssyke that herde the fame & renome of hym / and came to hym in veray feythe/ and whiles the holy man prayed / one of the vermyn fyl out of hys thye/ and the kynge took it vp and whan he lokyd on it hit was a precious stone / Thenne sayd to hym this holy man / O man this is not happed ne made by my meryte/ but it is made by thy feythe / and thenne he thankyd god and departed Seuen yere after his moder came and wold vysyte hym but it was forboden hir/ for no woma̅ myght entre in to that place /
Thenne the holy man sayd to his moder abyde a lytel and we shal see you yf it plese god/and she weping iij dayes and four nyghtes requyred hyr soue / and thenne it happed that she slepte / and the holy man prayed for hir/and she deyed/ After thys ther was made to hym another alle of fourty cubytes wherin he dwellyd seuen yere after / that is to wete vnto his dethe/
In which tyme there was a dragon right venemous which was in a caue nygh to hym/ which enfected soo the place that nothyng grewe aboute hym In whos right eye it happed that a stake entryd/ and he came alle blynde to the dore of the mouasterye / & laye there as to axe helpe / he sette his ryght eye by a pyler/ & was there iij dayes Wythout doyng ony harme to ony body/ Thenne commaunded/saynt Symeon that they shold take erthe & laye watre on hit / and laye it there vpon / and whan they had soo doon / anone yssued out of his eyen a stake of a cubyte longe/and whan the peple salwe thys myracle/they glorefyed god /
But notwythstonding they fledde for drede that they had of the dragon/ and the dragon abode there stylle tyl alle the peple were goon / Thenne he awoos and adoured at the yate of the monasterye almoste two houres / and after went in to his caue without doyng harme to ony body/another tyme a wo man dranke out of a cruse by nyght wherin was a lytel serpente / and hit aualed doun in to hir body / Wherfore she went to dyuers medecynes and physycyens/ but it auayled to hyr no thynge / many yeres after she was brought to this holy man the which commaunded to take of the erthe and water and laye it on the mowthe of the woman / and anone the serpente yssued out / which was thre cubytes longe/and anone cleft a sonder which was hanged vp there the space of vij dayes/many men seyng /
On another tyme many folke & bestys deyed for defaute of water/and at his prayer sodenlye therthe openyd / and there was founde a pytte of ryght good water for to drynke / which endureth vnto thys day / Another tyme other people abode longe whyles he was in his prayer and went a lytel a backe vnder the shadowe of a tre / & they salwe an herte passe by / whome they commaunded thus sayeng / we coniure the by the prayers of saynt symeon that thou tarye a whyle/and so

he dyde / And they toke hym & sleiue hym / and as they ete of hym they became lepres and meselrys /

Thenne they went with the skynne vnto saynt symeon / and were there .iij. yere / and vnnethe myght they be helpd and for wytnesse therof they henge vp the skynne of the herte / There was a lyepartie there aboutes which destroyed the people of the contre / Thenne this holy man commaunded to take of the water of that monastery / And to sprynge it on the grounde al about where as he went / and whan they had so doo / Anone after they fonde the lyes parte dede / he exorted alle them that he knelue / that they sholde not swere by hym humble synnar / And neuers theles al they of thorrent / And the barbaryns of that contre swere by hym There was a theef named Jonathas whyche was chased of many knyghtes and he entred in to the monastery & embraced a pyler and began to wepe / Thenne saint symeon demaunded what he was / And he answerd I am Jona was the theef that am comen hyther to doo my penaunce / and anone came thyder the offycers of antyoche and sayd to this holy man gyue vs this euyl man / for the knestys ben redy to deuonse hym / Thenne saynt Symeon answerd I may not / For I doubte that he that sente hym to me / whyche is gretter thenne ye be / wyl be wrothe / and seuen dayes longe he embraced the pyler / and after sayd to the holy man yf thou wylte I wyl goo my waye / Thenne he sayd to hym wylt thou goo yet for to do harme / he answerd nay syr but my tyme is accomplyssed / And so sayeng he gaf vp his soule & deyed and saynt Symeon enclyned down to make his prayer lyke as he had ye accustomed / And the people abode hym thre dayes for to haue his blessyng / Thenne anthonye came to hym sayeng aryse vp syr and gyue vs thy blessyng and he went and herde hym not drawyng his brethe / but as an odour of a precious oynement yssued out of his body / Thenne he began to wepe strongely kyssyng his eyen and his herde / & sayd alas syr why hast thou forsaken me / I neuer herde thy doctryne angelyke / what answer shal I gyue to the seek peple / what shal I requyre thene of what couerynge shal I couer thy body / and there by force of kuynesse he fyl a slepe / Thenne apperyd to hym this holy man sayeng / I shal not leue this holde ne this holy mons taygne / In whyche I haue ben enclosed myned / but goo down and sanctefye and appease the people / and shelde in antyoche that I am in reste / and cesse not thou to serue god in this place here / and god shal rendre and gyue to the a goody rewarde /

Thenne he awoke and began strouge lye to wepe ageyn / in sayeng what reliques shal I take of the syr in remembraunce of the / Thenne he remeued the body moche strongelye / And thenne had anthonye moche more drede / and durste not touche hym / but went doun anone and went vnto antyoche to the bysshop and tolde hym of the dethe of this holy man / Andy anone he came with thre other bysshoppes and the mayster of the knyghtes of the towne and henge courtepns about the relle & bare his body by chaulter tofore a pyler / and anone the byrdes assemblyd about the relle & flewe lyke as they wolde haue ayyd theyr mete / & cryed so strongely / that men & beestes enforsed them to crye & wepe at the kous of the byrdes / The montaygnes and the feldes shrowyd sygne of kuynesse so that the compleynte was herde seuen myle / And there came there about a cloude blacke and derke / & Anthonye salue an aungel come from heuen for to bysyte / whyche had his face clere as fyre / and his vestementes whyte as snowe / & about ten of the clocke he salue thy auncyent man that spake to hym / but he knelue not the mysterye that they sayd / The prelate of antyoche wolde haue had his entre to put in his reliques / and as sone as he put his honde for to take it / Anone his honde was dryr / but they made there soo many prayers for hym / that he was helyd / Thenne bare they the body in to antyoche / and the bysshop swore that neuer persone sholde haue noo thynge of his body / whan they were comen in to a strete / that was

callyd mete fyue myle fro antyoche/ the body abode there so that noo man myght moeue it /a man that had ben deef and domb the space of fourty yere by cause he had defoulded a woman in hys holde / whyche woman loued hym not / he came and fyl doun tofore the byere sodeynlye/and beganne to crye and say / A man and seruaunte of god/thou arte Wel come to poynte for me /for thy comyng hath guaryf; shed me and gyuen to me helthe/

Thenne he aroos and took one of the staues that bare the byere / and anone was al hool/and serued hym al the dayes of hys lyf/anone yssued out of the towne alle the peple of antyoche / and wexpued the body moche solempne lye in syngyng /psalmonysyng /and glorefyeng god / and with grete plen te of lyghtes brennyng bare the body in to the grete chirche Wych is callyd the chyrche of penaunce/

Many other myracles hath our lord shewed at hys sepulture/ & moo were shewed after than tofore by hys lyf/ thenne lete vs praye to this holy saint Symeon that he praye for vs vnto our lord that he haue mercy on vs amen/

Thus endeth the lyf of saynt Symeon

Here followeth the lyf of Saynt Polycarpe matter

Saynt Policarpe was dyscyple of saynt Johan theuangelyst /& Saynt Johan ordeyned hym byf shop of smyrne/and there were at Rome thenne two heretykes/ that one was called marcyon/ & that other valentyn/the whyche had deceyf; ued moche people by theyr fals doc; tryne/Thenne saynt polycarpe went to Rome on eester day /and there by his predycacion he brought ageyn to the feythe them that they had deceyued He wrote to the phylyppenses a moche fayr epystle and moche prouffytable/ the whyche is yet redde in asye vnto this day/ Hyt happenyd that in the tyme that marcus anthonyns and lucius aurelyus regned which was the yere of grace an hondred thre score and two was made the fourth persecu; cyon on crysten peple after themperour Nero thorugh al ysye / Saynt Polyc; arpe herde holy the peple crye and was moeued ; he therfore was neuer moeuyd but abode wythout drede / and he was gracious and curteys in ma; ners and playsant in regarde / And tarryed al weye in the cyte as an har; dy champyon of god /he was so moche requyred of the peple that he departed fro the cyte wyth theyr famylyer frendes / that he went to the felde nyghe vnto the cyte /& there he prayed alle the nyght for the pees of alle holy chyrche /and therof had he a custome alle the dayes of hys lyf / It happed that thre dayes before that he was ta; ken / as he prayed in a nyght /he had a vysyon that hym semed that his hede was brente / and whan he awoke he tolde to them that were wyth hym the vysyon / and expowned it to them sayeng/ that for certeyn he shold be brente for the loue of god/ whan he salde that they approched hym that wold haue taken hym / he went to mete wyth hem /and right gladly re ceyued hem/ wherof they were moche abasshed that they were commaunded to take so good a man/ and anone he layed the table to hys enemyes / and made to them as good chere as they had ben his frendes/and gaf to them largely wyne and mete/and gate of them leue to praye an houre/ and alle that houre he prayed moche deuoutely for alle the state of holy chyrche /

Whan the houre was passed he moun; ted vpon an asse/and was brought in to the cyte /and as they ledde hym Herodys came whyche was prouoste of the contree/and hys fader with hym and they toke hym in to a charyot with them / and sayd to hym moche

swetely / wherfore do ye not sacrefyse as the other doo / what harme is it to calle cezar his lordy / and to doo sacrefyse to the goddes for to lyue surely / and whan they salde that it auayllede not / and that alwaye he was ferme and constaunte in the lalde of gody / They were moche wrothe wyth hym and dyde to hym moche harme in the charyotte / and as he approchede the cite grete multytude of peple began to murmure ageynst hym / anone a boys descendyd from heuen sayenge Vnto hym Policarpe be stronge and constaunte That boys was herde of many / but none salde it / Thenne anone hyt was tolde to the prouoste alle openlye / that policarpe hady thre tymes confessyd to be crysten / whan thyse tydynges were herde / al the peple of the cyte of suure paynyms and Jelwes beganne to crye in grete ire / This is the mayster and doctour of al the crysten people that ben in asye / and hath destroyede alle our goddes / we requyre that he be brente alle quycke / Thenne the peple assemblyd moche wody and broughte hym to a stake / and whan they broughte hym to the stake / they wolde haue bonnden hym to the stake and naylyd the hondes wyth grete naples /
Thenne he sayd to them lete me alone for he that hath ordeyned me to suffre thys tormente of fyre / shal gyue to me vertue of pacyence / wythout moenyng me from thys place for to endure and suffre the flamme of the fyre /
Thanne the tyraunte lefte the nayles and bonde hym with cordes to the stake and hys handes bounden behynde hym And as in hys passyon he prayse & blessyd our lord and the fyre was brennyng and a grete flamme shynyng / a moche notable myracle was shewyd right there to moche peple / whyche god shewyd to thende that it sholde be shewyd vnto alle other /
And the myracle was thys / that the flamme departed alle aboute hym in maner of a chambre / by vertue of a swete wynde that came from heuen / and the body of the martyr was not as flesshe brente in the flamme / but as fayre as it hady be purfyed in a fourneys / and they that were aboute hym felte ay odour so swete as it hady ben enence or precious oynemente /
Whan the tyraunte sawe that the fyre myght not consume the body of the glorious martyr / that maady the mynystres to approche / and dyde hem to smyte hym thorugh the body wyth a spere / and thenne yssuede out of the glorious saynt soo grete habondaunce of blody that it quenchyde the fyre / and whan the people salde the myracle they departede hauyng moche meruaylle that they dyde soo moche cruelte to the frendes of gody / and wyth thys glorious martyr were twelue other martyrs martyrde for to gete the ioye of heuen / the whyche graunte vs the fader the sone and the holy ghost Amen /

Thus endeth the lyf of saynt Policarpe martyr

Here folowyth the pallyon of Saynt Quyryace

In the tyme that Julyan thapostata went for to fyghte agenste them of perse he came in to Jherusalem and dyde doo seche saynt quyryache the bysshop whiche of hys frendes was calkyd Judas / but the quene Saynt Helayne after he was baptysed dyde doo calle hym quyryace / And whan he was broughte before Julyan / he promysed to hym many ryches and honoures so that he wolde doo sacrefyse vnto the ydole of Jupyter / and by cause quyryace wolde not doo it / Julyan commaunded to straine hym on a banke and wyth a forke of yron he made to opene hys molde the / and put in moltyn lede brennyng / For to brenne hys

entraylles / quyryache suffredy it moche pacyently wythont makyng of ony crye lokyng alweye vp towardy heuen andy aboute two houres after / whan they that were there supposed he had ben dede / he lyfte vp hys eyes sayenge /
Jhesus fader eternall / resplendaunte lyght whyche nener may be extyncte / I blesse the / for thou hast made me worthy to haue partycypacyon wyth thy frendes / Therfore I requyre the that the pryde andy elation of thys eupl tyraunte may not ouercome me / but that thy puyssaunce alweye confirme me in stedfast constaunce of feythe / & whan he hady accomplyssheddy hys oryson / Julyan saydy to hym / Quyryace loo holde I lete the jangle / I haue herde ofte suche wordes / Do sacrifyse to our Lordy Jubyter / and thene thou shalte do thy selfy / Thenne Quyryace answerd to hym / I byleue / & haue byleuedy hym that is veray godi that shal destroye the and thy pryde / Thenne Julyan dyd do brynge a crabat of copper / andy dyddy do laye and stratche out the body theron andy put vnder it brennyng coles / and dyddy doo stralbe salte on the body / andy aboue that dyddy do lete hym with woodes / to thende that his bely & entrayll les shold haue the more payne & trauaylle / andy after they turnedy his bely towardy the fyre / & lete his backe with woodes / andy thenne he with an hyghe voys beganne to praye in hebrewe /
The tyraunte was mocke admeruaylledy of the grete pacyence that he hady andy dyd do shytte hym in a litel hows vnto the tyme that he hady enquysedy of what deth he myght make hym to deye andy aboute two yere after / saynt anne the moder of saynt quyryace came to hym andy exortedy hym to suffre pacyently for the loue of godi /
Anone the mynystres of the deuyll went andy tolde to the tyraunte / the whyche commaundedy that she sholdy be brought to hym / andy whan he salwe that she wold in no wyse do sacrefyse to thydolles / he commaundedy that she sholdy be hangedy by the heres // Andy as she henge he made to tere of alle hyr nayles or vngles / and in thys torment she was four houres without spekyng Thenne Julyen saydy to hir / what is thys that they doo to thyn vngle / and thenne she answerdy to hym / O hounde out of thy wytte / werkar of al inyquyte / yf thou haue ony grater tormentes / gyue them to me / for I am al redy to fyghte / ageynst thy fader the deuyl / ouer whome I haue hope to haue victorye moyenaunt on hym the name of Jhesu cryst / Thenne the tyraunte commaundedy to take grete laumpes brennyngi andy settyngi to hyr sydes / The holy woman crydy vnto godi and makyng hyr prayers she rendredy vp hyr spyryte vnto our lordi /
The crysten peple that there were buryedy hyr / after this Julyan commaundedy that Quyryace sholdy be brought tofore hym / andy saydy to hym quyryace say to me of what enchauntementes & what enyll crafte hast thou vsedy by whyche it semeth that thou feleste no tormente / andy therfore thou wylte not sacrefyse to the ydolles / Thenne Quyriace answerdy to hym / o cursedy foole / andy indygne hounde that preuertest the myght of godi to enchauntementes andy euyll werkys / wherfore thou shalte be lete by wounde relesyd al / Thenne commaundedy Julyan to make a grete pytte / andy by enchauntours dyddy doo assemble alle maner of serpentes andy venemous beestys / andy dyddy doo put them in to the pytte /
Andy after he made to caste the holy may in the myddes of them / / andy as they threwe hym therin / he beganne to saye / right swete Jhesus I yelde to the graces andy thankynges / for not onely in the / woldest thou verefye andy applye the prophecye of daupdy / but in vs that ben thy lytel creatures whyche thou hast createdy hast wylledy to haue thy grace / for loo here it pleaseth the / that we goo vpon the serpentes / & that we marche andy trede on the lyon and on the dragon / andy as he saydy so / Julyan commaundedy to brenne alle the beestys / Thenne a knyght callydy Amon sayd to the Emperour Julyan O kynge out of thy wytte andy woody how hast thou the wylle to put thys man to deth / thyn enchauntours andy thy goddes whyche ben deceyuable may not make the meruayllles that he dothe andy in trouthe / now forth on I am

crysten that the body of crystey men is moche myghty / For whyche wordes Julyan commaunded to smyte of his hedy / and as he was ledde vnto the place for to be byhedy / he beganne to saye Jhesu Cryst whyche arte the body of quyryace wrque my soule in pees / and so sayeng he stratched forthe hys necke and was byhed / and thus fynysshed hys martrdom /

Julyan caleyd quyryace and prayed hym and exorted that he sholde renye the crucyfyxe / Thenne quyryace answerd hym / O herte peruertyd / euyll and wythout wyt that seest no thynge that woldest that I sholde leue my god whyche gyueth to me and to other creatures soo many goodes / and that I sholde become myschaunte and semblable to the / Thenne Julyan was moche angrye / And commaunded to hange a grete calvdron of oyle vppon the fyre / whyche oyle was soo hote that they that there were aboute / vnnethe myght endure the fume that yssued / And he commaunded to sette Saynt quyryace therin / whyche entred therin in makyng the sygne of the crosse / and sayd / lord Jhesu cryste whych hast saynctefyed the flome iordan / And hast gyuen to me the holy sacramente of baptesme by water / See nold where I shal be yet baptysed in oylle /

Yet haue I the thyrd martrdom to do by the wesshyng of effusyon of blood whyche I haue longe taryed fore / Thenne the tyraunte replenysshed of wrathe and of yre more than tofore commaunded that he sholde be smyten wyth a sharpe darte in to the breste / and as he was soo smyten he prayed god that he myght departe out of the worldy / and thenne gaf vp his soule vnto our lord / which was the fourth nonas of maye / Thys saynt quyryace of whom we speke was the same Judas properly / by whome saynt Helayne fonde the verray holy crosse /

And after that he was baptysed saynt Helayne recommaunded hym vnto the bysshop of Jherusalem whyche was at that tyme / whan the said bysshop was ded / Helayne that thenne was in Jherusalem went to Rome to the chapl Eusebyus / whyche ordeyned Judas to be bysshop of Jhernsalem in chaungyng his name and callyd hym quyryace / To whome god gaf soo moche grace / that he enchaced alwey the fendes by hys prayer / Saynt Helayne delyuerd to hym many fayre yeftes for to dysstrybute and departe to the poure and at the prayer and requeste also of hyr was made a fayre feste of the Jnuencyon of the holy crosse /

And ye ought to knowe that whan the verray crosse was founden / And by vertue therof a ded man was rysyd / The deuyl whiche is of alle good enuyous was herde cryeng in the ayer / O Judas by the I am chaced ouer and dymynysshed / but I knowe wel that I shal be aduengyd ageynst the / I shal reyse another kyng that shal renye the crucyfyxe / the whyche by my counceyll and by myn enhortemente shal make the to suffre so many turmentes / that thou thy self shalt renye the crucyfyxe / Thenne sayd Judas to hym / He that properly hath power to reyse dede men / put the in the depe bottom of helle in fyre perdurable /

Saynt Quyryace suffred martrdom as sayd is for the loue of our Lord / By whyche he hath gotten the glorye perdurable / the Whyche he graunte to vs / that for vs suffred dethe and passyon Amen /

Thus endeth the passyon of saynt Quyryace.

Here folowyth the lyf of ſayut Thomas dalquyne

Saynt thomas Dalquyne of thordre of the freres prechours was a right ſouerayn doctour hyghe and of noble lygnage / whyche was borne in the royame of Selyke/ and tofore that he was borne / he was ſhewyd by dyuyne pourueance / for in tho partyes there was an holy man in werke and in renommee/ whyche wyth many other hermytes ladde a ryght holy lyf / and al the peple had hym in grete reuerence/ this holy man replenyſſhed of the holy ghoſt /came to the lady and moder of this holy chylde not yet borne /& wyth grete ioye ſayd to hyr /that ſhe had conceyued a ſone/and ſhe ſuppoſed that ſhe had not conceyued / Thenne the holy man ſayd to hir/lady be thou glad for thou ſhalte bringe forthe a chylde whiche ſhal be calkyd Thomas/ And ſhal haue a grete name and renomee/ thorugh al the world in ſcyence and in holy lyf /and he ſhal be of thordre of the frere prechours /alle whyche thynges lyke as the holy hermyte had ſaid were accomplyſſhed in the name of the ſauyour of the world and to the glorye of hys gloryous ſaynt / Whan the chylde was borne he was called Thomas by hys right name/ He had the world and the fauyte therof in deſpyte and for to lyue in the more holy and clene lyf / he entred in to theordre of the frere prechours/ And after he was drawen out therof by hys brethern/ and was cloſed vp in a chambre in a towre two yere / and by cauſe that hy menaces ne fayr wordes hys brethern myght not chaunge his good purpoos ne reuoke it in no maner / they put in to his chambre a ponge damoyſel to the Innocente childe for to ſubuerte hys good corage /& anone he tokke a brande of fyre and droof the damoyſel out of the chambre whyche was come for to deceyue hym /& after that he put hym in humble prayers deuoutly beſechyng our lord that by hys benygne grace he wolde alweye mayntene hys chaſtyte/ Anone as he had made his prayers ij aungels in merueyllous habyte apperyd to hym /ſayeng that hys prayer was herde of god /& they dyſtreyned hym by the rayneo ſayeng/ Thomas we ben ſente to the by the commaundement of god / and in hys name We gyrde the wyth the gyrdle of chaſtyte whyche ſhal neuer departe fro the/ ne ſhal be broken/the whyche gyfte was gyuen to hym of ſpecyal grace/& was in hym ſo faſte and ferme /that he neuer after felte prickyng of hys fleſſhe and ſo kepte hym as longe as he lyued / As it apperyth here after in hys lyf whan he ſurmounted one of hys aduerſaryes wyth hys mynyſtres/his goody moder conſyderyng and hauyng mynde of that whyche the goody man had tolde to hyr / and ſhewyd how he ſholde be of thordre of the freres prechours / And lete hym to be lede to them peſybly/ not wythſtondyng that tofore hys brethern wolde haue empeſhed hym of thentryng in to the ordre and of hys ſtudye/ For whan he was reayned in to the ordre by conſente of his goody moder / he began to ſtudye whyche was as ſwete to hym as is to the bee to make the hony/ And lyke as of the bee the hony is multeplyed right ſo in lyke wyſe was by thys gloryous doctour the hony of holy ſcrypture/ wherof he made meruayllous bookes in theologye/ logyke/ phyloſophye naturel/ and moralle vpon the euangelyes in ſo moche that the holy chirche thorugh out al the world of hys holy ſcyence is replenyſſhed /

And as he thus prouffyted he was ſente to paris/thenne his brethern herde that he ſholde departe anone came after hym ſayeng/ that it appertayned not that a chylde of ſo grete lignage as he was ſhold be in thordre of mendyauntes ne of forbantes/& al to rente his cote & cope/& wolde haue taken hym alweye from his good purpoos/& whā he was reſtored to thordre to ſerue & ayue preyſyng to our lord/he ſette al his entente to ſtudye in thynkyng on god whan he was in contemplacion that his thought was replenyſſhed with grete ioye/ For many tymes were as he was in a ſecrete/place & ſet al his entente in prayer

he was seen lyfte vp many tymes/ wythout ayde of ony thynge corporelle This thenne is wel an holy doctour For thus as he sette not hys thoughte in thys worldy; he sette alle hys herte and his thoughte tolwarde gody /and was enhaunsedy as he that hady not had no flesshe ne bone ne ony weyghte We rede that the blessydy doctour dysputedy/redde/or wrote/or argueda/ or dydy somme other vertuous thynge/ and after whan hys prayer was paste anone he hady in hys mowthe that whyche he sholdy dyspute or wryte / as yf he hady tofore longe estudyed in many bookes /alle whiche thynges he shelwedy secretelye to hys felawe namedy frere raynolde/ To whome pryuelye he shelwedy al hys other secretes as longe as he lyued / andy wolde that none other sholdy knowe it /to the ende that the vayngloryе of the worldy shold not surpryse hym / For the science that he hady was not of humayne studye/but was of the admynystracion deuyne by the prayers andy scripte that he dydy to our lordy/ Thys holy man is thenne as Moyses was /whyche was gyuen to the doughter of pharao /

For lyke as he was taken out of the see andy sauedy and rendrydy vnto the saydy doughter/ Ryght soo the saydy blessyd doctour / not wythstondynge that he was borne of grete lignage of the erle of alquyn was by the pour ueaunce of gody rendrydy to hys moder holy chyrche/andy caste out of the floode of thys Worldy/ andy enhaunsedy and nourysshedy by the pappes andy mamelys of the scripture of holy chyrche/ And lyke as moyses made many meruayllous sygnes tofore the chyldren of Israhel/ Ay lyke wyse hath thys blessydy doctour and hys science andy blessydy doctryne in destroyeng errours hath alle Weye prechydy verytе andy trouthe/ And hys holy lyf Wytnesseth as on a nyghte thys glorys ous doctour Was in hys orysons andy prayers/ the blessydy appostles Petre andy poule apperyda to hym andy endu cedy hym in holy scripture / in especyalliy of the prophecye of prophetes alle entyerly andy hooly/ This thenne is ay holy doctour to whome the chaun celyer of heuen/andy the doctour of deuyne scripture haue openydy the gate and he that was rauysshedy to heuen/ hath shelwedy to hym the secrete of alle the scripte / andy thus thys blessydy doctour is taken from the worlde/ andy made bourgeys of heuen/he leyntyet in the erthe / On another tyme as he was in the couente of hys ordre at naples beyng in the chyrche in deuoute prayers / he was enhaunsedy vp andy lyfte vp from the grounde/ the heyght of two cubytes andy more/ Thenne a frere that salue hym was moche abaysshedy andy admyruaylledy/ andy after was herde a clere voys of the ymage of the crucyfyxe/ tofore whome the holy may was wenedy andy made his prayer/the whyche voys saydy vnto hym/ O Thomas thou hast wrytten of me/what rewarde wylte thou haue for thy labour / Synt thomas answerydy to hym/sirdy I wyl none other rewarde but thy self/ for he hym selfe wrote in his tyme andy made the scripture and ey xpe of the precyous sacramente of the autre / andy for as moche as on a tyme a questyon was meeuyd emonge the scolyers of paris /how the accidens myght by right be wythout subgecte/ And herof maady they doubte; and determynedy all hooly vnto that/whiche the glorious doctour sholdy sye/ Which thynge he clerely shelwedy to them/and for soo moche as saydy is that the demaunde or questyon was moeuydy of our lordy/it was gyuen to vnderstonde of the ende of hys lyf / Wherfe was nyghe/andy as he was sente fore of the pope gregory the tenthe /he wente by champayne in the royame of Cezylle/ he began to be seek in suche wyse / that he loste entyerly hys appetyte/

And in passynge by the abbay calledy Fosse neuue of the ordre of the Cyste auy/He was prayedy gretelye of the monkes that it wolde please hym to come to theyr abbaye/

Hys sekenesse beganne for to encrease from day to day/ And yet notwyth/ stondynge hys maladye/ he ceassedy not to salue andy sprede his holy doctryne of deuyne scripture andy sapyence/and thenne he was prayedy of the monkes for to gyue vne to them the canticles

And that tyme it happed that in that monasterye Was seen a sterre thre dayes tofore hys dethe in maner of a sonne/ Wherof they were abasshed what it myght sygnefye /but certeyn it sygnefyed that the holy man shold departe out of thys world within thre dayes / and that apperyd wel / for whan the holy man was ded the sterre was no more seen/ and it was in the yere of our lord a thousand/ Wo hondred and foure and fyfty/ and anone/ brother raynolde his felawe witnessyd in trouthe/ parte sayeng and openlye prechyng in thys wyse / I frere raynolde haue herde many tymes / and nold the confessyon of thys glorious doctour / and haue alweye founde hym clene and nette as a chylde of fyue yere of eage For he neuer consented ne had wylle in mortall ne dedely synne /and it is not to be forgoten what meruaylous tokenes were shewyd / whan the blessyd doctour shold departe out of thys world /and of the entre of the perdurable felycyte whyche was graunted to hym / For a frere moche deuoute salwe in the houre of hys dethe the holy doctour redyng in the scole/ and saint Cholble entryng in to hym /and sayntt Thomas demaunded hym / yf he had had goode and trewe Understondyng in hys epystles/ Thenne sayntt poule answerd to hym ye/ as goode as ony creature lyuyng myght haue/

And aboue that sayntt poule sayd to hym I wyl that thou come wyth me/ and I shal lede the to a place where thou shalte haue of alle thynges more clere Understondyng/ And it semyd to the frere that sayntt poule drewe sayntt Thomas out of the scole by hys cope/ Thenne thys frere beganne to crye sayeng / Helpe brethern / for frere Thomas is taken from vs / and by the voys of this frere the other freres awoke / and demaunded that frere what he had / Thenne he tolde to them and expowned thys sayd vysyon/ and the freres made Inquysycyon of the trouthe / and fonde that it was so as the frere had sayd / for in the same houre that the frere had soo cryed/ the holy doctour departed out of thys world / and lyke as he had / had in deuyne sapyence and scyence a doctour and techar / Ryght so in hys passyng he had a ledar vnto the glorye perdurable /and longe after that he was put in hys sepulture / the monkes doubted that the holy corps shold haue ben taken awey ageynst their wylle/ for the glorious doctour / had commaunded that hys body shold be borne to naples for as moche as he was of that place Wherfore the monkes translated hys body from one place to another / wherfore the pryour of the abbay was in the nyght grieuously reprewyd in a vysyon of sayntt Thomas / The pryour whyche doubted the Jugemente and sentence deuyne /commaunded that the body of the sayntt shold be tempsed in the place that they had taken it fro / and assone as the sepulture was openyd /there yssued so grete and swete an odour / that alle the cloyster was replenyssed therwyth /and it semyd not that ony body had ben buryed there but it semed that there had ben alle maner of spyces / whyche body they fonde alle hoole in alle hys membrys/ The habyte of hys ordre /his cope/his scapulayre and cote were all wythout ony euyl corupcyon / and the odour of hys precyous body and hys habyte were swete smellyng by euydent wytnesse seuen yere after that he was translated/ and the body was translated al hole/ Our blessyd lord hath honowred his blessid sayntt with many meruayllous sygnes and myracles / by his benefetes and merytes he hath reysed somme fro dethe / and soume fro wycked spyrytes & fro the puyssaunce of the fende/ And many from dyuers maladyes hane ben brought to helthe by the grace of god & the merytes of hys glorious sayntt /we rede also that there was a frere moche deuoute called brother alberte / whych on a day was moche deuoute in prayers tofore thaulter of the virgyn marye /& true and persones merueyllously shynyng apperyd to hym/ that one of the tweyen was in thabyte of a bysshop /& thother in thabite of frere prechours which had a crowne on his hed wounde byset wyth precious stones/ & aboute his necke two colyers one of syluer thother of golde/

Andy on hys breste he had a gret stone whych of hys bryghtnesse caste out many rayes of clernesse andy enlu; mynedy alle the chyrche / his cope that he hady on was ful of precyous sto; nes/ Hys cote andy scapulayr were alle shynyng of whytnesse/
Whan the frere salde thys syght he mer uaylledy mocke / Thenne he that was in the habyte of a bysshop saydy to hym I am austyn that am sente to the / to the ende that I shelde the glorye of bro ther Thomas of alquyne / whyche is in hemen in glorye lyke vnto me/
But he procedeth me in the order of byrgynyte/ andy/ I hym in dygnyte pontyfycal/ Many other sygnes andy myracles hath our lordy shelbydy vnto the honoure andy glorye of hys glory ous sayne / Sayne Thomas / whos merytes he vnto vs aydaunte andy hel pyng. Amen

Thus endeth the lyf of sayne Thomas Dalqnyne

Aud here folowyth the lyf of Sayne Gayus

¶ That tyme whan dy; ocleſyan andy maxymy; en regnedy emperours Gayus that was pope of Rome calledy & made to assemble alle the crysten people to gyder andy saydy to theym / our Lordy hath ordeynedy two degrees or states to them that byleue on hym / that is to wyte confessours andy martyrs /
Andy therfore yf somme of you be fer ful andy in doubte that they shalle not molde suffre martyrdom / lete theym e; uer haue twelve andy verey confessyon andy stedfaste in the feythe/ andy goo muste they with cromatyen andy Ty; burcyen for to saue theym selfe/
Andy they that are wyllynge for to a byde with me with in thys cyte / in the name of gody lete them abyde/ For the seperacyon of the persones in fer re contrees / may not separe that the de; uyne charyte hath assembledy /
Thenne escryedy to hym Tyburcyen/ sayenge holy fadery I beseche the that thou leue me not to wurne my backe feryng the persecutours / For to me it shal be grete ioye andy comforte to suf fre bodyly dethe for to gete andy endles ioye lyf eternall Whan Sayne Gayus salde the feythe of Tyburcyen andy his constaunte courage / he began to wepe for ioye /
There abode with hym Marcellyen / Marke theyr fadery Transquylyn / Sebastyen / Tyburcyen / andy Sayne Nychostrate / with hym hys brother Castour andy his wyf zoe / also claus dyn andy Pyetrym his brother/ with them his sone Sympharyen / the bys; shop ordeynedy vnto deakens Sayne make andy marcellyen / andy maady preest transquylyn / he dydy ordeygne sayne sebastyen dyffensour of the chyrche andy the other he ordeynedy andy maady subdeakens/ nyght andy day they were contynuelly in grete deuocyon/ fastyng wepyng /andy sayeng theyr prayers & orysons /andy deuontelye prayedy our lord that of hys kenygne grace he wold marke them able & worthy to be accom panyedy with the martyrs by veray pa; cyence/ andy there by theyr prayers ma; ny one were holpy of theyr sekeneſſe many a blynde persone was restorydy of sight /& many enemyes or druyles were put fro many a creature /so as tiburcien ydy thorugh the towne/ he sawe a man that was fallen from hye vnto lowe/ in so moche that he was al to bur sten & broken of al hys membres/ andy men woldy haue made his graue for to burye hym /Soone tyburcien approchedy & began to say pater noster oner hym fayr & softe / & Incontynente after he was hole/ & rendredy hym in to goody helthe to hys parentes /& sone after he hady hym a sydy fro the peple & conuer tysed & baptysed hym /So as zoe was deuoutelye in oryson & at hir prayers she was taken & ledde by the paynyms vnto a statue of martyrdom for to haue constraynedy hyr to sacrifye thydolles/

gg in

She thenne answerd/ye wyl constrayn a woman for to sacrefye vnto the statue of mars for to helde that your mars delyteth and taketh hys plesaūce in wymmen/ and how be it that he may do his wylle of the shameful venus/ Neuerthelatter he shal not haue the victorye of me/ For I kepe the victorye of me at my fortrede/ Thenne she was taken and ledde in to a pryson ryght derke and mocke obscure & there she was fyue dayes wythoute syghte of ony lyght/ without drynke and wythout mete and wythoute the syght and heerynge of ony body/ but onely of hym that hadde closed or shytte hyr therin/ Who ofter sayd to hir/ by famyne or by falwte & lacke of mete thou shalte depe here in tenebres or derkenesse yf thou sacrefye not vnto our mygthty goddes The fyfte day she was had out of pryson/ and hangyd she was by hyr heeres to an hyghe tree and vnder hyr they made a smoke of donge and of ordure or fylthe whyche rendred an horryble stenche/ & by thys tormente of martirdom she eyppred and rendryd hyr soule vnto our lord/ confessynge euer hys ryght holy name/

After the tyraūtes toke the holy corps and at the necke of hit they henge a grete stone/ and caste hit wythin the ryuer of tybre/ so thende that the cristens shold not take it to make of hit a goddesse/ and after that she thus had receyued hir martirdom/ she apparyssheth before saynt sebastyen and recountyd to hym how she had suffryd martirdom for the loue of our Lord/ The whyche thynge as saynt sebastyen herd hit to his felawes/ transquylyn espryed and sayd/ the wymmen prouden vs to the crowne of glorye/ Why lyue we so longe/ On the seuenth day after thys transquylyn allone hye and publyke beganne to reuouner the name of god/ and anone he was taken and caste wyth stones/ and whan he had rendryd hys sowle to god he was caste in to the water of tybre/

And as nycostrate and claudyn with them castorye/ victoryn and symphorien were about to haue out of the ryuer of tybre the bodyes of the martirs/ they were taken & ledde vnto the prefecte or Juge Fabyen whyche Inuyted them to sacrefye vnto thydolles by the space of thy dayes/ One tyme by manaces/ that other tyme by fayr wordis wenynge to haue brought them to thys ydolatrye/ but euer they were stedfast & constaunte in the feyth whiche Fabyen whan he salwe them soo constaunte/ he yede and tolde it to the emperour/ and the emperour commaunded that they shold be forthwyth tourmented by dyuers tormentes/ But whan he salwe their stedfast byleue he commaunded that wythout delaye they shold be caste in to the myddes of the see/ anone fabyen for to accomplysshe the commaundemente of the emperour made to be hanged at the necke of eche one of them a grete stone/ and throwen they were vnto the bottom of the see/ There were consommed or ended their martirdoms fforthsynge as lyghtes before god/ In sempiterna secula whiche we al may haue parte Amen/

Thus endeth the lyf of Saynt Gayus

Here folowyth the lyf of Saynt Arnolde

Saynt Arnolde was fader of Pepyn/ & graūt fader of charles the grete as a doctour recountith named pyetre Damyen and holde a duchye in lorayne/ whiche dyd put fro hym alle wordly affeccions/ as ryches wyf and chyldren and haunted the deserts for to lede best solytarye lyf/

On a day so as he passed ouer the ryuer of meuse/ and that he was about the myddes of the bridge where the water was more depper than in ony other place/ he toke a ynge that he had and caste hit wythin the water/ Sayenge

Whan someuer I shal crepue and shue agepn thys rynge / sthenne shal I be leue that I shal be assoyled of all my synnes /and after from thens he departed and went in to a deserte/ where he was longe tyme as deed to the world and lyuynge with god/

In that tyme deyed the bysshop of metz and happed that saynt arnolde was chosen for to be bysshop there /Soo thenne on a tyme as he abstepned hym fro etyng of ony flesshe / as he euyr dyd whyle that he was in the deserte or wode / was presented vnto hym a fysshe / and as hys cook dressyd and slytted it / he founde within hys belly the sayd rynge / and yede & shewyd it to the holy bysshop /wherof he was right ioyeful and glad / & ye ought to wyte that fro the place where the holy man had caste the sayd rynge in to the water/vnto the place where the said fysshe was presented to hym was four and twenty myle by water /

And whan the holy man aduysed hym / and that wel he knewe for certeyn the sayd rynge / he thanked god of hit that he gaue to hym knowlege of the remyssyon of his synnes / From thens forthon euer fro better vnto better deuoutelye and by holy persenerannce he entendyd to serue our Lord and yet as nowe is the sayd rynge within the paleys of metz / men may be meruayllyd and meruayllynge to magnefye and preyse god / /Hold in this present lyf they may not lyue Without perylles / but he is borne in a good houre that acquyred graces of god/ and that maketh Justyce on hys owne flesshe as longe as he is lyuyng in hit/ I say this by cause of this holy man that was at so good an hour borne /that so mocke of graces he gate and acquyred towardy our lord /

That he was certefyed and ensured of the remyssyon and pardon of al his synnes as tofore as ye herde saye/

Soone whan he was possessynge hys bysshoprycke / he dyd dystrybue and departed to the poure so mocke and soo larzely of hys owne goodes / that the poure folke came thyder fro ferre countrees and cytees for to be counayled and holpen by almesse/

He was also besely tendyng to alle goody werkys / and in specyal to receyue relygyous folkes /monkes and poure pylgrymmes / He hym selfe Wesshe hys feet / he clothed them of newe / & to them gaue syluer ynough to passe on theyr weye/ assone as other of newe came/ he was as redy for to helpe them / as he tofore was /for the honour and reuerence of god/ In watchynge / in fastynge / in deuoute prayers and in orysons / he employed euer the tyme/ none myght not well reherce ne telle the grete abstynences that he made/ For whan he had fasted the space of thre dayes he was contente to haue a lytel bred maad of barleye and a lytel water/and euer moost secretelye that he coude he bare vnder his clothes the hayre /in so moche/ that by force of abstynence he right gretelye had maad lene hys flesshe /

On a tyme duryng the thre dayes whiche he fasted he dyd do make a processyon /wherat many creatures Were/ whyche moche deuoutelye prayed/ and soo as the processyon was in doyng/ there Was a woman tourmented & sore Vexyd by the deuyl that began to crye lowde and hye / whan the holy man sawe thys Woman he made the synge of the crosse ouer hyr / and sone after she was delyuerd fro the enemye that so tourmentid hir/ In the tyme of dagobert kynge of fraunce / so as he Was within his paleys /a leper came there that beganne to crye after the holy man / and demaunded mete and clothynge / Sone commaunded the holy man that he sholde be ledde home/ and soo as he mynystred and took to hym that was nedeful & necessarye to hym /he dyd demaunde of hym yf he were baptysed /for he was of farre Thenne answerd the leper to the holy man alias syr nay / For I that am a poure creature haue not founde none that hath gyuen to me the precious gyfte of baptesme /and anone the holy man baptysed hym/ & Incontynente after that hys seekenesse left hym and departed fro hys body /and soo he that before had be a synner and sore seek by the merytes of the holy man / was left and made hole bothe of body and

of solvle/ Oꝛ another tyme a manꝛ medꝛ nodde whyche was dronke & fulle of wyne began to mocque andꝛ dyspreysedꝛ the holy man sayeng that he was not the mayꝛ of godꝛ / but that he was ful lustyꝛ andꝛ vedꝛ /to al delyces wherfore it happedꝛ that so as he & hys sone went to bedde / sodaynlye by the wylle of godꝛ theyꝛ clothynge were al aboute on a fyre and began to brenne Thenne they cryedꝛ andꝛ calledꝛ for wa ter /but the waterꝛ dydꝛ nought̄ to hit so that the fyre took on theyꝛ shertes towardꝛ the genytorves / & from them they myght not haue of theyꝛ clothes andꝛ whan they salve that noo remedye they myght put to it they yede oute of theyꝛ chambre and began to laye them selfe as shynes douꝛ in to the ordure or fylthe andꝛ in to solvle andꝛ stynkyng waterꝛ /but alle thys auayledꝛ them nought/ Foꝛ fro more in to more theyꝛ genytorves dydꝛ brenne/

Andꝛ so as I beleue at that same houre was brefyedꝛ that/that our lordꝛ saidꝛ by the molvthe of dauydꝛ the prophete sayengꝛ / Detrahentem secreto proxi mo sno/ hunc persequebar/ That is to say in englyssh/thoo that secretelye blamen & despreysen theyꝛ neyghbourꝛ them I shal persecute/that same noddo depedꝛ in thys estate andꝛ knolvlechid his synne/ andꝛ so dydꝛhys sone by the saydꝛ sentence/ So as the holy mann was ꝑseuerynge in vertues for to kepe andꝛ eschelve the kayngdorye of thys Worldꝛ/ he departedꝛ fro the cyte andꝛ went vnto a place not ferre fro hit /Where he dydꝛ make a litel holve andꝛ made hym selfe to be closedꝛ andꝛ shytte therin / andꝛ there he was con tynuelly in prayers andꝛ orysons lyf tyng hys handes towardꝛ heuen/

It happedꝛ by aduenture that the fyre took the holve of the kynge/andꝛ soo moche it greve that the holvses there aboute began to brenne fast/Soꝛeyn lye the ꝑople were moeuydꝛ whan they salve that al the cite was espryseꝛ on a fyre andꝛ flamme /andꝛ they yede forth wyth to the celle of the saydꝛ holy mann where he was deuoutelye in his orisons & prayers thus as he was acustomed to be / Anone one that was calledꝛ Romanꝛyus tolde hym by the hande &

saydꝛ / syse thou fro hens mann of god to the ende that thys fyre consume ne dommage the not wyth the cyte/

Thenne the holy man answerdꝛ I wyl not departe/but lede me nygh the fyre and yf godꝛ wyl that I shal be brente I am in hys handes here as I am/

Theune they of the cyte cam |wyth hym hande in handꝛ vnto the fyre / & after commaundedꝛ that eche one of theym sholdꝛ falle in prayers / & whan the holy man hadꝛ made hys prayers they rose vp alle / andꝛ thenne he lyfte vp hys handes andꝛ made the signe of the crosse /& thenne anone the fyre quen chydꝛ andꝛ made after noo manere of dommage / andꝛ after that honre one of his brethern salve in a vysyon towardꝛ heuen the sygne of the verey crosse in a manere as flamme/ andꝛ at thotherꝛ syde he herde a voys that saydꝛ / seest thou thys crosse /by that hath the bys shop arnolde delyuerdꝛ the cyte fro fyre thys nyght / Afterꝛ thys Saynt arnolde relynquysshedꝛ andꝛ lefte the Worldꝛ al entyerly andꝛ wente in to a deserte emonge the wylde beestys where he maadꝛ a lytel holve wyth somme monkes that were dilelyng therꝛ/

Where he helde hym euer in holy medy tacion andꝛ deuyne prayssynges / andꝛ whan ony poure peple came therꝛ / he frendely receyuedꝛ andꝛ seruedꝛ theym theyꝛ hoosen he dydꝛ putte of/theyꝛ feet he wesshedꝛ / & made clene theyꝛ shone andꝛ also moche benygnelye he maadꝛ theyꝛ beddes /& made theyꝛ mete redy andꝛ so he was bothe cook andꝛ bysshop to gyder/hongre andꝛ thyrste suffrydꝛ he many tymes / so that he myght of his oldne mete fede hys felawes / he sette a parte alle precyous raymentes andꝛ moche dere he helde the hayre that was rought̄e andꝛ harde/

In thyse two goodꝛ dedes doyngꝛ the goodꝛ mann rendredꝛ hys sowle to god andꝛ after hys obsequye doon/ the bys shop his sucessour that had to name goerycus assemblydꝛ to gyder grete companye of peple/two bysshoppes and many clerkys also / andꝛ alle togyder they cam in to the |desert / andꝛ |whan they came vnto the |place there as the corps was / sayengꝛ Vygyles moche so lempnelye / andꝛ after they took the

corps and bare it awaye with grete ho-
nour and reuerence vnto the cyte/
And as they came to a ryuer or cha-
nel and wold haue passyd it / hit hap
pyd that they which bare the corps be-
hynde fyl doun/ but as I suppose the
anngels susteyned the corps in the ayer
for they that bar hit before yede ouer
and lokyd not / and they that were
fallen had noo harme / but stoody vp
anone and bare the corps ageyn as
they dyd before / In the tyme that
thys holy man was on lyue / there
was a man that lyued moche leche-
wusly / the holy man reproued hym
many tymes therof / and prayed hym
that he wold leue that lyf / and doo
penytence or that he shold deye in that
state/ It happed so that as the holy
corps was borne to the cyte / and as
they passyd thorugh the sayd mannes
grounde/ the same holy corps at then-
tre of the sayd mannes grounde/ stood
stylle / in so moche that they that bare
it coude not moeue it from thens/
Wherfore the bysshoppes / the prestys/
the clerkes and all the peple that were
there/ were moche meruayllyd and sore
troublyd/ also by cause that the nyght
was nygh and they wyst not where
they myght be lodgyd/ Thenne a duc
that was in the companye namyd nod
do/ sayd thus to them/ ye see how he
refuseth to entre within the grounde
of thys synnar/ my counseyl is here nye
I counseyl that we returne thyder/ for
to abyde and reste vs there alle nyght
For also we ne haue here what to fe-
de thys peple withal/ for of al prouys-
ions or store/ I ne haue but a lytel byer
within a lytel vessel/ and a lytel brede
yf it pleased to god and to the holy
corps that we myght be there or the
nyght come/ and how be it that ferre
awaye it was thens / Neuertheles se
by the wylle of god they were there
right soone/ and them semyd that the
holy corps bare hym self /and namely
that they were borne thyder / whe-
they came by day lyght/
And thenne sayd nodo to them I
praye to saint arnolde that by his grace
he wyl fede vs alle thys nyght / For
wel I woote that at his prayer we shal
haue al that to vs needeth /and soone
with that lytel drynke and byrde that
they had by the grace of god and of
the sayntthey were alle fedde and ras
sasyed that nyght /and yet moche re
mayned of hit bothe of drynke and of
brede/ On the morne nexte with
grete ioye they walkyd and bare the
holy corps in to the cyte / They of the
cyte also came to mete the corps in pro
cessyon with grete reuerence / as he
that had ben theyr pastour or gyde of
theyr soules / whyche of longe tyme
they had not seen/ & moche reuerently
they buryed the holy corps in the chir
che of the apostles/ A woman that
sule had to name whiche of longe ty-
me had loste hyr syght / came to the
sepulture of sayntarnolde / and fer-
uentlye hyr prayer there made by hym
recouerd hyr syght /
Another woman on a sonday wrought
god pnnyssyd hir / for hyr ij handes
were styffe and contrefayte / she came
in to the chyrche where the holy corps
laye / besought the sayntwyth feyth-
ful hert sore weppyng and anone reco
uerd hyr lythe / The solempnyte of thys
glorious sayntis celebred the xviij day
of the kalendys of auguste in the ho-
nour of god that lyueth / & wythoute
ende regneth in seculorum secula Amen/

Thus endeth the lyf of Sayntarnolde

Here folowyth the lyf of sayntTu-
ryen/

Saynt Turyen was archebysshop of dol in lytel bretaygne / and was borne in a towne nygh to the said cyte / where was a chyrche of / Hys fader and hys moder were yssued of noble lygnage In that tyme a man of holy lyf / confessour and frende of god was archebysshop of the sayd cyte and was named Sampson / Soo thenne as the vessel of holyneſſe / that is to wete turyen / that yet was but a chylde of age / but he was by vertu of the holy ghoost fylled with grace / replenyssched and lefte for loue of our lord all his parentes whyche were of grete estate & the fayre leuedor also that he sholde haue / and came in to the cyte of dol toward saynt sampson / when Saynt sampson salue hym / he ordeyned & sette hym to kepe his keyes and hys other bestys / Thys prefygured he to hym gladly / sygnefyeng that he sholde be in tyme to come pastour or gyde of the sheep of our lord when he sholde resygne the dygnyte of archebysshop /

And in thys estate keppyng the bestis esprysed of the loue of god and not of no thynge humayn / he dyd calle euery clerke that passed before hym / & prayed hym that he wold write somme letres within a lytel papre of tables that he hady for to lerne and knolde them / when he beganne to knolde wel ynough his letres it pleſed our lord that he sholde lerne and knolde thart of gramayr / and so moche of grace gaf god to hym that he hady a melodyous and fayr voys at chyrche more thenne ony of his other felawes / and soo as by many a tyme hys voys pleased moche to the archebysshop / he ordeyned and wolt hym stylle with hym / And of hym he made as of hys owne adopted sone / and moche endeuoyred hym to make hym to lerne the denyne scripture / and swetely gouerned hym /

So moche grewe and fructyfyed the chylde in resplendour or lyghte of alle good vertues / by good doctrynes and exaumples / that the sayd archebysshop ordeyned hym mayster of the clerkes of hys chapel / The wele of this chylde turyen multeplyed euer fro better to better in the lone & grace of our lord The archebysshop saynt sampson that as thenne was olde / conſyderynge the holy lyf that turyen ledde / the good vertues of whyche he was fylled / and that he was in age parfyte / ordeyned hym archebysshop in hys place / And namely he yet lyuyng wold see hym to be possessour of the dygnyte of the archebysshop / and so when by the consecracyon dyuyne he was chosen to the sayd dygnyte / al the peple made ioye therof / For wel they perceyued that he was ful of the grace of god /

On a tyme as he lyfte vp his eyen toward heuen he salue a wyndowe wyde open and the aungels in paradyse that kepe the arche of the testamente of god and thenne he sayd to alle the people I see heuen opene / and the aungelles kerynge the arche of god / and yet I see our lord Jhesu cryste sytyng on hys tribunal / and when the peple had herde hym / they al togyder bothe men and wymmen / beganne of one voys of one herte and of one mouthe to preyse / to gloryfye / and to magnefye the name of our lord / and so that tyme forth on / they honoured more the holy man thenne they had doon before /

The holy man thenne commaunded that a crosse sholde be made of wode / dressed and sette in the same place where he salue the forsayd vysyon /

On another tyme as he prechyd nygh to a chyrche / called carnyfrut / before a crosse made of stone / where as moche peple was assembled to here his predycacion / the whyche crosse hady be somtyme made in the honour and reuerence of our lord Jhesu cryste / and of the glorious archaungel Saynt Mychel on whyche crosse somtyme he descendyd fro the sholdres of the sayd archebysshop / It happed that a yonge mayde dredy was brought thyder for to be buryed / the whyche by hys prayer at the requeste of the people was reysed to lyf / Of thystorye of thys glorious sayne I ne may fynde more of it but we al shal praye to hym that toward our lord he wyl be our good intercessour and frende Amen /

Thus endeth the lyf of Sayn̄t Tu-
ryen/

And here folowyth the lyf of sayn̄t
Fyacre

SAyn̄t Fyacre the glori-
ous hermyte made ma-
ny vertuous ordes in the
erthe of meaulx in the provin-
cion of sayn̄t pharon that tyme bysshop
of the cyte of meaulx/ many myracles
nedeful and necessarye as thenne/ he
made in hys worldy as the legende of
the lessons of hic sayntes shelwen clere-
ly ynough/ and to the ende that hys
presente narracion that maketh of hit
mencyon be not to moche prolongedy/
and that the lyf of sayn̄t Fyacre and
of sayn̄t pharon assemblyd to gyder
may appere to them that shal rede hit/
It is goody as to me semeth/ that at
hys begynnyng I make mencion of
the eyellence of sayn̄t fyacre/ how for
the loue of our lord he lefte his contre
to the fader and moder and alle hys
goodes/ and came in to the partyes
of Fraunce/ On that tyme that the
glorious sayn̄t Pharon lefte and re-
lynquysshed the worldly knyghthode
and that he was ordeyned and made
bysshop of meaulx/ the same monke
namedy fyacre/ of the nacyon of scottes
keyng in hys contreye and meuedy by
deuocyon to serue our lordy more streyte
lye/ departedy with suche felaulshyp as
fortune gafe to hym and came vnto
meaulx in Fraunce/ where he prayedy
the holy bysshop there/ that he myghte
dwelle vnder his protection/ whan
Pharon hady herde his demaunde ryght
gladly he accordedy to it/ and as a py-
teous pastour graunted that Fyacre
sholdy dwelle with hym/ after hys
owne plesure/ as longe as he wolde/
Whan the hermyte fyacre hady impetred
hys peticyon or demaunde/ he yede and
caste his syght lowe towardy the erthe
and onely with al his herte & thought
and without spekyng made hys pray-
er to gody/ that of hys grace he wolde
haue pyte on hym/ and so feruentlye
he besought and prayedy that hys face
wendryd grete droppys of water/ and
was ouer rede and sore chauffedy/
And whan the blessydy sayn̄t Pharon
salue hym in suche estate he beganne to
be merueylledy and wende that he was
agreuydy of somme thynge/ and anone
he calkydy to hym one of hys seruaun-
tes and said to hym goo to ponder may
and make hym come secretlye to spekē
with me/ The messager dydy as to
hym was commaundedy/ And lede
sayn̄t Fyacre vnto the bysshop/ Whan
he was before hys presence/ the holy
man pharon ful of vertuous thoughtes
to thende that better he myght declare
his entencion/ saydy to fyacre in thys
maner/ My brother I requyre the/
that thou wylte put fro the thys sorow-
we and heuyneſſe whyche is in thyn
herte/ to thende that thou mayst better
receyue my wordes/ Thenne saydy
sayn̄t fyacre to hym/ Syr fader reue-
rende/ yf thou wylte haue pyte and
compassyon on me/ thou shalte moeue
make me to cesse thys heuyneſſe at thy
commaundemente/ Ont to the ende
that thou mayst the better vnderstonde
myn answer/ procede forth on thy de-
maunde/ Thenne the right reuerende
bysshop pharon beholdyng on fyacre
saydy to hym/ Fyrst my right dere bro-
ther I requyre of the to telle me in what
londe thou were borne/ and the cause
why thou departest fro thy contreye/
also where thou arte bounde for to goo
and what thy name is/ Furthermore
yf thou haue nede of counseyll/ of wor-
des/ or of other thynge that I may do
I calle gody to my record that ryght
gladly I shal endeuoyre me to fulfyl
it/ Sayn̄t Fyacre thenne knelynge
rendredy to hym thankes and mercyes
and after saydy to hym/ my fadre and
my moder engendredy or begate me in
an yle of scotlande named Hyrlande/
and for as moche that I desyre to lede
my lyf solytaryly/ I haue relynquiedy
and lefte my londe and my parentes/
and I do seke a place for to lede my
lyf hermytyke and solytaryke/

and by my ryght ſname I am callede fyacre/and therfore meke lye I beſeche thyn hygh and Ineffable paternyte that yf there be my ſomme parte of thy byſſhoprycke /A lytel place wythin a wode where I myght vſen and emploie my lyf in prayers and in oryſons/that thou wylt not differre to me the graūte of it / whan ſaynt pharon herde thys he was therof ioyeful and glad /and ſayde to ſaynt Fyacre/I haue a wode ferre ynough fro hens/whyche is wyth in our owne heritage / and is callede by the folke of the contrey brodyle the whyche wode as I ſuppoſe is conuenable for to lede lyf ſolytarye/ and yf it be ſo that thy deſyre is to ſee it / lete vs two goo thyder to gyder for to beholde and ſee the place / Thenne anſwerde saynt fyacre / Soo as thy paternyte commaundeth/ I deſyre that it be doon anone / Thenne the pytous and holy byſſhop as ſone as he myght ledde fyacre vnto the ryght deſyred place/ and whan they were come thyder /Saynt pharon sayde to saynt Fyacre / My brother thys place is belongyng to me by myn owne heritage comyng fro myn aunceſtrye /and yf it ſeme to the good and pleſaunte for to dwelle and abyde in/as moche of hit as behoueth to the/de uoutelye and wyth goode herte I pre ſente it to the /and ful gladly I gyue it to the for to do wyth al thy goode pleſure/ and whan thus he hade graunted and sayde /fyacre fyl to hys feet and for grete ioye / weppyng rendrede to hym graces and thankynges/ſayeng O right bleſſyde fadre the same place o nelye of ſyght pleſeth me and delyteth ryght gretelye / for it is an holy place and ferre fro abydyng of ony folke after theſe wordes they took they re fection or foode of nouryture dyuyne and ſone after retourned to gyder vn to the cyte of meaulx / & on the morne neyghe saynt fyacre toke hys leue of saynt pharon whyche gaue hym hys bleſſyng and whan saynt fyacre hade receyued it /he departede and wente to the place beforeſayde/where he founded a chirche in thonour and reuerence of our bleſſyde lady and beyonde it a ly tel weye thens he byldede a lytel hows wherin he dwelled / & there herberwed he the poure that paſſede forby/whan thenne he hade doon and accomplyſſhed al that to hym semed neceſſarye for the lyme/thys feruent frende of gode Fyacre contynuelly wythout ceſſe labourde and waked in to the ſeruyce of our lord Jheſu cryſte / and euer in goode vertues fro better to better multeplyede and moche victoryouſly ageynſte hys aduerſarye thenemye reſyſted/ and a geynſte hys fleſſhe/and that that he had ryght herde lye to the poure gaue and deſtrybuede /yf ſomme were that tyme that hade loſte theyr ſtrengthe / or that were domme/deef counterfeyted/ blynde or lemyde wyth the enemye/or of what someuer ſekeneſſe that it hade be/they al came or made them to be borne vnto thys holy man /and anone after that he hade leyed hys hande on them/ by the grace of our lorde and by hys pray ers /they retorned homeward as hole as euer they were / and in ſuche wyſe floured thoudour of the renome of the myracles that our lord ſhewed by hym thorugh al the byſſhoprycke of meaulx that they beganne al to haue grete hope in hys ſuffrayges and prayers/

Emonge al other thynges it happede that an holy man namede chyllenus borne in ſcotlonde / that was come fro rome as a pylgryme/ & was arryued wythin the territorye or countrye of meaulx / whan he herde ſpeke of the goode renomee of the holy man Fyacre he anone wente toward hym/ & saynt fyacre moche benygnelye receyued hym and whan he vnderſtoode that they were bothe of one londe / and by affy nyte of bloode vyghe parentes /Inſtaun telye prayede hym that he wolde abyde wyth hym certeyn dayes /whyche chyl lenus accorded to it/and as they were togyder / And that they hade rehercede the extraccion of theyr parentes /And ſpeke of the ſwete ſentences of the holy ſcryptures /wherwyth they nouryſſhed and fede them ſelfe by the grete ioye that they toke. whan they ſpake of hit They recommaunded eche other to our lorde and toke leue to departe one fro other/ And for certeyn the renomee of hym grewe ſo moche and flethe ſoo ferre/that from ferre countreyes moche people came dayly to hym for to recouer

theyr kelthe in so mocke that the holy man sayd that of nedes he must make his habytacyon or holdyng more spacious & grettr than hit was & thought to hym good and necessarie to make a grete gardyn wherin he shold haue all maner of herbes good for to make potage with for to fede the poure when they sholde retorne tobard hym/& so he dyd / & holde it that saynt Opharon before that tyme gaf to hym leue to take as mocke of his wode as to hym neded / neuertheles he durst not take on hym the hardynesse for to make his holde grettr ne more than it was tofore tyl he had spoke agein with saint pharon for to demaunde leue of hym to throwe doun the trees & other thynges growyng about his holde / to Whome the venerable & curtays bysshop / gaf of his wode as mocke as he myght pike & delue & throwe doun with hys owne handes to do with al as of hys owne lyuelode/ saynt fyacre thenne enclyned his hed & rendred thankes to saynt pharon & toke his leue of hym & retorned in to his hermytage/ & when he had made his prayers he dreue his staffe ouer therthe/ nold may ye vnderstonde thynge mocke meruayllous & of grete myracle/ for by the wylle of our lord/where someuer the holy hermyte fyacre dreue his staffe the trees fyl doun bothe on one syde & on other/ & wounde about where he dreue his staff was a dycke sodaynlye made/and in the mene whyle that he dreue so his staffe there cam a womā which meruaylled mocke hold therthe claue & dycked by hit self onelye by the touchyng of the holy mānes staffe/ & With grete haste she ranne tobard meaux & denoūced this thynge to the bysshop pharon/ testefyeng and ensuryng that the holy man fiacre was ful of wickedy & euyl arte / and not seruaūte of the souerayn god / & when she thus had sayed retorned forthwyth toward the holy man/& with an euyll presumpcion yede & sayd many Iniuryes & vylonyes to fyacre contumelesyng & blaspkemyng hym/& cōmauuded hym by the bysshop that he shold cesse of his werke & that he were not so hardy to be ony more about it/and that for the same cause the bysshop shold come there

when the holy may salue that he was thus accused to the bisshop by a womā he ressyd his werke that he had begon & made nomore of it/& satte on a stone mocke thoughtful & wroth/wherfore yf our lord had before shewyd grete myracles by hym / yet grettr and more meruayllous myracle was made for hym/for the stone whereon he sat/ by the wylle of god wexyd & became softe as a pylowe to the ende that hit sholde be more able & ease for hym to syt on / & it was caued somwhat as a pyt there as he sat on/ & for testyfycacion & pref of this myracle/ ꝑ said stone is as yet kepte within his chirche / & many seek folke haue ben & are dayly helpd there of dyuers sekenesses onely to touche & to haue touched the sayd stone / The bysshop thenne by the prouocacion of the said womans wordes cam tobard the holy man fyacre / & when he salue the meruayles that god shewyd by hym/as wel of the trees that by them self were throwen doun to the erthe of eyther parte / also yold therthe onelye by fayeng of his staffe / was dyked about/ as of the stone that was thus caued and made softe lyke a pylowe he kneled wel that he was a man of grete merycke tobard our lord / and fro than forthon he loued the hermyte saynt fyacre more thenne before and honoured hym mocke / the dyches before sayd ben yet as nold shewed to them that goo to Vysyte his chirche / when thenne fyacre as is abue said satte on the stone ful sory and wrothe that the woman had so accused & Blasphemyd hym to the bysshop/also for thyniuryes & vylonyes that she had sayd to hym/ he made his prayers to our lord / that no woman sholde neuer entre in to his chirche / wythoute she be punysshed by somme maner of sekenesse

Wherof it happed on a tyme / that a woman of mocke noble and ryche estate / desyryd to knowe what therof sholde befalle yf a woman had entryd in to hys chyrche /

The which woman tolde hir mayden or seruaunte & shoued hir sodaynly wyth in the chapel And anone seyng alle they that were there / the sayd woman loste one of hir eyen /

& the mayde Innocente as to the dede / came out ageyn with hir plaine helthe On another tyme/ another woman of Latynynak put one of hir feet within the said chapel or chyrche/ but hir foot swelled by suche maner that alle the legge / knee/ and thye of hit was gretly with sekenesse/ & many other myracle hath ben therof shewed / wherfore the wymmen shal ne ought not entre in to it/ The good & holy saynt fyacre in his lyf tyme resplendyssheth by myracles & vertues / and after rendryd right gloryously his soule vnto our lord/ & sythe after his temporal dethe at his owne graue by hys merytes & prayers/ our lord shewyd and as yet nold sheweth many myracles/ as to restore in good helthe the pour seek folke languyssheyng of their membrys of what someuer sekenesse or langoure that it be/ who with good & contryte herte cometh to the chyrche where the said goldne or tõbe is/ and deuoutely besecheth & prayeth god and the good & holy saynt fyacre / the which by his glorious meritte may be vnto vs good frende towardes our sayd Lord and god amen

Thus endeth the lyf of Saynt Fyacre

Here folowyth the lyf of saynt Justyn

SAYNT Justyn was born in the cite of naples and his fader was called cryspolucheye and was a ryghte grete philosophre whyche laboured strongely for the crysten relygyon / in soo moche that he composed many fayre bookes moche profyttable/ as recounteth saynt Jerome & hugo/ He betoke to themperour anthonyn a book which he composed of the crysten relygyon/ & so moche he laboured toward the sayd emperour that he had pyte & compassyon of the crysten peple / & not onely the emperour hym self / but also al his chyldren/ and al the senatours of rome|| & the sayd emperour made sythe a commaundemente that no paynym sholde not be so hardy to haue in despyte the sygne of the holy croisse / Item pompee the troyen which was of the spaynysshe nacyon composed in to xliii bookes/ al thystoryes that were thorugh al the world from the tyme & regne of mynym/ that was kyng of assyrye / vnto the tyme & regne of themperour cesar/ and wrote them in latyn/ the which hystorye saint Justin abreuyed or shortyd/ & also composed many other bookes/ whiche were to longe to reherce/ to hym was deuynely reuelede or tolde/ that moche he sholde suffre before his dethe for to mayntene trouthe/ as it apperith by a writte or letter whiche he sente to themperour anthonyn/ where he saith thus/ I shal haue ynough of persecucions of stanes of yron by them/ ageynste whom I batayle or fyght for the mayntene the estate of trouthe/ but whan that shal be I thenne shal haue knowlege that they be not philosophres/ that is to wete / louyng arte & scyence / but that they be louers of al tanytees/ for he is not worthy to be called a philosophre/ which publyke affermeth & testifyeth that/ whiche he knoweth not / & that saith that the cristen are without a god/ & puttyn in gretter errour / tho that al redy are in errour/ al the whiche thinge was thus accomplisshed/ soo as sayne Jherome recounteth & eusebyus also/ for whan the said emperour was passed to god from this world/ after hym regned vij other emperours/ the which were named anthonyn & aurelyen that were grete persecutours of cristen peple/ & so as Justyn persenerd in holy lyuyng & in holy doctrine he composed the second book for to deffende with the religion crysten It happed so that many other philosophres were that grete enuye had at iustyn as moche for his holy lyf & honeste condycions wherof he was fylled / as for his grete scyence/ accused hym to the emperour sayeng he was crysten & þ he wold destroye theyr lawe/ thenne was Justyn taken and made hym to suffre

many tourmentes dyuers paynes / in
whiche by cause that he constauntely re
clamed euer the name of god / they
spryncled and shadde hys blood by
suche maner that he rendred & yaue his
sowle to our lord Jhesu cryst / with whom
he resteth in pees & shal reste Wythoute
ende In secula seculorum Amen

Thus endeth the lyf of saynt
Julyn

Here folowyth the lyf of saynt
demetryen

Whyle that theuperour
maxympen had the lord
shyp of thessalonycense / he
made al the auditours of
the crysten feyth to be put
to deth / emonge whiche was demetryen
that made hym self to be manyfestyd &
knowen of al without ony fere or drede
for sith the tyme of his yongthe he had
euer ben stedfast & constaunte in good
operacions or werkys / & euer endoctry
ned & taughte thother / wold the cruyne
sayenge Was descended in therthe / who
by his owne blood hadde quyckened or
reysed fro deth the man / whiche by hys
synne was put to deth / & as he preched
somme of the mynystres & sergeaunres
of themperour that were commytted &
ordeyned for to take the crysten men /
toke saint demetryen & wold haue pre-
sented hym vnto themperour maximyen
but it happed so that themperour was
goon to see a batayll that shold be doon
for moche delited hym to see shedynge
of blood humayn / in the same batayll
was a man named lyneus / whiche by
cause of the victoryes that he in his day
es had had / was moche loued of them-
perour / but as fortune chaungeth ofte
it happed that this lyneus was there
wounded to deth / & whan the emperour
was retorned in to his paleys sorouful
& angry of the deth of the said lyneus
mencion of demetryen was made vnto
hym / thenne was themperour sore moe
nyd ageynst hym / in so moche that in
the same pryson where he was sore sethe
ryd & harde holden / he made hym to be
stycked thorugh and thorugh his body
with sharpe sperys / the whiche saynt de
metryen / thus / euer wytnessyng the
name of Jhesu consumed there his mar
tirdom / Many myracles were made by
his merytes & by his good vertues / on
al them that with good feyth deuoutely
reclamed hym / a man that was called
hempcyus / who hertely loued & serued
god / gaf moche of his goodes to the
holde where the holy corps of Saynt
demetryen was buryed / & maade the
place more grettr than it was tofore
& byldeth there an oratorye or chirpell
in thonour of the said martyr saynt
metryen One of the prefectes or Juges
of thessalonycence that named was
manam was moche agreable to god
& to the world / on which the enemye had
grette enuye for his good werkys & be
gan to tempte hym sore & stronge / &
first he tempted hym of the seuen dedely
synnes / but god wold that he neuer
sholde ouercome hym / whan the deuyll
salde that he myght not deceyue hym
he toke from hym al his temporal goo
des & fynally smote hym with suche a
sekenesse / that he had no membre wher-
with he myght helpe hym / saufe onelye
his tunge / With the whiche he prayed
& thanked euer our lord / after this the
enemye apperyd to one of his seruaun-
tes in lykenesse of a man & shewyd to
hym a tedule / sayeng thus to hym / yf
thy mayster dyde put ones this tedule
or scrolde on hym / he shold be anone al
hole of his sekenesse / for it contyneth
within wryten the names bothe of the
goddes & of thaūgels / anon yede forth
the seruaūte & tolde it to his mayster
which answerd to hym / god that made
me may saue me yf it plese hym / and
without his plesure no thynge may be
doon / al is his / & al thyng lyeth in his
hande / he may wel take that is hys /
therfore lete his wylle be doon / Soone
after these wordes he fyl in a slepe / &
as he wold slepe he herde the voys of
saynt demetryen that commaūded hym
that he shold make hym self to be borne
within his chirche / & that he shold there
recouer his helthe / and whan he was
borne thyder he fyl yet ageyn on slepe
and herde saynt demetryen that sayd /

gody that craftedy the & that restoreth to the folke their helthe / whan he wyl sende to the comforte & helpe / whan he was awaked fro sleep / he reherced how saynt demetryen tolde hym in his slepe god that heleth seek folke sende to the comforte & helpe / & how at tho wordes our lordy sent to hym helthe & vendryde to him the force & strengthe of alle his membrys / stoody vpon his feet / and forthwith kneelyde & thankede our lordy & the glorious martyr also / the solempnyte of this glorious martyr Saynt demetrien that many vertues hath made is celebredy the viij ydus of the moneth of octobre & his lyf was translatedy out of greu in to latyn by saynt anastasye & sent it to charles the emperour to the prysyng and reuerence of gody whom by the merytes of the said glorious martyr saynt demetryen heleth vs alle our synnes amen

Thus endeth the lyf of saynt demetryen

Here folowyeth the lyf of seynt Aygoberte

Saynt Aygoberte was archebysshop of raynes / euer filled with holinesse & regnedy in that tyme / in which two noble kynges dyde regne in fraunce / that is to wete childebert & daugoberte / & / was extractor come out of the moste excellent lygnage that was in al the regyon / Hys fadre had to name constantyn / and his moder was called franagene / which was of the contreye of porcyen / Saint aygoberte fro the tyme of his yongthe gaf & habandoned hym self to heuenly & celestyal dysciplyne / he loued chastyte / he was redy in watchynges and prayers / fulle holde in worde & in dede charytable / ful of abstynence / foundedy in humylyte / aournedy of sapyence / Iustyce fulle & Juste / prudent & wyse in counceyl / & honeste in al condycions al in gody vertues he proffited / thus as he grewe & persuedy euer fro better / to better in spyrytual dedes and that he was of age parfyte / by eleccion celesty al he was chosen and enhaunsedy in to the dygnyte of archebysshop of raynes in which dygnyte by the grace of our lordy he mayntenedy & gouernedy hym so / that he was bothe loudy & dradde of al folke / It was no meruayl? yf the goody people louedy hym / for moche they desyred to here his good doctrynes & monycyons spyrytual / & humbly to serue hym / Ne ne meruayl it was yf the euyl folke doubtedy hym / which for theyr synnes doubtedy moche to be reprouedy of hym / Saynt remy writeth that by hym was as it was by saynt peter / that dydy appere to them that thought to do wel moche dishonaystye / And as sanit poule that to the synnars shewedy hym Increpatybly / for he promysedy myserycorde to them that were in synne / to thende that they sholdy amende them self / & to the goody folke he promysedy payne wythout ende / yf they fyl from theyr goody Werkys / He ferydy the goody folke / to the ende that they sholdy take noo vayngloryc within them self for theyr goody dedes & the synnars he recomfortedy / to thende that for their synnes and malyce they sholdy not be dyspeyred / but that they sholdy be dylygent for to put fro them theyr synnes / & to falle in penaunce / therfore / by his goody and dylygente predycacyon he Inuytedy many one to doo goody Werkys /

By the multyplycacion also of hys goody doctrynes many one ledde a lyf of holy conuersacion / by hys goody ensaumples many one he wyth drewe vn to hiys holy companye / thus he gaue hym selfe to alle folke / trauaylyng alwaye for theyr saluacion /

He was archebysshop of raynes after a man that was ful of grete vertues that men calledy wole / which was nygh cosyn to hym as somme folk saye / whan the forsaydy wole thas dredy

the ſyege of raynes vacaunte and was lyfte by many yerys for cauſe of many thynges that were deſtroyed which by longe proceſſe of tyme had be goten and with grete deuocyon & dylygence foundey / alle the whiche thynges the ſame glorious saynt Rygoberte repayred and reſtored in to theyr firſt eſtate for he ordeyned a relygyon of chanonnes and clerkes after the nombre that they had be in tyme before paſſyd / & ſuffyſauntlye ordeyned for theyr lyuyng / to thende that they ſhold tende & Wayte byſyly & dylygentlye to the deuyne ſeruyce / They toke not the canonyke habyt / for the chanonnes that were at ꝑ tyme / were not of ſuche reule as the chanonnes be in tyme preſente / but they gouerned them ſelf after the reule of saynt auſtyn / Neuertheleſſe he gaſe to them many thynges whiche they kepte as theyr olde goody / to the ende that perpetuelly they myght helpe them with at their nede / He was alſo the firſte archebyſſhop of raynes that firſt ordeyned a comyn treſour in theyr chirche & general to al theyr vſages / neſſarye in tyme to come / theſe werkys he made and many moo Innumerable vertues & myracles / & he fylled with bene Word auncyente of dayes by holy perſeuerancyon rendred hys ſowle vnto our lord cui honor et Imperium /

Thus endeth the lyf of saynt Rygoberte

Here folowyeth the lyf of Saynt landry

SAynt landri of whom hereafter we ioyefully ſhal make memorye & ſolempnyte / was right glorious byſſhop of parys / we rede in the cathologe that is made & writen of the ſucceſſyon and of the nombre of byſſhoppes in parys / how saynt denys was reseyued by saynt clemente / the whiche saynt denys wayted euer for to goo there as he wyſt the ernest of the paynyms regned moost / goddy that guyded hym brought hym to parys & there he was the firſt byſſhop / & there he ordeyned clerkes & offiſers for to ſerue the chirche / after saynt denys was the ij byſſhop saynt marcel / after saynt marcel the iij was saynt germayn / & saynt laudry was the iij byſſhop after saynt germayn / & thus it apperyth that he was the xxvij byſſhop after saynt denys / he ſat in the chayer of the chirche cathedral of parys in that tyme that the noble Clouis regned kyng in Fraunce whiche by the grete & feruent loue that he had to the chirche of saint denys gaſe to the ſame many yefres and made the ſaid chyrche moche ryche as the preuyleges of the relygyous there reſteſyen to this day / xxvij byſſhoppes were in the chayer of the chyrche of parys before saint landri as aboue is ſaid / of whom the names ben writen in the pryuyleges of the ſaid chyrche / & neuertheleſſe none of them al was made archebyſſhop / al the entencion of saynt landry whiles that he lyued in thys worldy was tacomplyſſhe myſericorde / and he hym ſelf departed ofdalte the almeſſes to the poure at al tymes / we haue ſeen & knowen that a man whiche men called Raoulgracard was ſmyten ſodaynlye & had the fred moche grete & ſwolley & was ſo rede in ꝑ face of hym that al folke that ſalde hym demed & helde hym for a leper / whiche man with grete haſte cam to the preſence of saynt landri & there he confeſſyd hym moche deuoutlye requyryng benygnelye his penaunce / & after he came to the ſudayr of the ſaynt & with grete deuocion kyſſed it / & whan he had done his offryng and wolde with moche grete feyth & hope be returned / & vnnethe he was comen to his holde whan he became as hole as euer he was / he therfore the name of god preyſed / who for his goody frende saynt laudry he helyd ſo promtelye the for ſaid pacient / Upon a nother tyme a ſquyer was ful of palſye ſo moche that he coude not helpe hym ſelf with foote ne with handes / his frendes ſeyng hym ſo oppreſſyd of this ſeekneſſe made a ſargeyn with a phyſicyen for to helpe hym It happed ſo that on a day as this poure ſaid hym ſelf ſoo oppreſſyd with the ſaid ſekeneſſe / & noo remedye myght be founde to it / he beganne for to wepe

andy to reclame sayntlandry / sayngy o blessyd sayntlandry vouchesaufe to beholde ony my myserye /andy thenne he prayed to his frendes that they wolde bere hym vnto the sepulcre of Saynt landry/ whiche dyd as he prayed them Thenne the bysshop of Charys named maurice that was there / seeyngy the deuocyon of the sayd seek man/ prayed to sayntlandry that hethe he wold impetre vnto gody for hym by hys glorious merytes / andy with one of the teeth of the sayntwuched the places ony hys body that moste greuyd hym makyngy the sygne of the cross andy anone he became al hoole /

Item it is redde of a knyght named gybert that hady a thorne within hys knee/ wherto he founde no remedye by no maner of medecyne / andy was as dysperate / not onelye for the dolour andy payne that he suffred/but also for falute of hope to be healyd/ The which knyght made hym to be borne in to the chirche of saynt landry/andy with his fudarye dyd to be made ouer hym the sygne of the crosse / andy anone after the thorne yssued oute fro hys knee / & was al hoole healyd by the merytes of the sayntwhome we beseche to praye gody for vs Amen

Thus endeth the lyf of Saynt landry

Here folowyth the lyf of saynt Melonyn

IN THE tyme of the emperour valeryen / saynt Mellonyn / whiche was borne in the grete britayn cam to rome to paye the trybute of his londe & for to serue the emperour/ whan he came thider so as of custome was he went in to the temple of mars for to sacrefye with his felawes/ he than herde the pope stephen which a feluc cryste̅n folke/ to whome he preched the feithe of crist & the theuangille he tended & openyd his eres to vnderstonde his wordes/& anone he byleued ony god & requyred to be baptysed/this mellonyn thenne was baptysed by the pope stephen & also taughte in the catholyke feyth / & anone he solde albeye al suche goody as he hady & gafe al to the poure for the lue of god/ The pope promoted hym in to al the degrees of the ordre of preesthode/ in so moche that he hym self made saynt melony̅n preest/ & so as in prayeres/ in watchyng/andy in fastynges he perseuerydy/ony a tyme as he said his masse /bothe the pope & he to gyder said at the ryght syde of thaulter an aungel that toke to hym a staffe pastoral sayeng in this maner / melony̅n take this staffe / vnder the whyche thou shalt rewle & gouerne the cyte of Roeyn/ For al the peple ther is of gody & al redy to thy seruyse & commaundemente / & notwithstondyng that hyt is ferre from hens / & that the waye is to the right greuable / by cause that thou knowest not the contreye/ neuertheles se thou oughtese not to doubte no thynge for Jhesu cryst shal euer kepe the vnder the shadowe of his wynges / & thenne after these wordes he took & receyued the popes blessing & went on his waye & whan the euen came/ & helde the saidy staffe in his honde / he mette with a man that was hurte in his fote which was slyt a sonder/this holy man made his praier & anone he healyd hym/ Fro thens he came to roeyn where he accomplissshed wel & holyly hys offyce/ andy made there many vertues & myracles the which glorious saynt resty̅d in pees the vj day of the kalendes of the moueth of nouembre to the honour of god that lyueth & regneth in finita secula Amen

Thus endeth the lyf of saynt Mellonyn

Here folowyth the lyf of Saynt yues

SAYNT Yues was borne in lytel brytayn in the dyocyse of Triguyer engendryd of kegotrn of parentes noble and catholyke and was truelyd to his moder in hir slepe that sholde be sayntefyed / In his fyrst eage he was of ryghte good condycions / and ryght humbly & deuoutely frquentyd the chyrches / Heerynge ententyfly the masses and the sermons / Mocke of his tyme he employed to studye byfyly the holy letters / and rede mocke curyously the lyf of the sayntes & pyned hym selfe mocke withal his power for to fulfyll them / the whiche by processe of tyme was aourned of ryght grete Wysedom and renommed ful of grete scyence / bothe in ryght cyuyl and in Cannon / and also in theology Wel letterd / as it apperyd sytho / as wel in contemplacions Jugementes / as gyuyng counceyll to the soubles vpon the fayte of theyr conscyence / For after that he had occuppyed and exercysed mocke holyly and deuoutely the fayte of aduocacye in the byfshoppes courte of Tryguyer / euer pletyng wythoute takyng ony salarye / the causes of the myserable & poure persones / exposyng hym self to it with his goody grace / & not requyred by them for to deffende theyr quelyons and dyfferences / he was / chosen in to the offyce of the offycyal / fyrste in the courte of the archedeken of Resnes / and afterward in the sayd courte of the byfshop of Tryguyer / whyche lawfully / Justely / and dylygently accomplyfshyd alle suche thynges that ben parteynynge to the sayd offyce /

He socoured them that were oppressyd and that had wronge / & to euerychone rendryd his owne / by right wythoute ony accepcion or takyng of money nor none other body / The whiche thenne called to the gouernemente and gydyng of soules / kepe euer with hym the byble & his breuyary or portues / and soo he made & ordeyned in the ordre of preesthode / celebred as euery day / and herde mocke humbly deuoutely & diligently the confessyons of his parisshens / he vysyted the seek folke without dyffe-

rence / recomforted them right wyfely & taught to them the waye of theyr saluacion / denoutely admynyfstred vnto them the precious & blessyd body of our lord Jhesu crist / & for certayn in al thynges apertaynynge to the cure of the peple of our lord Jhesu crist / commytted to hym / he in al & oueral accomplyfshyd dilely & right worthely hys mysterye / he prouffyted euer goopng byfyly fro vertues in to vertue / and was plesaunte bothe to god & to the world / in so mocke that the folke were ful lothe to departe fro his wordes & fro his felaufshyp / & mocke abusshed were they yf salue hym for cause of his frendly maner & for wonderful / holynesse / what meruayle / he was of admyrable or wonderful humylyte / whiche he shewed oueral / in habite or clothyng in dede / in wordes / gooyng comyn and beyng in dyuers companyes / he spake euer to the folke bothe more & lesse fwetely & ful meketye holdyng on the erthe / his hode before his face / that he sholde not be pryfsed of the folke / & reseelue al fanytes / & by the space of vij yere before his deth he ne ware but cours cloth russet or white / such as poure folke of the contrye ley acustomed to were / he helde the eylber & also the towel whyle the poure waffhyd her handes / & after wyth his owne hande admynyfstred to them the mete that they sholde ete / and settyng hym self on the grounde ete with them of the said mete that is to were broun brede / & somtyme a lytel podage / & emonge them that ete with hym he had noo prerogatyue / but the moost dyfourmed & moost myserable he set nygh hym / he laye al nyght on the grounde & hady for his beddyng for sheetes / for couerlet / & for hangyng onelye a lytel strawe / Euer before the celebracion of his masse or he trueflyd hym / he kneliy doun before thaulter & deuoutely made his prayer Weppng & pytoufly fyghyng / & of tymes as he celebred his masse plente of terys fyl fro his eyen allonge his face / the humylyte of whom pleced mocke vnto our lord as ones it apperid by a colombe or dowue of merueillous refplēdour which openlye was seen fleynge within the chirche of Tryguer aboute the aulter

where thys holy layne yues said masse and ententyuely ful pacyently he suffred alle Iniuryes and blaspheinyes / For when men dyde mocque hym or sayde euyl to hym / he answerde noo thynge but hauyng his thought on gode sus-teyned theyr euyl wordes pacyentelye and with grete ioye / A man he was of transquylyte for he louyde pees / and neuer he was moeuyde to noo stryffe / Indygnacyon or yre for nothynge that euer was doon to hym / He sayde no wordes tumelous ne contumelious / ne other dyshordynate wordes / He was deffensour without drede of the lyber-tees of the chirche / wherof it happede that as a sergeūte of the kynges hade taken & ledde with hym the byssshoppes hors of triguyer for thenclusion of the entysme of the goodes of the forsayde byssshop / sayne yues thenne / beyng in the offyce of offycyal / vertuously take the sayde hors fro the sayde sergeaunte and lede hym ageyn vnto the byss-hoppes place / and how be it that men demede and wende that grete euyl or dommage shulde falle therfore / as wel to sayne yues as to the chyrche / seeynge that the sergeaunte was aboute to haue procured it neuertheleesse no maner of dommage came neuer therof neyther to the Sayne nor to the chirche /

Whiche thynge was holden and re-puted for a myracle / and not wythoute cause attributed to the merytes of the sayde sayne yues / for it is byleeued & testefyed that he was chaste / bothe of flesshe and in thought al the tyme of his lyf / and also chaste bothe in wor-des and of eyen / and lyued alwaye so honestlye and so chastlye that neuer noo tokens of wordly maners appe-rid on hym / but ertaynlye euer he abhorred and cursyde the synne of le-chirye / and he acustomede to preche a-geynst the sayde synne maade many a persone to flee from hit /

He was neuer founde slowful ne ne-glygente / but euer redy to oryson or predycacion / or ellys he was studyeng in the holy scryptures / or doyng Wer-kys of charyte and pyte / Euer he occu-pyede hym self in wele after the doc-tryne of the apostles / He proufferyde hym to gode in al thynges pryuables and wythoute confusyon in his werk-kys / He exercyde to ryght the worde of vertue and of trouthe / and euer eschewyng alle layne wordes / spake but lytel & wyth payne / sauf the wor-des of gode and of saluacyon pardura-ble / and he prechyng the worde of gode ryght wel and boldelye brought of te them that herde hym to compunccyon of harte and euermore vnto teeres / and he exercecyng and occupeyng hym in this holy operacion or werke there as he myght be herde by the leue of the byssshoppes and dyocesyns euer goyng on foot / prechyde somtyme vpon a day in foure chierches moche ferre one from another / and to the ende that he shulde not leue the custome of hys absteynence he after this grete labour retorned fas-tyng vnto his howe / and wolde neuer accorde wyth no man to dyne wyth hym / He vnder the spyryte of prophe-cye / for he prophetysede that a recluse shulde be seen emonge men by the vice of couetyse / The whiche thynge happede not longe after / For the myschaunte recluse / leuyng the weye of saluacion and of penytence / yede out fro his celle and toke a worldye and dampnable waye / Thys holy sayne yues labou-red euer to pease alle dyscordaunce and stryf after his power / and the folke whiche myght not accorde by his per-suasyon / and admonestynges / calkyde soone to concorde after his oryson by hym made to gode /

It may not be recounted ne neuer it was seen in our tyme / the grete chary-te / pyte / and myserycorde that he hade tolward the poure Indygente and suf-frecous / toward the wydowes and to the poure chyldren bothe fader and mo-derlesse / alle the tyme af hys lyf / alle that he wepued or myght haue / as wel of the chirche as of his patrymo-nye he gaue to the before sayde wyth-oute ony dyfference / when he was dwellyng at resnes and promoted to thoffyce of offycyal there at the court of thaschedeken / also or he chaunged his maner of lyuyng / he made vpon the grete and solempne holydayes / plente of mete to be dressyde and redy for to ete / and at dyner tyme he calkyde and made to be called the poure folke

to dyner / and to theym admynystred mete with his owne handes/and after her ete with two pour chyldren whych for the loue of our lord Jhesu Cryste he susteyned at scole/ for euer he was right curtoys to helpe chyldren / both fader and moderlesse/ and as theyr fader sente them to scole / and with his owne susteyned them / payed also the salarye to theyr maysters /

He reuestyd ryght curtoysly the pour naked of our lord / It happed ones that a gowne and an hode bothe of like clothe which he had do make for hym self to were/ and so he takyng greter cure of the poure naked thenne of hys owne body/ gaue the sayd gowne and hode to a poure man / He held hospytalyte Indyfferently for the poure pylgrymmes in an holbe which he dyd make for the nones/ to the whyche he admynystred both mete and drynke / bedde / and fyre for to warme them in wynter / In whate someuer a place that he went/ the sufferous and poure that ranne to hym fro al sydes / folowyed hym/ for al that he had was redy to theyr behofe as theyr owne/

He gaue sudarces for to burye With the dede bodyes / and with his owne handes helpe to burye them / a poure man ones came ageynst hym/ and he hauyng as thenne noo thynge redy to gyue hym / took his hode and gafe it to the sayd pore man and yede home bare hede / He chastysed hys flesshe moche sharpely/ for he was so accustomed to be in orysons and in prayers and to studye that the moste parte of the tyme he passyd without slepe both day and nyght / yf he ne were for trauayled by studye orysons or goeyng that he as constreyned must slepe/ and whan he must slepe / he slepte on therthe and in stede of a pylow he layed Vnder his heed somtyme hys book / and somtyme a stone / he ware euer the hayre Vnder his sherte / whyles that yet he was in the offyce of the offycyal in the cyte of tryguyer / He Vsed browne breed and potage suche as comunelye Vsey poure labourers / and none other mete he ne had/ and to his drynk Vsed colde watre/ & there lyued with suche mete & drynke by the space of vij yere tyl he came to hys dethe / he fasted enleuen lentes/ and al the aduentes of our lord / and fro thassencion Vnto pentycoste / alle ymbre daves alle Vygyles of our lady and of the apostles and al other dayes stablysshed by holy chyrche for to faste / hefastyd with bred and water

And aboue alle thys duryng the vij yere aforsayd he fasted thre dayes in the weke with bred and water/ that is to wete wensday fryday & satyrday and on the other dayes he ete also but ones a day/ and Vsed bred & potage suche as forbedeth eyther the sondayes Crystemasday esterday &/ Whitsonday & alhalowen day/ on which dayes he ete tbyes/ his bred was rustycal brown made of barleye or ootes ; hys potage was of grete coles or of other herbys of beenys or of radysshe wele sauerydonelye with salte without ony other lycour/ sauf that somtyme he put in it a lytel floure and a lytel buttyr/ and on esterday aboue hys customed vytaunce he ete two egges / He neuer within the space of fourtene yere before hys dethe tastyd of noo wyne/ Sauf onelye at masse after that he had taken the body and bbody of our Lord/ or ellys somtyme whan he dyned with the bysshopp/ for thenne with hym hys watre put a lytel wyne / onelye for to chaunge the colour / he fasted ones by the space of seuen dayes without ony mete or drynke / euer beyng in good helth / The forsayd Sayntyues lyued fyfty yere or there about / and in his laste sekenesse he ressyd not to seche theym that were about hym/ and preched Vnto them of theyr salute / and he comyng benewerlye Vnto his laste dayes/ took humbly the sacramentes of the body of our Lord and laste Vncion/ lyeng on his nobbe bedde beforsayd / adiousted alwey to the same with grete Instaunce of hys frendes a lytel stralbe / thre dayes before his dethe/ and his hood in stede of couerchyef about his heed/ had on his gowne / and refusyng al other thynge he Was couerd With a lytel and badde couerlette sayeng that he was not worthy to haue ony other parementc on hym / The pure and clene thenne /

hauynge the hayr on his flesshe/couerd
wyth his sherte/ and yssuenge oute of
thys worldy / in the yere of grace M /
thre hondredy and thre / the xix day
of may that was on the sonday after
the assencion of our lordy Jhu cryste /
wente vp vnto heuen/ and lyke as he
had ben a slepe Without ony sygne or
token of what somuer dolour he wolde
the righte kenelbrons reste of dethe /
And who that coude racounte alle the
myracles doon by hym / holde he it that
to none ne is possyble / but allone lye
to hym whiche can nombre or telle the
multitude of sterres / and Imposeth to
eche theyr names / but by cause that
to one right grete Inconuenyence and
dyshonour were / yf by slouthe refrayned
hym self fro writynge and kepte
stylle suche thynges that are & appers
tryney to the prayssynge and laude of
our lordy / and namely there as plente
and haboundaunce of his prayssynge is
or sholdy be / & holde he it that the sayd
myracles are Infynyte or without ende
neuerthelesse We shal reherce somme of
them / Thenne as it is recorded in
the book longe sythe made and accom-
plyssshed of his lyfe & of his vertues /
that at his Inuocacion/ by vowes and
prayers/ by somme deuoutelye maody
vnto gody and to the saynt in dyuers
places / were fourtene dedy reysedy
reysenydy allbey in the sayd nombre ij
childrey lyuynge within theyr modres
wombe & dede before theyr baptysynge/
whyche sythe receyued lyf/ and at the
Inuocacion of the same saynt yues dy-
dremonyakes / made folke or sykedy
with wyckedy spyrytes were delyuerdy
fro theyr foursenerye or madnesse/ and
fro alle wyckedy spyrytes / viij con-
tractes or sykedy wyth paralysye were
by the same restorydy in goody helthe /
thre blynde were by hym enlumynedy
Dyuers folke in ten places wyth alle
theyr goodes were kepte & sauydy fro
drowynynge in the see / One
parfytelye ydroppycke or sykedy wyth
dropsy was enteyrly curedy / another
that had the stone grete as an egge/ &
thegenywyres as grete as a mannes
heed was restytuedy vnto helthe / One
condempnedy to be hangedy fyl thre ty-
mes fro the galowes/ and al hole was
delyuerdy and lete goo / A woman
to whome the mylke wantedy wythyn
hir pappes/ were fylledy ful of hyt /
Thynges loste dyuers personesy and
in dyuers places were foūde and re-
couerdy by myracles / Two dombe
childreny and dyuers other that hady
loste the vse of the tongne were restytu-
edy of theyr spekynge / Thre or foure
wymmen wyth alle their kyrthe were
delyuerdy fro the peryl of dethe
The fyre token and quenchidy/ in thre
dyuers places was put out and bothe
men wymmen childreny & good kepte/
fro brennynge wythoute to be hurte /
ne in no maner of wyse dommagedy
A woman sore agreuyd wyth an axes
tolde a lytel breedy that before hady ben
wete in watre by the handes of the
sayny/ ete it and recouerdy helthe /
The sayny hym self gyuynge foyson
almoses/ the corne multeplyedy in his
garnere / and the breedy in his hande
somtyme / Many seek folke were
heledy of dyuers sekenesse dolours
onelye for to haue touchedy hys hody /
a man dressynge the wyfe of his wa-
ter mylke/ on whome sodaynlye the wa
ter came fro hyghe rupsshyng / and be
besoughte the holy sayny yues / and
anone he was sauydy fro drowynynge /
On a tyme as the sayd Sayny sayd
masse/ While he celebredy and helde vp
the body of our lordy/ a grete respplen-
dour apperyd aboute it / whyle soone
after the Inuacyon was doon dysappe-
ryd and vanyssshedy alweye /
O poste ordeynedy to the werkys or
makyng of a brydge / not couenable
to the sayd werke for faulte of halfe
a foot of lengthe / after the prayer of
the carpenters doon vnto the sayny /
was the sayd poste foūde longe ynough
and couenable to the forsayd werke /
In tyme of a grete Inundacion or
flodynge/ whiche couerdy the wayes &
place / the sygne of the crosse maady
wyth the sayd holy mannes honde on
the watre ressydy and ebbydy a weye
The hody whiche he gafe to a poure mā
as aboue is sayd/ and wente hastedy
homelwarde / gody that hady hym selfe
in fourme or lykenesse of a poure man
receyuedy the sayd hody as it may be
byleuyd / sente to hym ageyn the sayd

hoody / wherof was grete and mer-
uayllous myracle / On a tyme when
he hady gyuen alle his tredy to poure
folkes/ loues of tredy were brought
to hym ynough to suffyse hym & the
poure peple in his felaudshyp with alle
by a woman vnknowden / the which
after hir presente delyuerdy/ vanyssheth
aldeye and neuer was seen after /
On another tyme as he hady trauayled
a poure man apperyng ryght feble &
dyssourmed & ouer foule in clothynge
and had made hym to ete & sette hande
at his owne dysshe with hym / thys
poure man departyng and sayeng gody
be with you and at your helpe / hys
gowne that before was wonder foule
as it is sayd / became soo whyte and
of so grete replendour and shynnyng
and his face so fayre apperyd and so
bryght that al the howe was replenys-
shed and fylled with grete lyghte /
The archebysshop of narbonne was kny-
dy with a stronge axes / and by the
feblenesse of his nature was repused
and holden as for dede of alle theym
whyche about hym were /
For his eyen were shytte in manere of
a deedy man / at thynuocacion or cal-
lyng to Saynt yues / maady for the
salue of the seyd archebysshop by hys
parentes and frendes / with weepyn-
ges/ voldes and deuocyons was the
forsayd archebysshop/ thorugh the me-
rytes of the saint restoryed vnto lyf
syght and goody helthe / by the grace
and vertue of hym of whom is written
that he enlumyneth the eyen/ gyueth
lyf /helthe and blessyng/ lyght / sa-
pyence/ the whyche gody / creatour / en
lumynatour / and sauyour / be than-
kedy/ preysedy and worshyppedy by all
the syecle and syeckes amen /

Thus endeth the lyf of saynt yues

Here folowyeth the lyf of sayne
Morante

The kyng theodoryk
commaundedy to Sayne
morant of dolwey whiche
was in parye/ sone of al
delaulte a noble Frensshe
man and of sayne Rotrud of marchy
ennes / the whiche hady thre doughters
Byrgynes aud sayntes/ that is to wete
chastnde/ euseke/ and elyssente / Sayne
rotrud dwellyd at marchyennes in a
nonnerye with chastnte and elyssente
hyr doughters / by the ordenaunce of
sayne amandy / and with many other
and there she passyd fro thys worldy
and euseke hir other doughter dwellyd
in an abbay of nonnes in haynegolwe
with the graunte moder of sayne olde
kaulke hir fader the whiche was called
gertrude/ and the abbey nyuelle/ of the
yefte and foundacyon of sayne amand
and in the same contrye were many
abbayes of monkes/ whereof as to come
to our purpoos / Sayne morante and
rotrudy his moder dyd bylde & make
an abbay on theyr owne grou̅de & put
monkes therin and gafe to them rens-
tes and possessyons for to lyue on /
and called the place bruell /
The kyngy theodoryk that wel wyste
of it / commaundedy to sayne morante
that he sholdy make sayne amer to be
ledde as prysonner fro peronne vnto
the sayd nelde abbay / and to do hym
to be kepte / that he sholdy not scape fro
thens and goo somdwere in other place
Sayne morante came to peronne and
fro thens brought with hym Sayne
amer thorugh cambray/ and saint amer
whyles that they made the dyner redy
there/ he went to our lady of cambray
and made there his prayers knelyng
he toke of bothe his gowes and hys
habyte and caste them nygh to aglasse
wyndowe / but the rayes or bemys of
the sonne susteyned them fro the grou̅de
as they hady hanged vpon a staffe /
And the holyman which euer loked
humbly downwardy perceyued it not /

Saynt morannt folowed hym sone after to the chirche / and whan he came there and salue the myracle / he was al abasshed and prayed hym of mercy of that he had brought hym thyder lik as a prysonner / and besought hym that fro thens forthon he wold become his frere in god and that to his commanndements he wolde obeye /
Saynt amer thenne which wrecched not for that / lyft hym self vp and wepyng on hym his habyt and gloues / and thanked moche saynt morant and sayd to hym that he sholde obeye the kynge / for therto he was holden / and that as for hym he sholde obeye to our lord and shold here in al pacyence his aduersytees / & that gladly he wolde goo with hym there as he was ordeyned for to goo / saynt morantt thenne ledde saint amer at bruel in haynegold where many holy mynystres or abbayes were separed and gouernyd by the dysciples of Saynt amandt / whyche were alle sayntes / There was Saynt amer lyke as he were in paradys terrestre / al the contree there aboutt replendysshed with sayntes lothe men & wymmen in grete penaunces / seruauntes and frendys of god euerychone forced hym self to passe his felawe in wele without euyl and wicked enuye and with grete charytte one gaf ensaumple to another for to do wel /
Whan saynt morauntt & saynt Rotrud his moder knelue and pnough wyste the deuocion / humplyte / pacyence and doctryne of saynt amer / they praye hym that he wold emprise or vnder take the cure or gouernemente of the abbey of bruel which they had foūded on theyr patrymonye / they gafe theyr owne self / theyr abbay / and al theyr good to hym / and saynt amer receyued them mekely and dwelled there togyder pesably /
Alle the other holy men there desyred moche to here his doctryne / saynt amer enformed and taught so moche / Saynt morantt that he made hym clerke and ordeyned hym vnto deakon / & maad hym abbotte of his owne howe founded in the honour of god our lord & of saynt Petre / Saynt Amer dyd do make a chambre ioynyng to the chirche for his oratorye wherin he resteyd hym with our lord / not sleppyng / but wakyng / fastyng / & contynuelly prayeng / There made the holy man hys holy penytence as longe as he lyued And whan our lord wold calle hym vnto his companye / he receyued hys ryghtes and tolde leue of saynt morantt and of the other freres and soo depeyd there / and was beryed within the chyrche of saynt Peter of dolway / and rendred and yaue his soule to our lord aboutt the yere of grace seuen hondred / I haue sayd before that which I nold say / the lyf of sayntes were nyghe loste and alle theyr legendes by the normans / which wasted and spylte the londe with ij hondred and two and fyfty shyppes of men of armes which arryued and came in that same londe / and walked thorugh Fraunce vnto Romanye / gooyng and comyng by the space of fourty yere and beganne aboutt the yere viij hondred and one and fyfty / yf one sayd there were thyene loste / and yet ouer alle other dyuers Werrys were that meruelle it is / hold We knowe of none / Therfore we shal praye to our lord Ihesu cryste /

Thus endeth the lyf of Saynt Morantt

Hereafolweth the lyf of Saynt Lowys Kynge of Fraunce

Saynt Lowys lamekyme the noble kyng of fraunce/had to his fader a kyng ryght crysten name Lowys / this Lowys fader bataylled & fought agenst the heretykes and ablygoys and of the contre of thobuse and expyrped theyr hersye / and as he wowrned in to Fraunce he passyd vnto our lord /
Thenne the childe of holy childhode faderlesse / bode and dwelled vnder the kepyng of the quene blaunche his moder somtyme doughter to the kynge of castylle/and as she that louyd hym tenderly / betoke hym for to be lernyd and taughte vnder the cure and gouernaunce of a special maister in condycyons and lettres / and he also as the ponge salamon/chylde wyse and dysposed to haue a good sowle/prouffyted right gretelie in al thynges more than ony childe of hys age/of whyche good lyf and childehode his debonair moder en ioysyng hir self/sayd ofte tymes to hym in this maner / Ryghte dere sone rather I wold see the deth compng on the thenne to see the falle in to a dedely synne agenste thy creatour / the whiche worde the deuoute chylde took and shette it soo wythin hys courage that by the grace of god whych deffended and kepte hym / it is not founde that ener he felte ony atouchement / tatche or spotte of mortal crysme /
By the ende by the pourueaunce of his moder and of the barons of the londe to thende that so noble a royaulme ne sholde not faylle of sucessyon ryalle / the holy mayd took a wyf/of the whiche he wedded and gate on hyr fayr chyldren/ Whiche by souerayn cure he made to be nourysshed/endoctryned & taught to the loue of god / and despyte of the worlde / and to knowe them self by holy admonestyng and ensaumples / and whan he myght trete secretlye to them/bysylyng them and requyryng of theyr prouffyte / as the auncyente thobye/ gaue to them admonestyng of salut/techyng them ouer alle thynges to drede god and to kepe & absteyne them assyduelly from alle synne
Garlondes made of Roses & of other flowres/ he forbade and deffended them to were on the fryday / for the crowne of thorne that was on suche a day put on the heed of our lord/ and by cause that he wyste wel and knewe that chastyte in delyces/pyte in ryches / & humylyte in honour/ofter peryssheth/ he toke and gaue his courage to sobrete and good dyete/to humylyte and my sery corde/ kepyng hym self ryght curyously fro the pryckyng salwes and watche of the worldy / the flesshe and the deuyll / chastysed hys body and brought it to seruytude by the ensaumple of the apostles/ he forced hym self to serue his spyryte by dyuers castygacion or chastysyng / he vsed the hayre many tymes neyte his flesshe/& whan he lefte it for cause of ouer feblenesse of his body at the instaunce of hys owne confessour/ he ordeyned the said confessour to gyue to the poure folke / as for recompensacion of euery day that he faylled of hit / fourty shyllynges /
he fasted alweye the fryday/ and namelye in tyme of lente and aduentes he absteyned hym in tho dayes from al maner of fysshe and fro fruytes/ and contynuelly trauayled and paynyd his body by watchynges/ orysons and other secretes absteynences and dyscyplynes/humylyte kaute of all vertues resplendyssed so stronge in hym / that

the more better he wexyd/ so as dauyd the more he ſholdyd hym ſelf / meke & humble / and more foule he reputed hym before god / for he was acuſtomed on euery ſaterday to weſſhe with his owne handes in a ſecrete place/ the feet of ſomme poure folke/ and after dryed them with a fayre towel and kyſſhed moche humbly and ſemblably theyr handes dyſtrybuyng or delyng to euery one of them a certeyn of ſyluer/ alſo to ſeuen ſcore poure men whiche daply came to his courte / he admyniſtred mete and drynke with hys owne handes / and were fedde habounddantlye on the Vygyles ſolempne/

and on ſomme certeyn dayes in the yere to two hondred poure before that he ete or dranke/ with his owne handes adminiſtred and ſeruyd theym bothe of mete and of drynke / He euer had bothe at hys dyner and ſoper thre aunceyende poure Whiche ete nyghe to hym / to whome he charytably ſente of ſuche metes as were broughte before hym / and ſomtyme the diſſhes and metes that the poure of our Lord had touched with theyr handes / and ſpecialle the ſoppes of whiche he fayne ete made theyr remenaunte or relyef to be brought before hym/ to the ende that he ſholde ete it/ and yet ageyn to honour and Worſhyp the name of our Lord on the poure folke / he was not aſhamed to ete theyr relyef/

Alſo he wold not Vſe ſcarlate ne golbnes of ryche clothe/ ne alſo furryng of ouer grete pryſe and coſte / and namelye ſythe he came fro the partyes of beyonde ſee the fyrſte tyme ageyn / he couetyd by grete deſire the growyng Vp of the feythe / wherfore he as verray bouer of the feyth/ and couetous for to enhaunce it / as he yet that of late con ſtalleſſhed and yſſued out of a greuous ſeekneſſe/ lyeth at pontoyſe toke the croſſe with grete deuocyon fro the hande of the byſſhop of parys / ledde with hym thre of hys bretheryn with the gretteſt lordes and barons in hys royalme and many a knyght & other peple with hym/ applyed on his waye and with ryght grete hooſt aryued in to egypte / the whiche ſekyng foot on grounde / occupyed & wok by force of men of armes that ſame cyte renommed whiche is called damete and alle the regyon aboute / Thenne after the crylten ooſt eſpryſed and bete with amoche grete and wonderful ſekeneſſe by the Juſte Jugement of god / many crylten men dyed there / in ſoo moche that of the nombre of two and thyrty thouſandy fyghtyng men ne was there left on lyue but ſyx thouſaundy men / & god fader of myſeryorde / wyllyng hym ſelf ſhelded wonderfnl and meruayllable on his fayt / gafe & bewke the ſayd kyng champyon or deffenſour of the feythe / in to the handes of the euyl paynyms to thende that he ſholdy appere more meruayllable / and as the debonayr kynge myght haue ſpedy by the neyte ſhyppe nygh thens/ alidayes he yelde hym ſelf with his goody gree to thende that he myght delyuer hys pple thorugh the encheſon of hym /

He was put to grete raunſom whiche payed/ Wold yet abyde pryſonner for the payment or raunſom of other his lordes and barons / and thenne after he put and lefte ſo as Joſeph / oute of the chartre or pryſon of egypte/ not as fleyng or dredful returned anone Vnto the propre or owne partyes / but fyrſt abode contynuelly by the ſpace of fyue yere in ſyrye where he conuertyſed many paynyms to the feythe / and he kepyng there/ the crylten out of the paynyms handes/ dyched and fortefyed many townes & caſtelles with ſtronge walles / He ſfounde thenne aboute ſydoyne many dede bodyes of crylten men of which many one was dyſmembred and etyn with beſtes/ & ſtanke ouer moche/ the whiche he gadred and aſſembled Wyth his owne handes with thayde and helpe of his which Vnnethe myght endure ne ſuffre the ſtenche of them/ humbly and deuoutly he wolde them to the buryeng of holy chyrche / and after this Vnderſtondyng the ſekeneſſe of the quene his moder / by the counayl of his barons aſſeured/ to retourne in to fraunce / and as he was Vpon the ſee on the thyrdy nyght after nygh the ryſyng of aurora / the ſhyppe where the kynge was in / hurted and ſmote tweyes ageynſt the roche ſo ſtongelye/ that the maronners and other

there wende that the shyppe shold haue broken and be plonged in the see/
And thenne the prestys clerkys and the other folke were abasshed wyth so grete hurlyng of the sayd shyppe/ founde the holy kyng deuoutly prayeng before the body of our lord wherfore they fermely beleuyd that god almyghty by the merytes and prayers of thys holy kynge / had saued them from the forsayd perylle of dethe /
Thenne the sayd saynt so returned in to fraunce/ was receyued of alle there wyth grete ioye/ and the more ardantly or brennyngly prouffytynge from vertue/ in to vertue/became to al maner perfection of lyf / and hold be it that myseracion and pyte was growdyng in hym from hys yongthe/ Neuertheles he shewed thenne more euydently his charytable dedes on the poure folke so courynge them prouffytably/ soo as he myght at theyr nede /
He began thenne to bylde and founde hospytalles or holdses for poure people to lye in/ edefyed mynstres of relygy on / and gaue yerly to other poure suffraynes in dyuers places in the roy ame mocle money peaunys or sylner He founded many couentes of thordre of freres prechours / & to many other poure relygyous / byelded chyrches / clopsters / dorwyrs / and other edefy= res couenables/ gaf for god largely almoses to ꝑ blynde / begynes/ doughs ters of god/ and releuyd the mynystre of many a poure nonnerye /
He eurychyd many a chirche foundyd by hym wyth grete reuenues & rentes in whiche he many tymes exercysed thoffyce of charite and of meruayllous humplyte / humbly & deuoutly ser= uynge the poure wyth his owne handes by grete myserycorde Johan he came in parys or in other cytees / Vysyted the hospytalles and other smalle howses/ where poure peple laye in / & wythout abhomynacyon of dyfformyte ne of or dure or fylthe of somme pacyente or sek / admynystred many tymes kne= lyng / gyuyng mete to the poure wyth hys owne handes / In the abbay of royalmonte whyche he founded and dowed with grete reuenewe & rentes is shewed notoryly / that suche and semblable almoses he made there many tymes / and yet gretter meruayle a monke of the sayd abbay / a leper an/ abhomynable and as thenne proued lothe of nose and eyen by corupcyon of the sayd seeknesse/ the blessyd saynt lowys admynystred humbly puttyng knelyng/ wyth his owne handes bothe mete and drynke wythin the mowthe of the sayd leper/ wythoute ony abho mynacyon / The abbotte there presente whyche vnnethe myght see that/ Wepte and syghed pyteously/ and how be it that to al Indygente he openyd the bo= som of myserycorde / Neuertheles to them that watched in deuyne seruyces and that prayed for soules / he mad gretter almoses and after /
And by the grete almose that he dalte euery yere to the couentes in parys / lothe of the freres predycatours / and mynours/ sayd somtyme to his famy= lyers / O god how thys almose is wel sette or bestowed on so moche and so grete nombre of freres afflwynge & comynge to parys oute fro alle londes for to lerne the deuyne scryptures and to thende they myght shewe and vtter them thorugh al the world to the cure and saluacyon of soules /
Other almoses that he dyd thorugh the yere/ no tunge shold suffyse for to rehers it / He worshyped the holy re lyques wyth moche grete deuocyon / and assyduelly gerne the cultyuynge of god and thonour of the sayntes / He bylded in parys a fayr chapel with in the paleys ryalle/ in whych he purpo sed and put ryght dylygently the ho= ly crowne of thorne of our lord wyth a grete parte of the holy crosse /
Also the yron or hede of the spere wherwyth the syde of our lord was openyd / wyth many other relyques whiche he receyued of the emperour of constantynoble/ He wold spekе to no body whyle that he was at chirche he= rynge the deuyne seruyce / wythoute it were for grete nede or grete vtylyte of the comyn wele / And thenne wyth shorte and substauncious wordes he= reyd that he wold say / to thende that hys deuocyon shold not be letted /
Hemyght not here ne forbere the repro= ches or blaspheмyes doon to the cristen

feythe / but he ennamoured of the loue of god / as phynees / punyssheth them right greuously / wherof it befyl that a cyteseyn of parys who bothely seyng hard blasphemyd Ihesu Cryste ageynst the acte or statute ryal / which sayntlowys by the counsayl of the prelates and prynces / had ordeyned and maade for the sliberars and blasphematours / at the commaundement of the sayd sayntlowys he was marked or tokened at the lyppes of hym with an hote and brennyng yron / in sygne of punyscyon of his synne and errour / and dredfulnesse to alle other /

And hold for cause of that he beryng somme say & cast in on hym many ore synges sayd I wold fayne susteyn on my lyppes suche lapdure or shame as longe as I shal lyue / soo that alle the euyl byse of swerynge were lefte and caste out from alle our royame /

He had the sygnacle or sygure of the holy crosse in soo ryght grete reuerence that he ordeyned to trede on hit / and requyred of many religyous / that within theyr chirches and tombes they ne sholde fro thens forthon pourtraye nor pycte the forme or sygure of the crosse / and that the crosses so portrayed and sygned they sholde make to be paued / O holy grete reuerence he had / He also wente euery yere on the goody fryday to the chapel within the paleys ryal / for to worshyp there the holy crosse knelyng / bothe feet and hed bare / O dylygente dyscutyng of causes and maters / he rendred or yelded Juste Jugemente / O verray dylecyon or loue / he doubtyng that the sayf / accions and pletynges of the poure / sholde come onely to the presence and knowlege of hys counsaylours he went & presyded emonge them / at the leste thryes in a weke / for to here the playntes / whyche lightely he made to be dyscutyd / and sone after Justely Jugedy / He stablyssheth also for to haue alwey the brennyng couetyse of the Vsurers / that no Justycer sholde compelle ne constrayne them that were bounden to the Jewes or to other publyke Vsures / by letters ne by none other maner to paye or yelde to them theyr Vsure or growyng / in the ende / after the cours or rennyng of many yeres / Vnderstondyng and by trewe reporte knowyng the desolacion & perplexyte and the perylles of the holy londe as another / machabeus / wyth hys sones not wylkyng that the crysten folke & holy persones sholde susteyn ne lese ony lenger euyl or payne / enspyred wyth the holy ghoost / passed & sayled ageyn ouer the hygh see vnto the holy lande accompanyed wyth the nobles and mocke compnalte of his royame / and whan the shyppes were redy for to sayle / sayntlowys / beholdyng his thre sones & specyally dressyng hys wordes tolward theldest / said sone consyder thou must / how as nold I am forforth in age / and that ones I haue passed ouer the see / also hold the quene thy moder is of grete age procedyng nygh hir laste dayes / hold now blessyd be god we possessen pesably our royame without ony werre / delyces rychesses and honoures as mocke as plesyth to vs or apertayneth / loke thenne that for the loue of Ihesu cryste and his chirche I ne spare myn olde age / and haue no pyte of thy discomforted & wooful moder / but I leue bothe delyces & honoures / & expose myn owne selfe to perylle for Ihesu cryste / whiche thynges I wyl thou here and knowe to thende that way thou comest to the sucessyon of the royalme thou doo so /

The shyppes thenne redy sayled on the see so longe that the hoost arryued at the hauen of cartage in auffryke / when by force of armes the crysten men wold the castel and enioyed the londe there aboute / and bet wynne thunes and cartage they dressyd theyr tentes for to duelle there a lytel tyme / and in this meane whyle sayntlowys after so many vertuous werkys / after soo many paynes and labours whych he had suffred for the feythe of Ihesu cryste / god that wold bene wrely consume his lyf for to yelde to hym fruyte glorious for his labours and benefaytes / sente to hym an ayes contynuel / and thenne the holy enseygnementes or techynges whiche before he had wryten in frensshe exposed dylygently to plesyr his eldest sone / and commaunded that soon they sholde be accomplyssyd /

and thenne he kryng of thought syght and keryng hole / sayeng his seuen psalmes and callyng alle the saynctes deuoutelye took all the sacramentes of the chyrche/ and at the last he comyng to the last houre stratchyng hys armes in maner of a crosse/ and profferyng the laste wordes/I commende my soule in to thyn handes /depedy and passedy vnto our lordy / the yere a thousandy ij hondrdy lxx / The corps of the glorious saynt lowes was transportedy vnto the sepulcres of hys faders and prede cessours at saynt denys in fraūce there to be buryedy/In whyche place/also in dyuers other thys glorious saynt res plendyssheth of many myracles/ On that day that saynt lowes was buryedy a woman of the dyocyse of Sees recouerdy hir syght whyche she hady loste & salue noo thynge /by the merytes and prayers of the saydy dronayr and medeful kyng/ Not longe after a yonge chylde of burgoyne / bothe domb and def of kynde/ comyng with other to the sepulture or graue of the seynt/be sechyng hym of helpe kneelyng / as he salue that the other dydy/ and after a lytel whyle that he thus kneelyd were hys eeres openydy and herde /and his tonge redressydy and spake wel/

In the same yere a woman blynde was ledde to the said sepulture / and by the merytes of the saynt recouerydy hyr syght/ Also that same yere ij men and fyue wymmen / besechyng saynt lowes of helpe/ recouerdy the vse of goo yng /whyche they hady loste by dyuers seknesse and langours / In the yere that saynt lowes was put or vrytyn in the cathologe of the holy confessours many myracles worthy to be perysedy kepd in dyuers partyes of the worldy at thynuocacyon of hym by his mery tes and by hys prayers /

A nother tyme at euruy a chylde fyl vnder the wheele of a water mylle/grete multytude of people came thyder andy supposyng to haue kept hym fro drow nyng /Inuokedy godd /our lady/ and his saynctes to helpe the saydy chylde/ but our lordy wyllyngy hys saynt to be enhaunsedy emonge so grete multitude of peple/was there herde a boys sayengy that the saydy chylde namedy Johan sholdy be lowsedy vnto Saynt Lowys He thenne taken oute of the water was by hys moder borne to the graue of the saynt/and after hyr prayer doon to saynt Lowys / hyr sone beganne to sygke andy was reysedy on lyue/

It befyl the same tyme in the dyocyse of beauuays /that ten men were bro ken wythin a quarrye/ were as they dydy fetche out grete stones for to bylde wythal / For on them fyl a grete quantytee of erthe / in soo mocke that they were couerdy with hit / A clerke thenne that passyd there forby / herde theyr sygkyng / andy hauyng pyte on theym that were nygke dedy /kneelyd downy to the erthe/and remembryngy the nelde canonyzacion of the blessydy saint lowys / sore weppyng made for the forsaydy men his prayer to hym /andy after hys prayer was doon salue folke comyng that waye/ he calledy thewand forthwyth delyuerdy with suche stones as they hady / so mocke that by the merytes of the Saynt to whome they trusted mocke/they hady oute of the quarrye the forsaydy ten men / the whyche were founde vnhurted and as hole as euer they were /before / how be it that in erterys they were dedy/

It happedy on another tyme that a grete walle fyl on a chylde which was reputedy as dedy by al the folke / hys modre lowedy hym to the saydy Saynt maady the stones that couerdy hym to be hady alwaye and founde hyr chylde lalbyng andy hole of alle hys membres/ A woman agrenydy with a seknesse whiche men calle the fyre of saynt anthonye / came to poyssy there as saynt lowys was borne/andy before the founte wherin the saydy Saynt was baptysed she kneelydy andy sore weppyng made hyr prayer there to godd & to the saynt/ by the merytes of whome hir body was clene delyuerdy fro the forsaidy seknesse/ Item two dayes after thys a worshypful man whyche of longe tyme hady be oppressydy andy leten with seknesse of feet /that he coude not goone stande withoute he hady two crutches or staues vnder hys armes / came vnto the saydy founte /maad there hys prayer/lefte his staues there/& home he retournedy as hole as euer he was /

And yet sythe were there / & are as now doon many other thorugh the prayers and merytes of saynt lowys at the glorye and prysynge of our redemptour/

Thus endeth the lyf of saynt Lowys Kynge of Fraunce

And here folowyth the lyf of saynt lowes bysshop of marsaylle

Saynt Lowys of marsylle was borne of ryal lygnage and hadd to his fader Charles kyng of cycille/and to moder marie quene of cecille/and youngh humylite he refused and forsoke the hyghnesse of regalyte and hys noble lygnage/ and how be it that al the worthy fayttes of hys holy lyf wyth felde wordes may not al be recounted / Neuertheleſſe somme we shal retrete to the prouffyte and techyng of them that shal rede or here them/ Thys glorious saynt thenne as testifyed it is of many dygne of feythe or worthy to be byleuyd/ kynge of yonge age /was With hys brethern holden & kepte vnder the cure & religyous dyligence of hys mayster /& how be it that he was tendre & yonge of eage yet semyd he to be auncyente in maneres/ condycions & courage / & where he was ledde in to catheloygne a prouynce of the royame of arragon/ wyth his two brethern in ostage or pledge for the delyueraunce of the sayd kyng theyr fader/ he gaue hym self so fermelye to the studye/that in seuen yere whyle he was pledge he prouffyted soo moche in the seuen scyences & in holy scripture / that the same godes man /resplendyssyng in wyrke / myght not onely dispute subtylly in publyke and a parte of the sayd scyences / but also durste & coude propose the worde of godd solempnelye vnto the peple and before clerkes/ In so moche that men supposed and byleued better that godd had sente and enspyred hym wyth suche science/than hit shold be gotten by hym humaynlye/he confessed hym ofte and dylygentelye and herde the dayne seruyce deuoutelye/ and on the solempne and hygh holy dayes with grete preparacion he receyued the body of our lordd and whan he was preest he celebred as dayly/& herkened moche ententyfly the wordd of godd/and for the nourysshyng of hys soule he gladly and ofte studyed the holy & deuoute scriptures/fro the tyme of hys chyldehode he loued chastyte /so that for the moost sure kepyng of hym self he fledd & eschewed the compayne of al wymmen/ in so moche that he spake to none sauf onely to his moder and wyth his susters & yet selde /He chastysed his body by abstynence of mete & drynke/and made it lene & dyscyplyned it/as another seynt paule/ with chaynes of yron right ofte wyth hys owne handes/ and he puttyng hys flesshe vnder the scrupture of the spyrytes/ware for a shyrte a stampn or streyner clothe/& for gyrdel he gyrded hym on his bare flesshe wyth a corde /Thys holy man thenne remembryng hys bowe to entre in to thordre of the frere menoures / by hym maadyeyng in ostage as it is sayd/ in the prouynce of catheloygne/ purposed to accomplysshe it /but he seeyng that for fere of the sayd kynge hys fader / the freres durst not receyue hym/he solempnelye renewed the sayd bowe/and by no maner of persuacion & admonestyng ne for ony prouysion that pope bonefface hadd made & ayuen to hym he wold not assente to forsake it /whyche deuocyon consyderyd /by thassente of the sayd pope thys holy saint bowes toke thabyte of religyon of the sayd freres menours & knelyng made expresse profession in the presence of John bisshop of portuese whych as thenne was mynyster general of the same ordre/Meruayllous & moche wonderful thynge it is & not acustomed to be seen / for the same holy sayntt fylled with vertues renounced to the right of the first borne / & despysed the pompe or worshyp of the syege ryal & for the royame temporal & corruptyble chaunged & gate the royame pardurable and ful of al manere delytes/

He had merueylous compassyon on the poure peple / to Whome largelye he dalte hys almoses / Thys holy sayntloyes as godes plesure Was the pope bonyface promoted hym to the dygnyte of bysshop / and not wythstondyng he neuer chaunged hys habyte / but dylygentlye exercyed the offyce of bysshop / He celebred deuoutelye the ordres examyned dylygently in lyf / in condycyons / and in the artycles of the feythe / and he kepyng feruentlye the feythe / wyrkyng and euer redy to enhaunce it / persuaded & admonested ententyfly the Jewes and paynymes to baptesme / and at the laste thys glorious saynt / tendyng to god fontryn quycke and lyuyng / nygh the terme of hys dayes / lyeng on hys bedde seek wyth his laste sekenesse / took and deuoutelye receyued the precyous body of our lord / and how be it that he was ryght feble / he yssued from his bedde agenst his creatour / and anone after he passed rightgloryously out of thys world to the glorye of paradyse / Wherfore it Was wel behoueful and resonable thynge / that he / in whos lyf duryng god aourned wyth soo many vertues and goody condycyons shold be ennobled and honoured of many myracles after hys dethe / the whyche myracles are approued and testefyed by the worthy people of the feyth / and are declared hereafter to the honoure & glorye of the sayd Saynt /

A mayden of two yere of age / the whyche Was agreuyd with a stronge ayes whiche she had suffred by the space of two yere / deyed and passyd fro thys world / hyr fader besought he the saynt for hyr lyf / and anone by the merytes of the saynt she Was reysed and restoryd on lyue /

A chylde of fyue yere of age by ouer grete force of an ayes deyed / tolde by hys fader made for hym to the saynt Was restoryd ageyn vnto lyf /

A mayden of seuen yere of eage / whiche she had suffred an ayes contynuel deyed / and tolde made vnto the same saynt / by hyr parentes / recouryd the spyryte of lyf and lyued longe after /

A woman conceyuyng two doughtres one of the whiche for cause of a falle that hyr moder receyued ageynst hyr kely / deyed within the wombe of hyr moder / tyme came that the moder sholde be delyuerd of hyr byrthe / this chylde ded and as thenne alle wery by helpe and mysterye of mydwyues Was had oute one peece after another / & tolde maad by the fader to the saynt / The chylde so dysmembryd Was restoryd to lyf and lyued after seuen monethes

Another chylde whyche vnder a bedde Was founde dede / tolde maad to the same Saynt / Was the chylde restoryd to lyf /

A woman which by grete sekenesse Was passed out of this world tolde maad for hyr by hy parentes vn to the saynt / recouerd the spyryte of lyf / and sythen lyued longe /

Wyth thyse myracles and many other wold god hys saynt to be magnefyed and rendred honourable to alle the world / Therfore lete vs praye the holy saynt loyes of marselle that he wyl praye god for vs AMEN /

Thus endeth the lyf of saint Loyes of marselle bysshop

And here folowyth the lyf of saint andegonde virgyne

The lyf of saint audegonde

IN the tyme of dago bert kynge of Fraunce Which reygned about the yere syx hondred / was borne saynt audegonde of lygnage ryalle / Thys holy audegonde was nourysshed in the seruyce of god / and yet I may say that our lord hym self nourysshed hyr in his seruyce and endoctryned hyr as wel hym self presente by noble vysyons and wonderful as by his aungelys / men & wymmen relygyous and holy / as wel by hyr owne holy suster as by other / as it apperyth in hir legende / none ought not thenne to be meruaylled yf she lyued holyly / that was scolez of suche a scole / Whan thenne thys holy audegonde was of eage competente / her fader and moder wold haue maryed hyr / to a noble man ryche & myghty / but in conclusyon she answerd that none other she Wold take to hyr lord and spouse / but our lord Jhesu cryste / to whome / of bounte / beaute / nobleſſe puyſſance / ryches ſe and wytte may none be compared /

Saynt Wantrud of mouns which after the decesse of hyr husbonde Saynt Vyncente of Songnyes made hir professyon in thabbay of nonnes at moūs which she had founded / and wrote and prayed to hir moder / that she myght haue audegonde hir suster with hir / for hir dysporte / comforte and company in veray loue and charytee / audegonde the holy Virgyne was sente thyder and was taughte and endoctryned by hir suster in the maner of relygyon / Felwe dayes after hir moder yet supposyng to haue maryed hir / wente there Where bothe hyr doughters were / and to Audegonde gaue a pyece of lynnen clothe / suche as prynces weren / and commaunded to hyr that therwyth she sholde make shertes / sheetys and kerchyers for hyr paramours / The goode Virgyn wenyng that hir moder had mente hyr spouse Jhesu cryste / took the sayde clothe and therof she made crysmes / whyche are put on nelwe borne chyldrens heedes Whan they be borne to the fontes there to be baptysed / to whome the preest sayth / take thou thys whyte clothynge which thou shalte bere tofore the syege tribunal of our lord / Wherfore the sayde holy Virgyne / to the ende that the shyrtes of hir owne shappyng and makyng sholde be borne to hir spouse Jhesu cryste / she made crysmes with hir moders clothe / and whan she had made them moche fayre and ryche as for kynges sones / she wyth a mery countenaunce gaue them to hir moder / sayeng that she hadde doon it in the beste wyse that she coude / Whan hir moder salue the crysmes and hir lynnen cloth thus employed / she was moche wroth and euyl apayed / and fette a rodde for to bete hir doughter wythal / But the blessyd saynt flede vnto the forest of maubeuge that was there nyghe / & there she made hyr penytence Wyth the comforte and helpe of our lord /

It is sayd that he Whyche by thassente and graunte of hir moder sholde haue had hir to his wyf came in to the said foreste for to haue rauysshed hir by force / but he coude neuer fynde ne see hyr / alle wente he nyghe hyr /

There she abode vnto the tyme that hyr moder was dede / and after she wente to mouns Where she was sacred vnto a nonne by the handes of Saynt ohyer & of saynt amande / and anone after she byldede & foundede hyr abbay of mau / beuge / There was onee brought to thys holy Virgyne a grete fysshe which she put in to a fountayn for to be kepte there / It happed as suche grete fysshes ben acustomed to doo / that he kepte so hyghe fro the water that he fyl on the grounde and coude not retourne in to the fontayn / On hym cam a grete rauen which wold haue eten hit / but there came a lambe that kepte the fysshe fro harme and foughte ageynst the rauen / so longe that the ladyes / nonnes of the place perceyued the bataylle / Somme of them cam to the fontayn / & toke the fysshe & brought it wyth them the said lambe euer folowed them vnto tyme the fysshe was before the presence of saint audegōde & neuer wold departe tyl þ holy Virgyn said to hym ye haue do right wel goo to your herde ageyn / On a nyght as saint audegonde with hir suster togyder spekyng secretely of their spouse our Lord Jhesu Cryste /

theyr candyl fyl fro the candel stycke and was put out Saynt audegonde wost it / and as ody wolde it lyghted by it self ageyn/ Item as on a tyme they two went to gyder tolward the chyrche of saynt Peter / about the houre of sexte / the yates that as thenne were shytte / sodaynlye openyd before them / at the Instaunce of theyr orysons and prayers/

Item ones as she had thyrste / was water brought to hyr / whyche was tournedy in to wyne / by the grace of hym that in galylee dyd tourne the water in to wyne / Saynt wandrud salue in a bysson fyue dayes before the dethe of the holy audegonde hyr suster / the blessyd Syrgyn marye / bothe seynt Peter and saynt powle prynces of the apostles / accompanyed with many saynts and a grete legyon of aungelys / whyche ledde hyr suster audegonde in to paradyse/ She therfore came to the place where hyr suster laye seek and was present whan she trnsted hyr salute to hyr spouse our lord Jhesu cryste / to whome we shal praye that thoruȝ the merytes of the blessyd Syrgyne audegonde / of whyche the myracles bothe in hyr lyf and after hyr dethe ben wythoute nombre ; we may come there as she is in glorye wythout ende Amen/

Thus endeth the lyf of saynt Audegonde virgyne

And here folowyth the lyf of Saynt Aulbyne bysshop/

Saynt Aulbyne was borne of noble lygnage in the partyes of ytalye In hys chyldehode he lyued ody and seruyd ody en trnkyfly/ and wyth so grete wylle that he lefte bothe hys fader and hys moder his parentys and frendes / lande and alle worldely ryches / and became a monke in an abbay / callyd in latyn Tinaillacense monasterium / Where he ne dyd shelue of hys noblesse / but onelye the ody oudyeyons / He was humble and seruysable vnto alle / and was euer in contynuel prayers / and replenysshed with alle vertues / redy and apparayled to flee and eschelue alle vyces / whan saynt Aulbyne came to the eage of thyrty yere he was maad abbotte of the sayd abbay / Whyche he gouerned bothe temporelle and spyrytuel by the space of fyue & twenty yere so that our lord was at al tymes wel and deuotelye seruyd / and al goodes temporal daply grewen there/

The bysshop of angers deyed that tyme and thenne hys holy saynt aulbyne by the grace and wylle of our Lord and by the comune and concordable assente of alle the chappytre was promoted to the dygnyte of bisshop there/ where as he was afterwarde knowen so parfyte and so charytable that doubteles hys promossyon was cause of the saluacyon of many soules/

A woman there was in the cyte of angyers whyche had hyr handes as lame and couuterfeyted for cause of a sekeneesse that men calle the golde/ wherwyth she was sore vexyd/ and she made hyr prayer and demaundyd helpe of the saynt/ And ody soone she was holpen and releuyd from that sekeneesse onelye by that he handelyd thre tymes hyr handes / & on a tyme as saynt aulbyn went thorugh a towne within hys dyocyse he salue the fader & moder ye pyng ouer theyr chylde dede/ & toke on them pyte / made his prayer vnto our lord/ & sodaynlye theyr chylde was reysed to lyf/ Item a blynde man demaūded helpe of saint aulbyn/ & the holy bisshop made the sygne of the crosse ouer hym & anon he was enlumyned ageyn

Item as sayntt aulbyn tyd passe on a tyme before the pryson holde at angers the prysonners cryed & besought hym for helpe / the holy bysshop hauyng on them grete compassyon / yede vnto the bayllye / prayed hym for theym / but nought auayled there hys prayer / wher fore he went to hys chyrche / and soone after hys prayer made to god knelyng before the hygh aulter / a grete parte of the pryson walle fylle doun / and soo sloyed euery prysonner there /

A woman beyed with a wycked spirite / was brought before thys holy bysshop and assone as the enemye perceyued the holy man he put hym selfe in to the womans eye in fourme of a litel whelpe whiche rede as ony blood / to whom sayntt aulbyn makyng the sygne of the crosse / sayd thou wycked spyryte thou shalte not destroye the eye / whiche thou madest not nor canneste make /

And anone the same litel whelpe began to blede as one had slymed hit the enemye thenne went from hym / whyche in goody helthe was lefte and of hir wyttes restoryd /

After our englysshe tunge albinus is as moche for to say as / primo / as he Whyte / quia albinus dicitur quasi albus / and thus thys holy sayntt was al Whyte by pureté of clene lyuyng secundo / as he that in hym self hath kennte or goodnes / Sic Albinus dicitur / quasi bonus / and tertyo / thys holy bysshop Was goody ! terreo / as he that by Tygour or force flyeth to the spiryttualyte / Sic albinus dicitur / alas binas habens / that is to Wete hope / and feyth / therwyth thys holy sayntt was replenysshed / It is rede that sayntt aulbyn had ij wyues / that is to wete two nourysshes / whiche dyd nourysshe hym / whereof the proues or taale is suche sayntt aulbyn lyeng in hys cradel was lefte alone doubtyng none Inconuenyence in a gardyn' a she wolfe came & raueysshed the chylde & bare it in to the feldes / two maydens thenne passed that waye / recouered the chylde & cam thyder as he laye on therthe / & hauyng pyté on hym / one of them two sayd / Wold to god I had myght to fourme the wythal / & these wordes thus sayd she sawe hyr pappes that were fylled with mylke / she thenne toke the chylde & gaf hym soubte / sem blably said & prayed the other mayde & anone she had mylke as hir felawe had / & so they two nourysshed the holy chylde aulbyn / It happed on a tyme as the Normans in grete mombre of men of armes came in to the contreye where the holy corps of sayntt aulbyn restyd & the peple there so sore they tra uayled / that they ne wyste where to become & flee / and a man armed alle in whyte came emonge the sayd peple & sayd / Why doubte you to fighte and beflyghte youre enemye / so that ye haue sayntt aulbyn to your helpe & deffence / & that sayd he vanysshed awaye / wher fore the peple toke courage and armed them & went ageynst theyr enemyes & discomfyted them / Sayntt Aulbyne was buryed at angers / & whan hys successour wold haue translated hym in to a grettre chapel in the presence of sayntt germayn & many other moo cam thyder foure men counterfeted & lame in al theyr membris / also two blynde men / whyche alle vj were there by the merites of sayntt aulbyn releuyd in to theyr goody helthe / that is to wete the counterfayted restoryd of theyr membris / & the blynde enlumyned / This holy sayntt aulbyn was bysshop of angers by the space of twenty yere & vj monethes / whos soule toke his syege in paradyse / the yere of hys natyuyte four score / there as by the merytes of hym / may lede vs the fadir / the sone & the holy ghoost Amen /

Thus endeth the lyf of sayntt aulbyne

Here begynneth the noble hystorye of the exposicion of the masse

HOC HEATE denoute Understonde what it is to say masse / also to consecrate the body of our lord the precious sacrament of thaulter/It is to knowe that ỹ masse may be comprysed in four partyes principal /the first parte dureth from the begynnyng of the masse vnto thofferyng the seconde dureth fro thoffryng to the pater noster said/the third parte dureth fro the pater noster vnto the perexecyon & the fourth parte dureth fro the perexecion vnto thende of the masse / as wolde chyng the first parte that is the begynnyng of the masse vnto thoffrynge/It is to Understonde that the preest Whyche is as he that sheweth the waye of god to the peple/ or he reuesteth hym wyth the chesnble he begynneth and sayth a psalme that is in the thyrd nocturne of the psaulter the whych psalme begynneth /Judica me deus & diserne /& in the same psalme he asketh iiij thynges the fyrst is that he may be parted from al euyl companye/the seconde is that he may be delyuerd fro al euyl temptacion/the thyrde is that he may be of the holy goost enlumyned / & the fourth is that Jhesu crist gyue hym self to be consecrate by hym / & to the entente he may the more surely & deuoutely consecrate the sayde sacramente /he confesseth hym self generally of al hys synnes/ sayeng his confytcor /by the whych confitcor he sheweth four thynges / Fyrst he sheweth hym self worthy of wdargucyon or wbuke/secondly he sheweth hym self playne of contricion/thyrdly he requyreth ayde of them that are aboute hym /that he may haue remyssyon of hys synnes/ & fourthly he demaundeth of our lorde verray absolucyon/the preest after kysseth thaulter / whych kyssyng sygnefyeth vnyte & dylection in shewyng how our lorde vnye or Joyne our humanyte to hys dyuynyte by grete loue & take the chirche for his owne spouse/wherfore the holy chyrche may say thus /Quasi sponsam decorauit me corona / et quasi sponsam ornauit me monilibus/. That is to saye that our lord as his propre spouse/hath aournedy or cladde me with thynges precyous/

The preest after that drawyeth hym to the ryghte parte or syde of the aulter

sygnefyenge / how gode when he hade taken our humanyte / after his passion by the vertue of hys resurrexyon / he transfarethe hym on the ryght hande of the fadre / and there the preest begynneth thyntroite of the masse / the whyche sygnefyeth the comyng of our lorde Jhesu cryste how he wolde come in to the worlde / the whyche comyng thauncient faders prophetes and patryarkes and the feythful peple of our lorde / desyred mocke ardantlye / and for that they cryed with an hyghe voys & sayd / Emitte agnum domine dominatorem terre / Syenge thus to gode the fadre / Syr we praye the that thou wylt sende the swete lambe hauyng domynacyon in al erthe / and to gode the sone they sayde thus / Veni domine et noli tardare / That is for to saye we praye the / that thou wylt come hastelye and tarye not Secondly the said Introite sygnefyeth how the preest oweth to entre the seruyce of gode / and for thys followeth a verse of the psaulter after the sayd Introite suche as appertayneth to the day the whyche verse sygnefyeth how we ought to putte our handes ioyntlye prayeng to hym deuoutlye / for he is made as our propre brother in takynge our humanyte for to shelve vs the waye of trouthe / After followeth Gloria patri / the whiche sygnefyeth prysynge and lawde to the fadre / the sone and the holy ghoost / For after good werkes / ought to followe lawdynge & prysyng / after that the preest repeteth the Introite of the masse / to the ende that the desyres of the auncyent faders / prophetes and patryarkes may the better be shelved / After the preest begynneth and sayth thre tymes kyryeleyson / that is to vnderstonde to the fadre / and thre tymes ypēleyson to the sone / and thre tymes kyryeleyson to the holy ghoost callyng vppon the mercy of god / to thende that holy chirche be accompanyed with ix ordres of aū gels regnynge in the companye of god and this shelveth the sygnyfycacion of these wordes before sayd /

For whan men say kyryeleyson / that is / lorde haue thou mercy on vs / and that is to vnderstonde the fadre the sone and the holy ghoost are called by this worde onely kyryeleyson / for cause that they bee of one nature / and the myserycorde of gode / the sone is callyd by thys other worde here ypēleyson / For holde he it that the sone / as touchyng the dyuynyte he of one nature with the fader and the holy ghoost / & not that withstondyng he wolde take with this nature / another nature / that is / our humanyte for vs to gyue the lyf perdurable / After that the preest begynneth Gloria in excelcis / the whyche gyueth wytnesse of the natyuyte of our lorde For whan the aungelles of gode had knowleged that gode was born / thenne they al togyder enioyed therof / crieng with an hyghe voys / Gloryę & laude is in heuen to the trynyte / and also pees is in erthe to alle creatures that are of goode wylle / For before that al creatures were in noo pees / for thys that thenne warre was betwyxte gode and creatures / betwyxte thaungels & creatures / betwyxte creature and creature / The Inobedyence of adam causedy the first Werre of that he hade offended gode / wherof followeth the ỳ other Werres / Therfore he that is verray pees wolde be borne in therthe for to shelve and sette emonge vs verray pees / and therfore al the companye of auungelles of paradys sange with an hyghe voys Gloria in excelsis / sit inter angelos / that is to say glorye and lawdynge be emonge the aungelles in heuen / pees and concorde be in erthe betwyxte creatures and god / For therfore he wolde take nature of gode & man for to vnyte vs pees & to hym be reconcyled / Therfore creature may and oweth to say of goode herte to the ensaumple of aungelles of paradyse these wordes following Laudamus te / benedicimus te / glorificamus te / that is to say / we lawde the / we blysse the / We glorifye the / and for thy grete glorye we yelde to the graces and thankes /

Lorde gode / lambe of gode / sone of god the fadre / thou that takest awaye the synnes of the worlde haue mercy on vs / Thou that takest the synnes fro the worlde wylte receyue our prayers / thou that sytte on the ryghte honde of the fader haue mercy on vs / thou that arte holy / thou allone arte / lorde / thou

onelye arte hyghest Jhesu cryst in the glorye of god the fader Wyth the holy ghoost/ and al these lawdynges doeth the preest wyth his prayers in sayeng Gloria in excelsis &c. For alle holy chyrche / After whan the preest hath sayd Gloria in excelsis / He tourneth hym towarde the peple & saleweth them sayeng Dominus vobiscum/ and that sygnefyeth salut whyche our lord gaf to hys appostles/ after his blessyd resurrexyon / whan he apperyd to them and sayd / pax vobis / that is to say/ pees be wyth you / and for this/ in that representyng he saleweth the people sayeng dominus vobiscum / to thende that the creature haue his thought towardy god and the peple answerd/ et cum spiritu tuo /sygnefyeng that we ought for to praye for hym that hath to say the oryson and that prayeth for vs/ To the ende that his oryson may be herde of god and enhaunced/

Thenne retourneth the preest towarde the aulter and sayeth oremus /that sygnefyeth holy yet ageyn he inciteth vs to praye / For in suche maner dyd our lord to his dyscyples sayeng / Orate/ ne intretis in temptacionem / that is to say honoure and praye to god the fader /to the ende that ye entre not in euyl temptacyon/ and after the preest goeth and prayeth /sayeng the oryson for al creatures / for the whyche he entendeth and hath in memorye to praye for / and for thys that our lord hath sayd in the holy euangylle / alle that ye shal aske of my fader in my name ye shal haue / & after the preest sayth at the ende of his oryson / Per dominū nostrum Jhesum xpistum &c he wold say/ this that we praye the is we praye in the name of our lord Jhesu cryste regnyng wyth the fader and the holy ghoost/ And it is to wete that somtyme the preest also sayeth an oryson the whyche sygnefyeth vnyte of feythe or vnyte of sacramente/]

Somtyme the preest sayth thre orysons to sygnefye the holy trynyte / or elles for thys that our lord in his passyon honoured and prayed to god the fader thre tymes / Somtyme he sayth fyue orysons in sygnefyeng the /v/ wonndes of our lord / somtyme he sayth seuen in sygnefyeng the seuen yefts of the holy ghoost /and oldeth euery one to we and knowe / that as many as the preest sayth of orysons at the begynnyng of the masse/ as many he sayth in hys secrete /and as many at thende of the masse / and for thys same cause as it shal appere more playnelye atte secondy parte/ After these orysons the epystle folowdeth/ the whych is as moche worthe /as a messager sente to somme other by letter / and it sygnefyeth the doctryne of the appostles of our lord/ the whyche were sente of our lord for to teche and endoctryne the people vnto the waye of trouthe/ It may be sayd also that thys epystle sygnefyeth the predycacion of sayntJehan baptyste /the whyche was sente of god for to anounce the comyng and doctryne of hym /In whyche lore he sayth thus Penitentiam agite/ appropynquabit enim regnum celorum / That is to saye doo you penytence / for the royalme of hewen shal come nyghe to you /and of his swete comyng sayth yet sayntJohan /Ecce agnus dei &c.

That is to say here is the lambe of god here is he that taketh alweye the synnes of the worldy /thys same epystle may also gyue vs testymonage / that our lord wyl descende vnto the precious sacramente of the aulter for to sacrifise /as it shal appere in the seconde parte of the masse/ after for thys that saynt Johan hady taughte in hys predycacion that we sholdy doo penytance for to acquyre and haue the royalme of hewen /folowdeth the grayel /that may sygnefye lamentation and enbracement of penaunce /and after that the creature deuote hath herde the predycacion of godye he oldeth to put the hande to the werkys and do after his power For thys grayel here cam out of greek tunge /and sygnefyeth how a creature oldeth to mounte or goo vp before godye fro degree to degre by vertu of humylyte/ And it is to wete that betwixe the octaues of ester / and pentecoste the grayel is not sayd/ For this that the grayel sygnefyeth penaūce and lamentation or mornynge /

And in thys tyme of pasque our moder holy chirche ne doth/ but ioye and

maketh solacyon for the resurrexyon of Jhesu cryste/ and therfore is thenne sayd alleluya /which sygnefyeth ioye and consolacion/ for after that creature hath doon penaunce by vertu of humilyte in weppynges and lamentacions / he must lede after ioye and verray consolacyon/ For our lord sayth thus / beati qui lugent/ quoniam ipsi consolabuntur/ that is to say /blessyd ben thoo/ that wepyn by contrycyon / For they shal haue verray consolacyon /

And it is to wete that this worde/ alleluya is expouned in four maners after foure doctours /the fyrst is saynt austyn Which exposeth it thus/ alleluya/ id est/ saluum me fac domine that is to say/ syr saue thou me/

Saynt Jherome exposeth hyt thus/ alle id est / cantate / lu/ id est/ laudem/ ya/ id est / deum vel dominum / that is to say /synge you laudyng to our lord Jhesu cryste / Saynt gregore exposeth it thus /alle/ id est/ patre/ lu/ id est/ filius/ ya/ id est/ spiritus sanctus / That is to sey /the fadre the sone and the holy ghoost/ Or thus/ he hym self exposeth it / Alle / id est/ lux/ lu/ id est vita/ ya/ id est salus /alleluya thenne by the same exposycyon is as mocke for to say /as lyght lyf and helthe/

Fourthly mayster peter ansydowyr expouneth it mocke wel and sayth thus Alle/ id est altissimus leuatus est in cruce/ lu/ id est lugebant apostli / ya id est/ iam surrexit/ It is as mocke for to say / the ryght hygh is lyfte on the crosse /for the whyche thynge the apostles haue wepte/ and sone after he is rysen / In the whyche exposycyon thre thynges are shewyd to vs /

The fyrst is the cruel passyon of our lord Jhesu cryste / The second is the sorowe and anguyssh of thapostles/ And the thyrd is myrthe and ioye of vs/ for he sayth that our lord is rysen /and in tokenyng of that / men syngen alleluya/ after thys Alleluya he sayth the verse / whiche sygnefyeth alle swetenesse and vertuous werke by the whyche men wourne to verray Jubylacyon /and therfore he repeteth the alleluya after that the verse is said For by good werke men wourne ageyn to verray consolacion /and it is to wete that fro the septuagesme vnto ester day/ men olde not to say alleluya and in stede of it they say the tracte/ the whyche tracte sygnefyeth weppynge and lamentacion for the passyon of our lord Jhesu cryste that cometh nygh that tyme /that is to wete / the holy tyme of lente/ and therfore a creature deuoute with alle hys herte oweth to drawe to thynke on that same holy passyon and durynge that tyme men saye noo sequence/ for the sequence sygnefyeth ioye and consolacyon / And that tyme of lente ne sygnefyeth but mournynges /and it is to wete that the sequence is sayd after /alleluya and it is sayd specyally on holydayes and solempne / In sygnefyeng the plente and the multytude of myrthes and consolacyon that is sygnefyed by the sayd alleluya and Sequence/

For in as mocke that the day is more solempne thenne other dayes /the more oweth a creature to lede and make gretter ioye in lawdyng the holy trynyte/ After al these thynges the preest translateth his book to the synyster parte of the aulter for to say the euangylle / in sygnefyeng how our lord whan he cam down in erthe for to expose the holy euangylle to al creatures/ he drewe hym to the senyster parte /that was towardy the Jewes for to anounce to them the holy euangylle / for at that tyme the Jewes hady drawen them self to the lyfte syde/ and for thys /the preest in that place may represente our lordy prechyng and anouncyng the lawe/

And to the ende that he may eyerre or doo that offyce more parfytely/ at the begynnyng of it he sayth softely an oryson/ that begynneth thus / munda cor meum &c. In the whyche oryson he prayeth our lord that he wyl make clene his herte for to anounce hys predycacion/ after that he demaundeth the blessyng of our lord /sayeng/ Jube domine benedicere / that is as mocke to seye / lordy commaunde thou that I may haue thy blessyng / and anone he as leuetenaunte of our lordy answerreth and sayth thus /our lord be in my herte and in my lyppes /so that I may worthely and competently anonnce the holy euangylle of gody/ in the name of

the fader the sone and the holy ghoost/ & after the preest saleweth the people/ sayeng / dominus vobiscum/ for ij causes /the fyrst cause is to thentente that the peple be the more inclined to here the worde of god/ & therfore the peple draweth toward the euangylle & standeth on theyr fete after thordenaunce of anathasy thenne pope / & sygnefyeth that the peple ought to be redy & apparayled to susteyne the feyth of god and leray loue /after for thys that yet the people be more inclyned to here the euangylle of god/ the preest representeth the place of god and sayth / Sequencia sancti euangelij &c. in makyng the sygne of the crosse/ to the ende that the enemye may not empeche hym/ Thenne the clerkes and the peple answeryn gloria tibi domine /in glorefyeng god that hath sente to them the Worde of salute sayeng / to the lord be lawdyng yeuen by thy worde to vs shewed/

Thenne the preest sayth the euangylle the whyche sygnefyeth as sayd is/ the predycacyon of our lord god / the whyche fynysshed and said/ the preest warneth hym self Wyth the sygne of the crosse/ to thentente that the enemye may not take aweye fro the creatures herers the worde of god/

After folowyth the crede that is as the testymonage and confyrmacyon of the forsayd euangylle / the whyche was made and composed by the apostles of our lord Jhesu cryste/ in sygnefyeng that this that the apostles sayd / fermelye they beleuyd / and byleuyng anounced it/ and it is to wete that the crede is sayd on the holy dayes of them that composed it/ that is the apostles of our lord Jhesu cryst/ and on the holy dayes of whyche mencyon is made wythin the same crede / that is to wete alle sondayes of the yere/ Crystemasse day Eppyhanye or xiij day /sherethorsday / Ester day / whytsonday /trynyte sonday/ And also in alle holy dayes of our lady / and of many other / of whyche men maketh mencyon / and thys may suffyse as to the fyrste parte of the masse/

Here endeth the fyrste parte of the masse/

And here folowyth the second parte

AS for the Second parte of the masse that is fro the offryng vnto the pater noster/ Euery one oweth to vnderstonde that after the creature hath herde the worde of god / that is the holy euangylle/ & he adiousteth to it ferme or stedfaste feythe whyche is sygured by the crede he oweth thenne to offre or gyue hys herte to god /for therfore folowyth the offryng/ And to the ende that the peple be the more inclyned /the preest returneth hym toward the folke and sayth/ Dominus vobiscum / that is to say /our lord be wyth you/ Euen so as he wold say/ yf our lord be not wyth you / ye can doo noo good werke / ne good offeryng toward hym / And after the preest sayth Oremus/ Inclyne vs to honoure and to praye god thenne he sayth the offrytorye / After the preest taketh the clothe of the chalys on whyche is the hoost / whyche oweth to be conuerted to the body of our lord /and offreth it to god the fader/ sayeng/ Suscipe sancte pater &c. Fader wyche thou receyue thys hoostye wythoute tache or spotte/ the whyche I thy seruaunte vnworthy offre to the as to my god verray and creatyn for al the synnes that I haue doo without nombre / and also for alle them that are here aboute me /and for al the feables of god that are in lyue/ and for alle them that are passed out of thys world /to thentente that thys oblacyon may be prouffytable to me and to them to the saluacyon of our soules in the lyf parmanable or euerlastyng/ After the preest maketh comyxtyon of wyne and water to gyder / and how it is to wete that by the sayd water is

Vnderstonde the people / and the wyne
representeth our lord in signefyeng that
the sayd water and wyne shewen to
vs humylyte and also the compaygnon
that the peple oweth to haue with god
It may be sayd also that thys water
is medlyd wyth the sayd wyne / for
thys that bothe blood & water yssued
out of the syde of our lord / And for
thys he sayth / Deus qui humane sub-
stancie &c. In the whyche orylon he
prayeth for alle / to the ende that by the
vertue of the same mystyon / the people
may be vnyed to god by verray loue &
dylection / after the preest offeryth the
chalys to god sayeng / offerimus tibi
In sygnefyeng how our lord Jhesu
cryste offeryd hym self to god the fa-
der crucefyed on thaulter of the crosse
for our helthe / after the preest couerith
the chalyce for this that none ordure
shold touche to that holy sacrifyse / and
after maketh a crosse ouer the hoostye
and ouer the chalys sayeng / Veni
sanctificator &c. that is as moche to say
as kynge almyghty I praye the that
thou wylte blesse or halowe thys sacre
fise in thy swete name for hit deuoute
to haue pardon / after the preest draw-
eth hym self to the right syde of the
aulter in representyng our lord / And
there he receyueth the offerynges of the
creatures / thenne the people by deuoci-
on come and offre to the ensaumple
of the peple of god / whych peple offryd
wythin the temple of salomon to god
One offeryd golde / the other syluer /
other offeryd brede and other offeryd
wyne / and other dyuers maners of
offerynges / after the preest wessheth his
handes / For it appertayneth that soo
precyous a sacramente be worthely &
clenely made / after he draweth hym
self euen in the myddes of the aulter
and there he maketh a deye enclinacion
sayeng / Suscipe sancta trinitas &c.
And the same Inclynacyon may sygne
fye the Inclynacion of god whyche
enclyned hym after the sacramente to
the feet of the apostles and prayed to
god the fader / After he kysseth the
aulter in sygnefyeng that the vertu of
the passyon praseth the creatures to hym
After the preest returneth hym selfe
tolward the folke and sayth / Orate

pro me fratres &c. & in thys he praye-
eth the peple that they wyl praye god
for hym / For that is none other
thynge to say but right dere brethern
praye you god that I may make thys
sacrifyse worthely / so that I may see
god ioyously / after the preest retour
neth hym tolward the aulter and be-
gynneth hys orysons secrete / the whiche
are sayd for the same cause / for whiche
the fyrst orysons ben sayd & as many
in nombre / and it is to wete that these
orysons are sayd softely and secretlye
for thys that the preest is nygh the
sacramente / and therfore he wyl haue
none empressyment or letyng neyther
by voys ne by maner / For our lord
to the entente he myght more secretlye
honour and praye / he wente from his
dyscyples as ferre as a stone myght
be throwen / These orysons here ben also
sayd wolde or secretlye for thys that
When our lord had reysed lazarus
the Jewes wold haue sleyne hym /
wherfore he dreve hym self in to the
eyr of effrayn in a place al allone /
and fro that tyme he ressyd his predy-
cacion vnto palme sonday euen /
Thenne he came to the holde of Symon
and openlye began to preche / and for
thys the preeste at thende of hys ory-
sons in dressyng hys handes vp on hye
sayth / Per omnia secula seculorum / and
for thys that he is as messager to god
for the peple / the people heeryng thys
message answereth amen / and there
the preest begynneth the prefac / the
which is so called / for that it is the
preparacion or fyrst apparayl that goo
eth before the sacrifyse pryncypal / And
therfore he sayeth in sayeng / dominus
vobiscum / in sayeng that we prepare
or make vs redy so that our lord may
be and dwelle wyth vs / and the peple
answereth / et cum spiritu tuo / And
thus the peple & the preest bothe prayen
eche for other / after the preest Inceptyng
vs / sayth Surzum corda that is to say
that the peple haue her herte vpon hye
tolward god / thenne answereth the
peple Habemus ad dominum / that is
to say we haue them to god /
And therfore the people gat there in
suche houre or in that tyme hath not
sette herte to god may of lyght lye

after the preest sayth/Gracias agamus domino deo nostro /that is to say/ yelde we graces and thankynges to god/ For yf the people in that tyme hath somme deuocyon they ought to lawde and thanke god therfore/ & for thys the clerke for alle the people answereth dignum et iustum est / Ryght euen so as we wolde say/worthy and lawdful thynge is to lawde god/Juste thynge is to honoure hym/and there the preest maketh mencyon how the aungels & archaungelles and alle the ourte of heuen prayse and lawdeth god / And for thys/at thende he prayeth that with that forsayde companye we alle may prayse and lawde god / sayeng with ferme deuocyon / sanctus sanctus sanctus/ the whyche wordes folowen after the preface/ for ryght euen there / the preest representynge our moder holy chyrche /knuynge hope to be accompanyed with bothe anngels and archaungels /confermyth hym self to them /& sayth sanctus &c. and it is to wete that thys sanctus is deuyded in two partyes / the fyrste parte conteyneth the lawdynge of the aungelles /and the seconde conteyneth the lawdynge of the people/ The preest thenne as to the fyrst parte he may represente thaungellys of heuen/ of the whyche it is redde in the book of ysaye the prophete/ that the seraphyns cryed with an hygh voys one to another /sanctus sanctus sanctus &c. In prayeng to the trynyte /sayeng holy fader /holy sone / and holy spyryte /alle erthe is replenysshed with thy glorye/

As to the seconde parte he may represente the peple of Israel/of the whyche we rede /that whan our lorde descended fro the montayne of oliuette & he came to the cyte of Jherusalem / they cryed with an hygh voys/ Benedictus qui venit in nomine domini &c that is as moche to say /blessed be he that cometh in the name of god/of hym we requyre pardon / and for thys benediccion or blessyng whyche is so swete/ the preest maketh a crosse the which representeth to vs/that it is our lorde that cometh to be sacrefysed on the holy crosse/

And there he descendeth and wyl be consecrate / to the ende that men may se hym presentelye / and therfore he rayly the deuoute people that herith the masse right there oweth to drawe them self within the chambre of hyr conscience/ to the ende that he may chrysshe therin that swete lambe by deuoute oryson /prayeng hym that his goodelye comynge be consolacion and Joye vnto euery creature / and there also they owe to thynke and consydre on her euyl dedes and offences/ to thende that they may shewe and declare them by ferme and stedfast contrycyon to hym that presentlye cometh there /and thus the creature shal wolwe thanke and re gracye god by deuoute contemplacion After alle these thynges folowyth the canon whyche is so named canon / for the mysterye of the precious sacrament that is made and consecrate/ and this same canon is sayde lowe or secretlye for the vertue of the wordes/ to thende that they be not holde in fylthe /

For auncyently they were profferyd and sayde hye/ wherfore it was knowen of the mooste parte of the folke & they sange it thorugh the stretes / whereof we fynde that somtyme shepherdes wolde somme breed & put it on a stone and on it they sayde the wordes that are wrytten in the canone & that same breed was tourned and conuertyd in to a piece of flesshe/ and sone after by the wylle of god fyre descendyd fro heuen vpon them and were all combustyd and brente /and therfore the holy faders stablysshyd these wordes to be sayd lowe /also that none shold say them without he were a preest/

That same canon conteyneth ix partyes as to the fyrst parte the preest enclyneth hym self before the aulter / the whyche enclynacion sygnefyeth or betokeneth the humilyte of our lorde which he shewed whan he enclyned hym selfe at the crosse /and there the preest speketh to our lorde sayth thus/Te igitur clementissime &c. that is to say fader ryght debonayr / we the praye / thou wylte accepte and blesse these swete oblacyons and these holy sacrefyses without corupcyon / And there the preest kysseth the aulter / sygnefyenge the compassyon that he hath of the passyon of our Lorde Jhesu cryste/

and after he maketh thre tymes the
ſygne of the croſſe bothe ouer the breed
and ouer the wyne/ & these iij croſſes
ſygnefyen how our lord was yeuen &
offred in thre maners/
Fyrſt of god the fader for our redemp
cyon/Secondly of Judas to the Jewes
by grete treſon/Thyrdly of the Jewes
to pylate by grete detraction/ After
in the seconde parte the preest prayeth
for al holy chyrche vnyuerſally sayenge
Offerimus &c that is to saye / we
offeryn/and therfore the preest ſpeketh
not in his owne perſone/but in the per
ſone of holy chyrche / There nys none ſo
wycked & euyl after that he is preest
but he may conſecrate the precyous bo;
dy of our lord Jheſu cryſte /
After in the thyrd parte the preest hath
in a ſpecyal mynde alle the ſubgettes
of holy chyrche/and ſpecyally in that
paas he sayth Joynynge hys handes/
Memento etiam domine famulorum &c.
that is to say ſyr haue thou mynde on
thy ſeruaunts / and there the preest
reſteth and hath ſpecyal memorye of
alle the creatures / for whome he en;
tendeth for to praye /and he hath alſo
mynde partyculer on the perſones who;
me he is bounde to praye for/and it is to
wete /that thys memorye is for the per
ſones that ben on lyue / after he pray;
eth for alle them that heryn hys maſſe
with feythe and deuocyon / after in
the fourth parte / to thende that he hym
ſelf they alſo whyche he hath had me
morye of/may haue partycypacyon in
the glorye of paradyſe with thaungels
holy apoſtles and martyrs / he sayth
a deuoute oryſon /that begynneth thus
Communicantes &c. In the whyche
oryſon the preest maketh ſpecyal com;
memoracyon of the vyrgyne Marye/
of twelue apoſtles of Jheſu cryſte and
of many martyrs / after in the fyfthe
parte/ the preest enclyneth hym & sayth
an oryſon that begynneth thus / Hanc
igitur oblacionem &c. In whyche ory;
ſon he doeth foure thynges / Fyrſt he
prayeth to god that he wyl receyue
our ſeruyce/ the second is that we may
haue verray pees in god / the thyrd is
that he fro dampnacyon wyl kepe vs/
The fourth is /that with his choſen he
wyl lede us/ And after the preest
comyng nygh to the prynceypal conſe;
cracion he sayth / Quam oblacionem/
and there the preest maketh fyue ty;
mes the ſygne of the croſſe ouer the
breed and ouer the wyne / in the re;
membraunce and tokenynge of the v
wounded of our lord/and of hys pray
er the sentence may be ſuche / Syr with
here we the praye that of the ſame this
oblacion be made and conſecrate / appro
ued and confermed in ay hooſtye ryght
reſonable /and in ſacrefyſe acceptable
ſo that thys breed be transferred in to
thy body /and thys wyne translated
in to the blood of thy right dere ſone
that for vs ſuffred grete tormente/
And therfore he sayth after in the vj
parte of the canon of the maſſe/as here
after foldeth /and here it is to wete
that al that the preest doth / as to the
conſecracyon /repreſenteth or reherſeneth
al that our lord dyd to hys diſciples
the day of the cene/ that is on ſherys
thorſday where he toke breed & yeldyng
graces to god the fader / brokyd and
gaue it to his diſcyples/ sayeng take
and ete/here is myn owne propre body
and in the ſame maner doth the preest
in thys ſyxte parte/ except that right
there he bruſeth not the breed/
But to that signyfycacion or tokenyng
the preest enclyneth it bothe to one ſyde
and to other/thenne the preest wypeth
firſt thyſe thre fyngres on the corporal
to the entente that the more clenlye he
may take the precyous hooſtye / And
after he taketh it lokyng vpward on
hye for to rendre graces to god /in re;
thyng and tokenyng /that when we
enterpryſe a good werke for to do/We
ought to lyfte vpward to god the
eyen of our herte/ as to hym that is be
gynnyng and pryncipal of alle good
werkys /after he bleſſeth the breed ma
kyng the ſygne of the croſſe / whyche
ſygnefyeth the bleſſyd paſſyon of our
lord on the holy croſſe/
And after the preest sayth the wordes
that our lord sayd take you and ete
thys is myn owne body / sayeng fyue
wordes ſacramental/ and ſoone ther;
with is the breed conuerted in to the
propre and owne body of Jheſu Cryſte
that vpon the croſſe deyed for vs/
After our lord in hys ſouper toke the

wyne before hys dyscyples / & peldynge graces to gody the fader / he bleſſyd & gaue it to his dyscyples sayeng / take you and drynke / for thys is the chalys of my propre and owne bbody / that is the confyrmacyon bothe of the newe and olde testamente and mysterye of feythe / Whyche shal be sppled for you and for my peple in remyssyon of your synnes / and as many tymes ye shal doo thys that I shewe you here / ye shal do it in the memoyre of me and therfore in the seuenth parte of the canon of the masse / the preest when he hath layed doun the body of our lord he taketh the chalys / and after sokyng vpward he bleſſyth it / and sayth take you and drynke / for here is the chalyce of myn owne ppopre bbody / and right soone after the preest hath sayd these forseyd wordes in latyn in mynde of our lord / the wyne is conuerted in to the propre and owne blood of Jhesu cryste / that same Whyche he sppled for vs on the wody tree /

And here it is to wete that in thys precyous sacramente we may consyder iy myracles moche meruayllous / the Whyche may be aprouyd by somme semblaunce or lykeneſſe of nature /

The first is that the substaunce of the breed & of the wyne is chaunged in to the substannce of the body & precious blood of cryste / and thys is shewyd to vs by suche a symplytude or lykeneſſe naturally / that is / that of food of bred and wyne / bothe fleſſhe and bbode are engendryd in creature / moche more stronger / our lord that is soueraine nature / may doo by vertu of his wordes / that the bred and the wyne is conuerted in to hys owne body / and in to hys precyous bbood /

The seconde myracle is that euery day ofte and many tymes the bred is conuerted in to the propre and owne body of our lord / & not withstondynge none augmentacyon or encres is don in gody / ensaumple of nature / For yf I wote a thynge secrete I may vtter and vttere hyt in many and dyuers places / and notwythstondynge I ne wote it the more ne better than I dyd toforne / The thyrd is that euery day our lord is parted and eten and

hath no dympnyſſhynge / that is to say that god nor the sacramente is not leſſe therfore / reason naturalle / For yf I haue a candel lyght / euery one may take of the lyght of it / wythout it be leſſyd or dympnyſſyd therfore Also euery one may take that holy sacramente wythoute dympnyſſhynge of hit / but who that taketh it vnworthely he dympnyſſeth hym self /

The fourth myracle is that whan the hoostye is parted god is in eche parte entyerly / Ensaumple of the glaſſe / For whan the glaſſe is parted or broken in to ppeces / in euery parte of hyt apperyth the fygure of the thynge that is presentyd before hyt /

The fyfthe myracle is / that yf thys precyous sacramente be taken of an euyl and synful creature / the sacramente of hyt self is not folowed therfore / For we see that the bremes of the sonne passeth thorugh and ouer ordure and fylthe / and the sonne is nothynge foule therfore / but rather thordure or fylthe is made clene therof Thus it is that somtyme when the creature hath receyued the body of our lord vnworthely / consyderyng that he hath myssdoon to haue receyued hys sauyour in to so grete ordure or fylth of synne he conceyueth by bytterneſſe or smarting so grete a contricyon / that he therfore retorneth to grace / and thus he is pourged or made clene of his synne The sixth myracle is / that the body of our lord Jhesu cryste is fode of delite to the synnars / For saynt Paule the apoſtle sayth / that he that eteth it vnworthely / he eteth it to his dampnable Jugemente / For right euen so as stronge wynes and stronge metes is vnprouffytable or lettyng to seeke peple / right so is the body of our lord Jhesu cryste nuysable and lettynge to the synnars / The seuenth myracle is / that so grete a thynge whyche alle the world may not comprehende is contayned in soo lytel an hoostye / For we see that a grete hylle may be comprysed and receyued with an eye moche more stronger is that the vertu deuyne may be by hys puyſſaunce comprysed and contayned in a lytel hoostye / The viij myracle is / that

our lordy al entyerly in dyuers places
alwnes ys prꝛæpuedy of dyures perso
nes In suche maneꝛ we see & prꝛæpue
that the wordꝛ of a creatur is knowen
anoy prꝛæpned in dyuers places atwy
nes of many andy dyuers creatures/
The ixy mꝛacle is / whan the bredy is
conuertedy in to the precious body of
our lordy the accidentꝛs abydeth / that
is to wete whytnesse / wounderesse and
sauour / andy not therfore it is noo
bredy / but it is the body of Jhu cryste
the which is yeuen vnder the likenesse
of bredy for thys that that myght be
gꝛete horꝛour a preest to eꝛ talte fleshy
andy also to drynke blood /
Afꝛer thys consecracion these mꝛacles
are contynuedy / and sayth the preest in
the viij parte of the canon / an oꝛyson
that begynneth thus / Unde & memo
res &c. In the whyche oryson the preest
Incyteth vs to haue mynde of the pas
syon of cuꝛ lordy Jhesu cryste / of hys
resurrexyon andy of hys glorious as
cencyon / to thende that by his passyon
we be Incyted to charyte / by his holy
resurrexyon we be Incytedy to feythe /
and by his glorious ascencyon to hope
of our helthe / ffor hys passyon shelweth
to vs charyte / for thys that by hys cha
ryte he wolde suffre dethe for vs /
And therfore the preest in that oryson
he masketh fyue tymes the sygne of the
crosse in the memoyre andy mynde of
the fyue woundes that our lordy wꝛey
ued on the crosse / andy there that tyme
euery creature ought to sette his herte
to thynke on the passyon of cryste /
And thus doyng the creature shal ac
quyre verray faythe by the knowleche of
the holy resurrexyon / andy verray hope by
hys glorious ascencyon / afꝛer in thys
same partye / the preest betrayeth that our
lordy wyl accepte the sacrefyse in suche
maneꝛ as he dyd of abel & of abraham
andy of melchysedech / For specyally
these thre were acceptedy of godi / As
specyal frendes / Afꝛer in the ix parte
of the canon of the masse the preest In
clyneth hym / whiche Inclynacion wꝛe
senteth or betokeneth thys that our lord
afꝛer his souper went to the montayn
of olyuete / andy there he enclyneth hym
self prayeng to godi the fadꝛ / sayeng
Syr I the praye yf it may be that thou
transferre fro me thys bytter chalyce
andy therfore he sayth an oryson / that
thus begynneth / Supplices te rogamus
In the whiche the preest remembreth &
maketh mencyon of the for the forsayd
prayer andy whan he cometh to saye a
wordꝛ that is / Ex hac altaris prꝛtici
pacione / &c. he kysseth the aulter / the
whyche kyssyng betokeneth thys that
Judas made whan he betrayed his mayl
ter our lordy Jhesu cryste / andy causedy
hym to be taken / afꝛer in thys same
oryson the preest maketh thꝛe tymes the
sygne of the crosse / for thys that our
lordy prayedy in the saydy montaygne
of olyuete / he swette blody alonge his
body / andy therfore he maketh the first
crosse ouer the body of our lordy Jhesu
cryste / andy the seconde crosse ouer the
blood for the swetyngꝛ of blody / andy
the thyrdy before his owne face for this
that our lord prayengꝛ / had hys face
enclyneday / andy therfore the preest ma
keth hit before hys face /
This is thenne the ende of the oryson
wherre he prayeth that we be blyssyd of
al blessyngꝛs / andy that we be also re
plenyssheday of alle grace / Afꝛer in the
tenthe parte / the preest with Joyneday
handes sayth / Memento domine famu
lorum &c. the whyche memento is prin
cypally ordeyneday for them that are pas
seday out of thys wordly / andy for that
euen there the preest reseteth andy hath
a general memorye for dede folke / &
in especyal for the creatures for whome
he is bounde or entendeth to praye for / to
the ende that by the mysericorde of godi
they may haue verray lyght andy verray
pees in the glorye of paradyse /
Afꝛer in the xj parte of the canon of
the masse the preest betith hys breste /
seyeng / nobis quoꝛ peccatoribus &c. / &
that sygnefyeth the contrycyon andy re
pentaunce that the theef that henge on
the crosse at the right honde of godi
hady whan he sayd / Memento mei do
mine dum veneris in regnum tuum /
that is to saye / lordy I praye the that
thou be remembredy of me whan thou
comest in to the royalme /
Thenne answerdy godi to hym / Amen
dico tibi / hodie mecum eris in paradiso
that is to say / I telle the / thou shalte
this day be with me in paradyse / Andy

therfore the preest in this oryson spe-
kyng for alle synnars / hauyng hope
on the myserycorde and mercy of god
he prayeth that we may haue the pardu
rable or euerlastyng lyf with the com-
panye of the apostles / of martirs and
with alle the holy sayntes in heuen /
And in this oryson the preest maketh
thre crosses ouer the breed and ouer
the wyne / the whyche crosses betoken
this that the Jewes cryden thre ty-
mes to pylate spekyng of the blessyd
sone of god / crucifye / crucifye / crucifye
hym for he is dethe worthy / & therfore
maketh the preest these thre first cros-
ses / and after he taketh the precyous
body of our lord and maketh fyue
tymes the sygne of the crosse / the thre
on the chalyce ouer the blood / and the
other tweyne betwyxte the chalyce and
hym self / the thre crosses maad ouer
the chalyce may sygnefye the thre pryn
cypal tormentes or despytynges that
our lord suffred in his passyon /
The fyrst is that before he was put on
the crosse he had mocke payne & suffred
many spyttynges / and many other
greuous martrdoms and tormentys
that the proude and felle Jewes dyd
to hym / The seconde is / the despyte and
the torment that he for vs suffred on
the crosse for to bye vs fro the paynes
and tormentes of helle / and the thyrde
is / that whan he was dede on the crosse
Longyn thrested the spere breed vnto
his precyous syde / and therfore the
preest maketh the thre other crosses
ouer the precyous blood / Or elles
it may be sayd that these thre crosses
betokene the holy trynyte / sayeng by
the fader / by the sone / & by the holy spi
rite al honour & glorye / the preest ma
keth ij crosses / & thyse ij crosses made be
twyxte the chalyce & þ preest may bet-
uen þ ij / lycours that yssued out of the
syde of our lord that was blood & wa
ter that is to wete blood of redemycyon
and water of regeneracyon / After
the preest sayth Per omnia secula secu
lorum / and that sayth he on hyghe /
that may represente or sygnefye to vs
thys that our lord cryeng with an
hyghe voys rendred his soule to god
the fader / Or it may be so sayd / that
the preest sayth on hyghe / to thende that
the folke knowe the ende of the canone
and answer amen / lamentyng and
sorowlyng the dethe of our lord / to the
ensaumple of the wymmen that nyghe
the crosse lamentably and pytously
sorowed and wepte sore for Jhesu
cryste that they louyd so moche / After
the preest sayth oremus / preepti salu
taribus moniti &c. and here he Incy-
teth vs to honoure and prayer after
thensaumple of our lord / that taughte
his apostles / and therfore he sayth /
preepti / that is to say / we Incyte or
admoneste the commaundementes of sa
lute / and in fourme of deuyne in-
structyon worshyp we / and lyfte lyf
praye we / sayeng Pater noster &c.
And so ensyeweth the Pater noster
whyche was made & Instytued by our
lord Jhesu Cryste / for that same he com
maunded his apostles to say / & ther
fore it is called oratio dominica / that
is to say oryson of our lord / & therfore
deuoutely here oweth þ creature to say
deuoutely this same oryson pater nr̄ / &
how he it that our lord knoweth wel
what is beste for vs and what we wyl
haue / Notwythstondyng he wyl that
bothe with herte and mowthe we praye
hym for many reasons / Fyrst for to
Incyte vs to deuocyon / For al euen so
as the blowyng enbraseth or fyreth the
cool / right so the oryson sayd with
herte and mowthe enflameth the deuo
cyon / Secondly for to gyue good en-
saumple to other / for our lord sayth /
Lucat lux vestra coram hominibus vt
videntur &c. that is do say / let your
light be shynyng before the men / so that
they may perceyue & see your good wer
kys / not by ypocrysye ne by semplyng
but by ryght Jnbusye of deuocyon /
Thirdly for this that al euen so as we
by the tonge synnen / right so the deuoute
oryson ought to be made & sayd with
tonge / to thende we may make satisfac
tion to the kyng of heuen / for the scryp
ture sayth / Sicut exhibuistis mēbra vra
seruire iniquitati / exibeatis seruire iusti
cie &. satisfactioni / that is to say / as ye
haue yeuen your mēbris to felonye and
vicuednes or corupcion / ye must so
leye bothe to iustice & satisfaction /
Fourthly þ thyng whych is demaūded
with good herte is of lyght graunted

Of thys petycyon or askyng here speketh our swete saueour Jhesu Cryste in the holy euangylle that sayth thus Petite & accipietis &c. that is to saye My frendys aske you / and ye shalle haue / And for thys verytably euery creature ought wel to praye deuoutely wyth good herte / sayeng thys deuoute orysons Pater noster / for the grete mysterye that hyt contryneth /

The mysterye of thys deuoute orysons pater noster is / that it contryneth seuen petycyons or askynge / The fyrst is of the eternal goodes / that we may haue them / & therfore sayth he Pater noster qui est in celis sanctificetur nomen tuum / that is as moche for to say Fader that arte wygnynge in heuen / thy swete name be blessyd /

The seconde peticyon is of the goodes spyrytuel / that we may receyue them and therfore sayth he adueniat regnum tuum / that is to say / thy royame may become to vs / where as we may see the / The thyrd petycyon is / fiat voluntas tua sicut in celo et in terra / that is to say / ouer alle be thy wylle fulfylled and doon / so that in to heuen my soule be ledde / The fourth petycyon is / panem nostrum cotidianum da nobis hodie and thys petycyon here is demaunded of the name of fortune which is a gyfte of the holy ghoost / and the askyng is thys / Lord gyue vs thys day fode soo that of thyn we haue cure / That is to say that our lord god wyl gyue vs our lyuyng / Soo that for lacke of hit we leue not the seruyce of god / wherof also we may parte and dele to the poure folke membrys of god / The fyfte petycion is Dimitte nobis debita nostra / sicut et nos dimittimus debitoribus nostris that is to say / pardone thou to vs our mysdedes and falutes / as we forgyue other the mysdedes by them doy to vs / The vj petycyon is / Et ne nos inducas in temptationem / That is to say / & lede vs not in to temptacyon / & here is to be knowen yᵗ we be tempted pryncypally of thre thynges / the fyrst is good for to aproue our power / Secondly our flesshe for to haue our appetyte & luste / Thyrdly is the enemye for to deceyue vs / Of the fyrst sayth our lord / Beatus vir qui suffert temptationem &c. Blessyd is he that suffreth temptacion in the tribulacion that god sendeth / for yf he be approuyd / in heuen he shal be crowned /

Of the second temptacion speketh saint James and sayth / Unusquisq; temptatur a concupiscencia sua &c. Euery one is ofte tempted for to pourselue his desyres / Of the thyrd sayth the scrypture / Sathanas temptauit cor tuum &c. Sathan hath made the to falle in Babylone / The seuenth petycyon is / Sed libera nos a malo / that is as moche for to saye / delyuer vs fro alle euyl that letteth vs for to loue the / After folowyth amen / hoc est fiat / that is to say / the petycyons before demaundyd been confermyd and graunted / and here sayth the preest amen / a lowe for thys that they that praye knowe not that they be herd and enhaunced / wherby they leue not praye to god / For creature deuoute ought euer to perseuere in hyr prayers and orysons / To the ende they may haue their petycions and askynges / whyche are contryned in the Pater noster as before is sayd /

Thus endeth the seconde parte of the masse /

And here folowyth the thyrd parte of the masse /

AFter folowyth the thyrd parte pryncypal of the masse / After that the preest hath sayd the pater noster / where as these petycyons before sayd are conteyned / he sayth on oryson, that thus begynneth / Libera nos quesumus domine ab omnibus malis preteritis presentibus et futuris &c.
And thys oryson the preest sayth on holde / for thys sygnefyeth that our lord was buryed in the sepulcre at complyn tyme / and holy be it that the body restyd in the sepulcre / notwythstondyng he descended in to helle / wherout he hadd hys frendes / and delyuered them of alle euylles passed / present and to come /
And therfore in thys sygnyfycacyons or betokenyng the preest sayth thys oryson / Libera nos quesumus Vt sup-
The whyche oryson is as thexposycion of hys laste petycyon of the pater nr̄ / that is / libera nos a malo / that is as moche for to seye / Lord delyuer thou Vs fro al euyl / and in thys oryson the preest sheweth fro whatt euyl he wyl be delyuerd / that is / of the euyl passed now beyng and to come / and therfore he sayth / Libera nos quesumus domine ab omnibus malis preteritis presentibus et futuris / that is to say / lord we the praye that thou wylte delyuer Vs fro al euyl passed / present / And to come / and by the meane of thy blessyd moder the Vyrgine marie and of alle apostles / saynt peter / saynt paull / and saynt andrewe / and of al sayntes in heuen / gyue Vs pees / to thende that we may be holpen of thy myserycorde & mercy / fro al synnes delyuerd and of alle tormentes ensured fro /
The preest taketh thenne the chalyce lydde & kyssyth it / and that sygnefyeth to the entente he may receyue that precyous sacramente in pees and in charyte / and after the preest taketh the precyous body of our lord Jhesu cryste and parteth it ouer the chalyce / and thys may to Vs be sygnefyed that our lord parted hym self to hys dysciples Vpon sherthorsday as before is sayd and is that holy hoostye parted in thre whyche thre partes may betokene thre maners of folke / the fyrst parte may sygnefye the creatures that are in paradyse and thys fyrste parte the preest layeth on the chalyce lydde / in betokenynge that thyse ben thoo that are sette in pees with god / the second parte may sygnefye the creatures that are in purgatorye / the whyche are ensured and certeyn that ones they shal haue paradyse / therfore is thys other parte sette with the fyrste / The thyrd parte may sygnefye the creatures that be in thys lyf mortal / and thys thyrd parte the preest holdeth ouer the chalyce & sayth on hygh / oper omnia seacla seculorum and that he sayth with an hygh voys for thys that the people answerynge the preest who as vycarye of god offreth to anone pees / and the peple answeryth amen / and there the preest enhauncyng hys voys sayth / Pax domini sit semper vobiscum / that is to say / the pees of god be euer with you /
For so sayd our lord after hys holy vprysynge to hys appostles pax vobis pees be with you / and there the preest maketh thre tymes the sygne of the crosse / sayeng Pax domini sit semper vobiscum / and these thre crosses may betokene the thre dayes that our Lord laye in the sepulcre / or these thre crosses may sygnefye the thre maryes seekynge our lord / and whan the preest hath sayth Pax domini sit &c. The peple answerth / Et cum spiritu tuo / prayenge that in suche maner wyse the peple desyreth pees / the preest may haue it / and anone the preest sayth / Fiat commixtio &c. And that commyxtyon betokeneth two thynges / that one is that the body of Jhesu cryste was not wythoute blood / ne the blood was not wythoute the body /
The seconde is that the sacramente is consecrate vnder lykenesse of breed and of wyne / The thyrde thynge may be that the thyrde parte of the hoostye sygnefyeth the creatures that are in thys worlde as sayd is / And therfore it is lawful to them or they come to god that they haue myndе and be remembred of the blessyd passyon /
And of the precyous body of our

lordy Jhesu Cryste/to the ende that they
be medlydy andy ioynedy vnto hys pre-
cyous sufferaunce / andy of hys pre-
cyous bloody arousedy by vertue andy
vnyte/ of solvle / Andy thus
creature deuoute shal molde arouse his
herte With that precyous blood kepyng
hym self fro eupl thoughte /andy hys
fyue wyttes natural for to kepe hym
fro al eupl beholdyngy /fro lyght hea-
ryngy/fro folysshe andy vayn spekyng
fro pleasaunte smellyngy / hys handes
fro eupl doym andy his feet fro alle
eupl place/ andy thys doyngy creature
deuoute shal molde fele the swete dalv
nyng of thys precyous blood & blessyd
body medledy to gyder/andy it apperith
by thyse verses folovlyng that the thre
partes of the hoostye signefyen the thre
maners of creatures before sayd/
Tres partes signant de cpristi corpore
sacro/Prima suam carnem scos qz secu
da sepultos / Tercia viuentes hec est
in sanguie tincta/Martiriy altarm gus-
tant m carne fidelis/ After folowyth
agnus dei/andy here it is to wete that
the preest sayth thre tymes agnus dei/
andy at the thyrdy tyme at thende of it
he sayth/ Dona nobis pacm /Andy it
nys none other thynge to say/Lambe
of gody that taketh alwey the synnes
of the Worldy haue mercy on vs/and
this is soyd tvvo-tymes/to thentente
that our lordy be vnderstonde gooyngy
on erthe for to haue vs fro our synnes
and restyng in the sepulcre for to de
lyuer vs fro the paynes of helle/ andy
therfore in these tvvo fyrst/ agnus dei/
the preest sayth miserere nobis /& the
thyrdy agnus dei/betokenyth thys that
our lordy be vnderstonde keepyngy in heuen
for to gyue parfyte pees/andy therfore
sayth the preest at thende of the agnus
dona nobis pacm/Lordy gyue vs pees
Sayeng agnus dei the preest enclyneth
hym self betyng his brest at euery tyme
sygnefyeng that with humylite & com
passyon he sayth that same oryson/
Afterr it is to knowe that at a masse
of requiem/the preest sayth not at the
tvvo fyrst agnus dei miserere nobis/ne
at the thyrdy agnus he sayth not/ dona
nobis pacm / but the preest sayth in
stede of that /dona eis requiem / For
thys that thre maners of reste ben wor-
thy for the fyaules of gody dede/Fyrst
that alle payne he hady alwey fro them
Secondly that glorye wyth god be gy-
uen to them/Thyrdly that the soule
wyth the body togyder be cvolvnyd/
Andy therfor sayth the preest at the
laste agnus/dona eis requiem sempi-
ternam/ Afterr this the preest deuou
tely enclyneth hym & sayth a deuoute
oryson that begynneth thus / Domine
Jhesu ypriste &c. and that is as moche
for to say/Lordy Jhesu cryste that said
to thyn apostles /I gyue you my pees
I leue you my pees / therfore I the
praye Instauntely / that thou wylte
not consyder my mysdedes andy synnes
but consyder thou the feythe of the holy
chyrche and wylte it vnye andy pease
after thy wylle/ thou that regnest
wyth the fader in the vyame of heuen
andy after the preest taketh pees kys-
syng the corporalle or the lydde of the
chalys /or the body of our lordy Jhesu
cryste/andy that is to teche andy shelde
to vs/that thorugh the holy passyon of
our lordy veray pees is yeuen to vs of
gody/ andy also to alle humayn lygne
Andy the preest gyueth pees to the my-
nystre or clerke that helpeth to saye the
masse / Andy that same mynystre or
clerke bereth it thorugh the chyrche to
the folke/ andy there the creatures kysse
it eche after other in tokeny of loue andy
concorde/ to the ende that euen soo as
flesshe ioyneth it self to flesshe/andy spi-
ryte to spyryte /right soo we be alyed
to gyder by vertue of loue/
Andy here it is to wete that for thys
that our lordy sayd to hys dysceples/
take ye alle of thys breedy andy eet it
it is myn olvne body /therfore in thys
maner euery one Was Wonte in tyme
passedy to be holdselpdy euery day /
Andy for thys that many one wolde it
Indyscretely andy selve wurnetely/
for that it semedy to them that it was
not for to doo soo / therfore hit was
ordeynedy to be taken but one tyme in
a vyke /that is to wete on the sonday
Or to /take it thre tymes in the yere
Or at the leste one tyme in the yere/
Andy in that place where thys sholdy
be doon/sholdy be the pees gyuen euc-
ry day in token of loue andy of veray
stedfaste alyaunce/

And it is wete [that whan men say masse for the dede men bewy not the pees / for thys that fyaybles of gody bey oute fro alle the trybulacyons of this Worldy/

Thus endeth the thyrd parte of the masse

Here after foloweth the fourth parte of the masse

AFTER foloweth the fourth parte of ꝑ masse pryncypal/ and fyrst the prayeyons/ and here is to wete / that after the preest hath taken pees / and sente pees to the peple/ to thentente he may prayue more deuoutely the body of our lord / he sayth lowyng his knees ꝑ orysons Instytuedy by the auncyent faders /the fyrst orison begynneth / Domine Jhesu criste qui ex voluntate patris &c.
And is as moche for to say/ Jhesu criste that by the wylle of god the fadre/ and wytte of the holy ghoste / woldeste vs delyuere the world by thyn owne deth / & them to haue ageyn in ioye and blysse with the/ wylt/ my body delyuer fro al euyl/ haue alwey al my synnes fro me and that I may so kepe thy commaundementes /that I may be and dwelle with the in heuen / where thou mayste reygne as god with the fader and holy ghoste amen/ The second orison that the preest sayth in his perception is this Perceptio corporis tui &c. and may be the Understondyng of thys orison suche Jhesu cryste that parfyte lyf haste in heuen / Wyth herte I the praye that the swete perception of thy precious body which by Jalousye of loue I doo take be to me eschelyng of dampnation /& that by thy compassion hit may be compunccion to my soule / that in suche place he may come where he may be accepted and grauuted amen / After the preest medytyng and thynkyng on the passyon of our lordy Jhesu cryste sayth /Panem celestem accipiam /& nomen domini Inuocabo &c. That is to say I shal take the heuenly brede/ & I shal calle the name of our lordy/ After al these forsayd thinges the preest holdyng the precious body of our lord saith thre tymes/ Domine nō sum dignus vt intres sub tectum meū/ sed tantum dic verbo & sanabitur aīa mea/ It is as moche for to saye/ lordy I am not worthy that thou entrest my howse/ but say thou the worde and my soule shal be healed & there the preest beteth at euery tyme his brest betokenyng that with right hertay contrycyon and in stedfast deuocion he wyl receyue his saluacyon/ After the preest makyng the sygne of the crosse of the body our lordy sayth / Corpus domini nostri Jhesu cristi custodiat animam meam in Vitam eternym &c.
It is none other thynge to say/ The precyous body of our lordy Jhesu cryste wyl kepe my soule in lyf pardurable or euerlastyng/ that is to wete in the companye of our lordy / and sythe the preest with ioyned handes taketh the body of our lordy and Syeth it moost deuoutely he can / after the preest enclyneth hym self and taketh the chalys wherin is the precyous blood of our lordy/ sayth/ Quid retribuam domino pro omnibus que retribuit mihi / calicem salutaris accipiam/ et nomen domini inuocabo/ And al nys other thynge to say /What shal I retribue or yelde to our lordy of alle hys benefaytes and goodes by hym doon and gyuen to me after he taketh the chalys sayenge / calicem &c. I shal take the chalys of my helthe /and shal calle the name of god lawdyng hym /& callyng our lordy I shal be delyuerdy and kepte from alle myn enemyes/ that is to wete fro alle my synnes and euyl temptacyons of the deuyl after the preest makyng the signe of the crosse saith ouer the chalice Sanguis domini nostri Jhesu cristi custodiat animam meā in Vitam eternam amen/ that is to say/ the precyous body and blood of our lordy Wyl kepe my soule in euerlastyng lyf amen /& sythe deuoutely and trueernelye the preest taketh the blody of Jhesu cryste/
And after he drawyth hym self to the corner of the aulter where he taketh wyne wetyng his fyngres ouer the

chalys/ to the entente that noo thynge ne may remayne of that precious sacramente /and that doyng the preest sayth thre orysons /the fyrst begynneth thus Quod ore sumpsimus domine &c. that is to say /Lordy thys that We haue taken with mowthe / Wyte that we fele it with herte / to the ende hyt may be remedye to Vs ageynst alle temporalle and wycked thoughtes / The seconde orysson is /Corpus tuum quod ego Indignus &c.That is as moche for to say Lord I pray the that the precyous body & precious blood that I haue taken as Vnworthy/me wyl in suche manere clarefye/that none ordure or fylthe/ne no falwte may remayne or abide within me after these thre orysons fynysshed that are before said/the preest enclyneth hym & rendreth graces to godⁿ/sayeng/ Agimus tibi gracias &c. that is to say thus Lordy that arte reygnyng in heuen we rendre & yelde to the graces & laudinges of al thy benefaytes receyued of Vs/ After he wesshyth his handes at the pyscyne or lauer for thys ꝑ no thynge of the sacramente ne may abyde at hys handes /and therfore that water there ought to be caste in the pyscyne or in to sonme clene place where men may not trede on it /and it is to wete that the preest wesshyth hys handes thre tymes at masse / that is to wete/ at the begynnynge of hit /the seconde at myddes of the masse / that is to wete at offerynge /and the laste is after the receyuyng of the masse/and thys purgemente or wasshyng may signefye the purete & clennesse that the preest oughte to haue/In herte by good thoughtes/ in mowthe by good & honeste spekynge & in his nedes or besyneſſe to werke the Wely & wel/and after the preest sayth the postcommunion/whiche is so named postcommunyon/ For thys that it is sayd after the preest hath receyueth the precyous sacramente of the aulter/ And that sygnefyeth the ioye that our lordy gaue to hys dyscyples / For the apostles and dyscyples of god hadⁿ grete ioye of the holy resurrexion /wherof it is sayd in the holy euangylle / Gauisi sunt discipuli Viso domino &c. that as moche is to say / the dyscyples of god be fayne & glade by cause they haue seen our lord/After the receyuyng the preest kyſſeth the aulter/in betokenynge that in Very loue / he assenteth & consenteth to byleue fermelye al the mysterye of the precyous sacramēte / & right/there he retorneth hym self & saluteth the peple/sayeng Dominus vobiscum /to the ende that the people be incytedⁿ to make deuoute orysson/& therfore he saith Oremus/& there the preest sayth as many orysons as he said at the begynnyng of the masse/& for that same cause/betokenyng that in al good werke/ orysson ought to be begynnyng/myddel & ende of hit/ and at the ende of these orysons the preest concludeth sayeng/ Per dominum nostrum &c. In betokenyng that this that we aske is in the swete name of our lordy / reygnyng With the fadre andⁿ with the holy ghoost/ andⁿ there the peple answereth amen/ After the preest kyſſeth yet ageyn the aulter /& sythen retornneth hym andⁿ saluteth the peple sayeng/Dominus vobiscum/ andⁿ these two laste salutes may represente andⁿ sygnefye thys that our lordⁿ after his resurrexyon saluedⁿ his apostles two tymes /sayeng thus Pax vobis/ & iterum pax vobis /pees be with you hy Vnyte of grete loue andⁿ yet ageyn pees be with you swete andⁿ goodⁿ in the glorie andⁿ blysse of paradyse/ After al these orysons before sayd ensuyeth Ite missa est/ andⁿ here is to wete that the masse fynysshyth in thre maners/fyrst the masse fynysshyth /by/ Ite myssa est/ andⁿ that is at alle tymes that Gloria in excelsis is said / & the Vnderstondyng may be suche saieng creature goo after our lord/ & ensyeuyth hym by good werkys/It may be said also/that this Ite missa est / betokeneth this that whan the aungel had anouncedⁿ the shepherdes the ioye and myrthe of the holy natyuyte of our lordⁿ Jhesu cryste / they wente to the place where our lord Jhesu cryste was/right euen so as they had Understonde Ite missa est goo ye/for our lord is sente for your redempcion/& therfore the shepherdes regracyedⁿ & lawdedⁿ godⁿ with al their hertue & force/& therfore the peple answereth andⁿ sayth deo gracias/ that is to say/godⁿ be lawdedⁿ andⁿ regracyedⁿ of it /Secondly the masse fynysshyth

by benedicamus domino / Ryght so as the preest wolde saye / blesse we god of al hys goodes and with herte lawde and preyse we hym / and vpon this this peple answereth deo gracias / god be gracyed & thanked / Thyrdly the masse fynysshed wyth requiescāt in pace / & that is at a masse said for the ende that the soules for whome the preest hath sayd the masse may haue reste in eyf pardurable / and therfore the peple answereth amen / that is to say thy prayer be herde and enhaunced / after that the preest blessyth the peple / the whyche blessynge may signefye this that the holy ghoost was sente to the apostles for the promesse of god that he had doon to them sayenge / Accipietis virtutem spiritus sancti venientis in vos &c. That is to saye ye shal take the vertu of the holy ghoost comyng in you / and by cause that holy ghoost was sente by the trynyte / therfore maketh the preest that same blessyng in the name of the fader / of the sone & of the holy ghoost / Secondly that blessyng wherof our lord speketh to hys apostles & sayth / venite benedicti patris mei percipite regnum &c. that is to say come after me the blessyd of god my fader & take the possessyon of my royalme / Thyrdly the said blessyng may sygnefye / that blessyng that our lord made whan he wolde ascende vnto heuen to thende that by deuoute oryson he may ascende after hym in to the blysse of paradyse / and therfore he sone enclyneth hym self and saith an oryson that thus begynneth / Placeat tibi sancta trinitas That is as moche for to say / Holy trynyte I praye you that ye vouchesauf to take thys holy sacrefyse acceptable for me & also for theym for whome I haue consecrate the body of our lord Cher ystum dominū nostrū amen / & here is the ende of the masse / but somme preestys whyle they take fro them the vestementes they say saynt Johans gospel / & somme saye the offyce of our lady /

Saynt Johans gospel is sayd for the mysterye in hit conteynyng / for in the tenour of it saynt Johan maketh mencion / both our humanyte was ioyned and vnyed to the dyuynyte / and hold he was sente for to be testymonage or wytnesse of the deuyne lyght / of the whyche lyght al creatures was enlu-myned / after the preest sayth hys graces lawdyng and thankyng god of al his benefaytes / who someuer wyl knowe and vnderstonde wel and parfytely the noble vertu and noble mysterye that in the exposyon of the masse is / lete hym wel consydere and enprynte right parfytelye wythin hys herte alle tho thynges that here beforne are conteyned / and the creature thus doyng shal mowe haue certeyn knowlege of god / and shal mowe ordeyne and dresse hys conscyence after that before is sayd / and soo we praye god that he gyue to vs grace to doo suche seruyce and soo goode prayers that we therwyth may acquyre and gete the holy blysse of paradyse Amen /

Here endeth the noble hystorye of the exposicion of the masse

And here folowyth the twelue artycles of our fayth

Hyse ben the twelue artycles of the cristyan feythe / that euery cristen man and woman oughte to byleue stedfastlye and fermelye / for otherwyse they may not be sauyd sythe they haue wytte and reason / and twelue artycles they be after the nombre of the apostles that made hem and stablyssyd to be holden and kepte / Of whiche the fyrst longeth to the fader / the seuen to the sone / and the other foure to the holy ghoost /

For it is the foundement of the feythe to byleue on the trynyte / that is the fader / the sone and the holy ghoost / one god in thre persones / and al thyse artycles are conteyned in the erde / The fyrst is thus / I beleue on god the fader almyghty creatour of heuen & erth thys fyrst artycle layed sayn paler in the erde / the secondy appurteyneth to the sone as to hys godhede / that is to say / in thys that he is god / and it is suche / I beleue on Jhesu cryst our lordy onely sone of god the fader / & this ought men to vnderstonde and byleue that he is semblable / lyke / and egal to the fader in al thynges that are byloneynge to the godhede / and he is one selfe and lyke thynge wyth the fader / sauf of

persone/that is not lyke the persone of the fader /thys artycle made and layed it in the crede /Sayne Johan the euangelyste/The thyrde and fourth artycles that folowen after in the crede appertaynen to the sone after his humanyte /that is to say after that man is mortal / In whiche thyrde artycle is contayned that he was conceyued of the holy ghoost and borne of the Virgine marye by vertu and werke of the holy ghoost/& not by mannes werke & that the Virgyne marye abode euer Virgyn before and after hys byrthe

And thys artycle laied sayne James brother to sayne Johan the euangelyste in the crede /The fourth artycle byfalleth to his passyon /that is to say that he suffred vnder ponce pylate that was paynym and juge at that tyme in Jherusalem Instytued by the Romayns/ Vnder the whiche was Jhesu cryst Jugged wrongfully at the requeste of the felon Jewes /crucifyed/ded and put in the sepulcre/ thys artycle [illegible] saint andrewe /the fyfthe artycle is that he descended in to helle after [illegible]es deth for to hane oute and delyuer [illegible]e soules of the holy faders /and of alle them that fro the begynnyng of the world dyed in very contrycyon and repentaunce/ in feythe and hope that they sholde be saued by hym/ For by cause of the fyrst mannes synne al must descende in to helle there to abyde the good & certayn hope of Jhesu cryste the sone of god that sholde come to delyuer them after that he hadde promysed by his prophetes /and this reason he wold descende in to helle /that is to vnderstonde in to that parte of helle where they that were dampned were not / the whyche were dede in theyr synnes/& thoo same he dreue not oute of helle /for they be dampned perdurably and for euer/ & thys artycle layed in the crede saint phelippe/ The vj artycle is of hys resurrexyon / that is to wete that on the third day after his dethe/for to consumme and accomplysshe the scryptures he arose from dethe vnto lyf ageyn/ and appeared to his dyscyples and approued to them hys resurrexyon in many maners by the space of fourty dayes /& this artycle layed sayne thomas

The seuenth artycle is thys that on the fourty day after hys resurrexyon whan he eet with his dyscyples /before them al apertely he ascended aboue al creatures in to heuen vnto the right hande of the fader where he sytteth / and this artycle layed sayne bartylmewe in the crede /The viij artycle is /that he shall come on domes day to juge bothe lyuyng and dede /the good and euyl and shal rendre or yelde to euery one thys that he shal haue deserued in this world/ These ben the artycles that are longyng to the sone/ and that laste artycle beforsayd layed sayne mathew theuangelyste in the crede /

The ix and the thre laste artycles belongen to the holy ghoost/these artycles here requyren that men byleue the holy ghoost is the pefit and the loue of god the fader and of the sone / fro whome come to vs al wele and grace/& that he is one same god/& one same thynge with the fader and with the sone/ saf of the persone that is other than the persones of the fader & of the sone/ this artycle layed in the crede sayne James the brother of sayne symon and saint Jude /The tenthe artycle is thys / I beleue on the holy chyrche general/& in the communyon of saynts / that is to say the compayne of al saynts & of trewe men that ben & shal be vnto the consumyng or ende of the world & that were fro begynnyng of the world/ to gyder with the feyth of Jhesu cryste In this artycle are vnderstonde the vij sacramentes of holy chirche /thet is to wete baptesme/confirmacion/ the sacramente of the aulter /the sacramente of marryage or wedlock/penaunce/ confessyon /& the last is the holy vnccion /thys artycle layed sayne symon /The xj article is / to byleue the remyssyon of synnes that god gyueth by vertue of the sacramentes of holy chirche/ thys artycle layed sayne Jude that was the brother of sayne symon / and not that Jude that betrayed our lord Jhesu cryste The xij artycle is to byleue the general resurrexyon of bothe the soules & bodyes perdurable or euerlastyng /that is the glorye of paradyse that god shall gyue to them that shal deserue it by good feyth & thorugh good werkys/

this artycle gyueth also to vnderstonde his contrarye/ that is deth & the peyne parduable or vythout ende/ that god hath apparaylled for them that shal be dampned/this artycle ought to be vnderstonde in suche maner/ that euery one /be they good or euyl shal be Iuged on domes day/& reysed fro dethe to lyf ageyn in his owne propre body/and he shal receyue his warde & gloerdon bothe in body & in sowle togyder/after he shal haue deserued beyng in this lyf mortal/& therfore at that day the good creatures shal be glorefyed bothe in body and sowle in lyf that euer shal laste/ thys article layed saynt mathyas apostle & frende of god/

Thus endeth the twelue artycles of our lord/

Here folowyth the lyf of the blessed marter saint Eralmus the holy byllhop

The holy man saynt Eralmus was come of noble and of grete kynrede /& he was not oonly gentill by his byrthe /but also in dedys & condicions/In the tyme that dioclysianus themperour reigned which was a grete persecutour of crystyen people/Tho came this holy man saynt eralmus in the lande of campanyen/which was vnder the Iourisdiccyon of the seid dioclysianus/And there this holy man preched to the people the worde of god and taught vnto them the crystyn feyth And he baptised them in the name of the fader the soon and/the holy ghoste/ Than was this holy man chosen & made Bysshop of alle the londe of campanie/and preched and taught the people how they shuld serue god and loue hym and auoyde synne/ Than it come to the knowledge of themperour that saynt eralmus had conuerted alle the londe of campanien into his beleue & to hys god that he called Ihu cryste that was borne of a pure Virgyne that hight maria/Than was thys emperour sore troubled/and sent forth his knyghtis after this holy man saynt eralmus and commaundyd them that they shuld constreyne hym to forsake his god that he called Ihu cryst/And yf he wolde not ꝑ doo than they shuld torment hym with the grettest peyne ꝑ they colde ymagen / so it happend ꝑ they founde this holy man and they bounde hym as thold he had ben a theef or a man queller and brought hym before the Iugge and with a fell and spitefull mode the Iugge to hym seyd / Thold rude and vnbeleuyng man/Wher for dooste thold with thy deueliſſhe werk conuerte alle the people from theyr beleue to thy beleue and to thy god wherfor beleuyst not thou vpon the same god that dyoclisianus and we all beleue vpon/I tell the for trouthe yf thou wilt not forsake & deney thy god ꝑ thou namyst Ihesu cryst and pray to the wyse god We Wull hang the so horibylly that alle thy beynes of thy body shall breke/Tho answerd good saynt Eralmus meekely & softely and seyd all myghty god ꝑ all thyng hath wrought beuyn and erth and all ꝑ therein is/ hym will I not forsake for no thyng ꝑ can or may to me be doen/for his godly grace hath geuyn to me suche grace and to odre his chosen frendy/ ꝑ he was made man and hath tasted and suffred the bytter dethe for me and for alle synnars /As the Iuge that hard of thys holy man/he smelled vpon hym for a noyer & made hym to be beten vpon the hed and spittyng vpon his blessed face and besprenkled with foulenesse vpon ꝑ he seemyd a leprous man/When this tyrannus Iuge sawe that this good saynt eralmus thus pacientely suffred/ and that alwey he thanked Ihesu cryste of alle than went he in grete cruelnes and did ꝑ holy man do beten so cruelly with ledyn malles that all his beynes must breke and braste /of which he gaf no thyng for he suffred hit hertely thinkyng for cryst is sake/than commaundyd the cruel Iuge ꝑ this holy may shuld be put in to a deep put that that Was full of snakes Adders & dodok and other Wormes / And after ꝑ he dide take brymyste and oyle and did sethe it and dyd caste thys holy man therin and he lay therin as he had lay in col water thankyng and louyng god when this vnmercyful Iuge sawe ꝑ this nothyng hym peryſſhed/

than waxe he more angry and toke forth pytche and ople/and dyd put it in to his holy mouthe sytting alway in the pyt or furneffe thankyng and louyng / than rose ther so grete tempest of thonderyng & lightnyng þ borned the forneffe þ saynt erasmus sat on/and he nothyng greued nor hurt/but alle the other cruell peple þ were by/were bersned vp with the same fel weder/when the emperour this herd he was so angry þ for wrathe/he did make grete chepnes & kokes of yron & smote it a kolde hys holy neck and dyd hym so to be caste in to the forseyd pyt þ was ful of wormes for þ they. shuld ete this holy man erasmus / Than came ther an angel fro god and dyd light all þ pyt and dyd flee all the wormes & than was this holy erasmus thorogh hole & fulfylled gretly with the grace of god/And ayenst the wyll of þ euyll peple he came ageyne out of the pyt and went ageyne and preched the worde of god so long /tyll the Cruel emperour Dyocly sianus dyed/ and than came a nother emperour that hyght maximianus and he was muche wors than was Dyocliſianus /whom thys Maximianus herd of the lyf of thys holy erasmus / than he dyd hym to be taken and wolde haue made hym to forsake his god and hys beleue/and whan he salw þ he wolde not chaunge hys beleue than he did do thys good man to be put in to a pan sethyng with wosen pytche brymston lede & ople/ and did ponr it in to his mouthe for which he neuer shryked/and when thys cruell emperour saw þ this peyne hurt hym nothyng than made he a cloke of mestal as brasse or Copur and made it glowyng hoot /and put it vpon his holy body /and assone as þ cloke had towched hys holy body þ cloke burned & consumed and also burned all the cruell and wycked peple þ were ther by/ the which myracle many folkes were turned vnto the crysten feyth that aperyd to hym the angel of god And comforted hym in hys grete tribulacion and made hym hole & strong and tarryed hym thens/and seid to hym O Erasme /the moost chosen fronde of god /be stirng in thy trybulacyon for thorugh thi grete martirdõe shal many man come to the eternall lyf /therfor be leue stidfastly in god & forsake hym not /whan saynt erasmus herd thys/ he went ageyne gladly /and preched and conuerted mych peple vnto the Crysten beleue more than euer he dyd before /and when themperour vndirsto de this he pursued thys holy man sykke and ordeyned for hym a cooke of yron and he commaunded þ it shold be made glowyng hoet /and so put/it vpon the naked body of the holy man/ And when they had founde saint erasmus preching they woke hym & seyd yf thou wilt not forsake thy god and thy false beleue /and preye/worshyp our god we wul put on thi naked bodi this burnyng cote than answerd good erasmus and seyd/ my lord my god hath for me so mych doon and suffred more than I haue deserued / wherfor I wul suffre all that I may suffre for hym / for he hath deserued it so high ly ageynst me and ayenst all synnars therfor I tell yow for certeyn þ I wul neuer forsake hym to suffer all þ I may suffer for hys holy name/ And I com mytte me holy to hys holy grace/ than they with grete wrathe put thys burnyng / cote vpon hys blessyd naked body /than he kneeled downe and cal kled mekely vpon god/and seyd / O almyghty god/haue mercy vpon me/ And forthwith brast þ burnyng harnes from hys blessyd body and burned all them þ so wrathfirly wolde haue punyssh hym /by þ which myracle many man was conuerted and was crystened of þ good saynt erasmus / Tho appered to hym ageyne the angel of god and seyd / O erasme goddis champion /thou shalt go ageyne in to Campanyen/ and there shalt thou suffer passyng grete peyne and god comaun dith the to conuert there myche peple/ and what thyng thou desiresst of hym to thy profyte helthe / it shal be graunted Than kneled saynt erasmus mekely dolune and sayd/Oalmyghty god fa der of heuyn /thy wyll be fulfylled in me than went he ageyne gladly in to the londe of campanyen/ and there pre ched he ageyne the worde of god /and conuerted many folk to þ crysten feyth

Than thys emperour Maximianus dyd take this holy man and dyd lete hym be brought before hym and he comaundid hym to be led to the falſe goddys and he ſhuld worſhyp them / and whan thys holy man came before the falſe goddys than myght they no lenger ſtō de /but fell dolwne and brake all in pe ecys/and conſumed in to aſshes or duſt And whan this came to the knowle ge of the emperour/then was he ſore a gruedy / and than he ordeyned a ton ne ſmytten full of yron nailes aud did this holy man to be put therin naked and cloſed it faſte to /and lete it fal le dolwne from an high hille / & than came the angel of god and comforted this holy man and holpe hym out of the tonne and made hym hole and ſeyd to hym / O eraſme the very choſen ſer uaunt of god /Seſſe not but goo and preche ageyne /and take hede of no pey ne /Whych commanndement he meekely obeyed/Than themperour did take hym ageyne/and commaunded his teth to be plukked out of his hed With yron pynceres/and aftir that they bounde hym to a pyler and cardyd hys ſkyn with yron cardys and than they roſted hym Vpon agredyren /and as he lay he ſpa ke to the turmentuis meryly I lye here better than I am worthy / for I lye Vpon a bed wele ſtrewed with ſwete roſes/and I ſee the lyzt eūlaſty yng the ſoen of god ſyttyng on ꝑ right hand of hys fadir /Tho ſpake the cru ell emperour a thys is a very tiryar of kyme and he mocketh vs and our god dis /and he deſerueth to be brought to the mooſt cruell deth that we can for hym ymagen/than toke they this holy man & did put hym in a depe pyt that was full of ſtenche/ and than thys fel and cruell emperour toke counſeyl wh hat martirdome & peyne that they myzt do to this holy man to bryng hym to dethe /than founde they in theyr mynd ys that they wolde bryng thys holy man to dethe thow they ſhuld martir & peyne hym ayein long / and ſo they dyd before & after euery ſonday with nelb peyne the kuyeſt aud ſharpeſt that they colde for hym ymagen/when the perour had thus taken his ſhrewde counſeyl /than toke they thys holy eraſ mus out of that ſtynkyng pyt / and did ſmyte ſharpe nayles of yron in his fyngers aud after they bored out his eyen of hys hed with ther fyngers and afty that they leid thys holy biſſ hop vpon the grounde naked & ſtretchid hym with ſtrong withis bounden to hor ſes abowt his bleſſed nekk armes and legges /ſo that all his veynes & ſyne wes that he had in his body braſte/ Then lete they hym lye in the felde / ꝑ the beeſtis ſhuld ete hym then come a bo yſe from heuyn & called o eraſme lyft vp thyne eyen /the Corowne of euerlaſ tyng lyff is redy for the / and with that he lyft vp his holy eyen into heuyn and he ſaw the euerlaſtyng ioye open & ſaid/ o lord where haſte thou be bleſſid be thy name / than was this holy man hole & ſounde/& an angel brought hym a purple clothe from heuyn & cōmaūded hym that he ſhuld go ageyne and pre che the worde of god/Whych he dyd mo re ſtrongly than he dyd before/ and wh hen themperour with his falſe counſeyl Vnderſtode thys / he waxe out of hys wytte for auger and talked with a lowde voys like as he had ben mad & ſayd/Thys is the deuyll/ ſhul we not bryng thys kaytif to dethe /than foūde he a counſel for to make a wyndace and that was vpon the laſte ſonday / of the yere /and they leyde this holy martir vndir the wyndace alle naked vpon a table and knit hym vpon his bely /and wounde out hys guttys or bolbels of his bleſſed body /but whan thys cru ell emperour ſaw that they colde not bryng thys holy man to deth with all thyes peynes & turmentys / they cley ned and bolted hym hand and feet with grete Irnes/and with grete wo odneſſe caſte hym in a foble ſtynkyng pyt/ And lete it be ſhitt with grete yron boltys/ſo that he wolde neui mo re ſee hym /then appeyrd to hym th n gel of god with grete clerneſſe nd ſeyd / O eraſme ſtond vp/ and rth with felk from hym all hys yrne and bondys/and he was brought in to hys ne called fremiana/ & there he tryl a chylde from dethe to lyf /which wa a Gentilmans chylde / the fadir hyg t a naſtaſius/ by the which myracle/ many thousandys of peple were conuerted to

the crysten feyth In whych tolde thys holy man abode vij dayes prechyng the worde of god & strengthyd the people in the crysten beleue/and when the hour was come that this bisshop & martir of god shuld departe out of thys worlde/ then was preferd / a bolde boye perfightly/comyng from heuen saying/O eraſme my true seruaunt thou haste do on me true ſnyſe / Therfor come with me and goo and entre in to the blisse and ioyes of thy lorde /and I promyſe the and all people that thenkyn vpon thy grete peyne / & vpon thy holy name calleth/ and the sue & worshyp euery sonday //what that they aske of me in thy name for the hele of theyr soules I shal graunt it / Nolde come my true bre and my chosen frende and be glad and comforted with my assencyon I wul that thou aryse with me and come syt vpon the ryght hande of my fader Than was this holy man ryght glad Joyful/and he caste his eyen vpward to henyn with lyftyng vp his handes/ and there he salde a clere ſtynyng crois come from heuyn vpon hys bleſſid hed/Tho gaue he louyng & thankyng to all myghty god with lowyng hys hed and kneelyng/and both his han des vplaide to heuen and meekely say de /O lord/god In thyne handes pelde I my spirit /and thys sonday reſcepue my soule in to thy peace & reſt / And with seyng the wordes he peldyd vp hys gooſte /whych was seen with ma un mays eyen ſhynyng clerer than the ſon/ And hold that he was receyued of the holy angels/and was led thorugh the heygthe of heuyn in to the vp pur muſt place of heuen / there he ston dith with god/ with alle the holy com pany /and is there a true helper to alle theym that calle trewly to saint Eraſ mus for goſtely helth/whych Joy and goo[illegible] helth late vs pray that he for vs alle o[illegible]our lorde god may opteyne/

Amen

Here endeth the lyf of the holy bysſ hop a[illegible] marter saynt eralmus

Thus endeth the legende named in latyn legenda aurea /that is to saye in englyſſhe the golden legende/ For lyke as golde passeth in valewe alle other metalles/so thys legende exceedeth alle other bookes / Wherin ben contey ned alle the hygh and grete festys of our lord/the festys of our bleſſyd la dy /the lyues passyons and myracles of many other sayntes/ and other hyſ torves and actes / as at abonge here a fore is made mencyon/whyche werke I haue accompliſſhed at the commaū dement and requeste of the noble and puyſſaunte erle/and my specyal good lord wyllyam erle of awndel /& haue fynyſſhed it at westmeſtre the twenty day of nouembre / the yere of our lord en/ CCCC /lxxxvij/ /& the fyrſt /yere of the regne of kyng Rychard the thyrd /

By me wylyam Caxton

By mr william Cayton

By me william Cayton

By me william Caytonn

By me William Caxton

by me William Caxton

BY ME WILLIAM CAXTON

BY ME WILLIAM CAYTON

BY ME WILLIAM CAYTON

by me william Cayton

by me William Caxton

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